THE
THEORY and PRACTICE
OF THE
FRENCH TONGUE.

THE

THEORY

CONTAINING

The RULES, with many Additions:

AND THE

PRACTICE,

The EXAMPLES to each RULE.

Being for the moſt part

Excellent Moral Sentiments, extracted from the beſt *French* Authors, and render'd into eaſy *Engliſh*; in order to ſhew the different Idioms and Turn of Expreſſion in both Languages.

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M. DCC. LVI.

MVSEVM
BRITAN
NICVM

PREFACE.

IF it be true, that the moſt refined and exquiſite pleaſure of the judicious and well-bred, is that of being able to communicate their thoughts to one another in a clear, exact and pleaſing manner; it is no leſs certain, that whatever may contribute to extend that communication from one language to another, to render it familiar, and to make it by that means both agreeable and uſeful, deſerves their attention, and even their approbation. Such is the end propoſed in this Work: And it is to help the Engliſh *to a happy facility of the* French *Tongue, that it appears in print.*

PREFACE.

THE THEORY and PRACTICE OF THE FRENCH TONGUE.

INTRODUCTION.

DEFINITIONS.

A CLEAR and distinct explanation of terms is the basis and ground-work of the most profound sciences.

L'explication nette & précise des termes est la base & le fondement des sciences les plus solides.

There are three things requisite to a good definition; that it be universal, proper, and clear; so as to give an idea of the thing defined, plain and distinct enough to mark out its proprieties. The two main faults in a definition are, when it does not wholly agree with, or when it agrees with something more than, the thing defined.

Il y a trois choses nécessaires à une bonne définition: qu'elle soit universéle, qu'elle soit propre, & qu'elle soit claire; de sorte qu'elle donne une idée assez nette, & assez distincte de la chose, pour expliquer ses propriétés. Les deux grands vices d'une définition sont, de ne convenir, ni à tout le défini, ni au seul défini.

CHAP. I. SECT. I.

1. *Language in general* is a manner of expreſſing our thoughts by words pronounced or written.

By the help of ſpeech we expreſs the ideas of the mind; without this, ſociety cannot ſubſiſt: it is preſerved every where by the language of the country; and by means of foreign languages only, or of one more univerſal than the reſt, it is propagated throughout all the world: This is what unites mankind, and from the moſt diſtant countries enables them to carry on a mutual correſpondence; and to furniſh one another, by way of exchange or otherwiſe, with every convenience that is wanting.

C'eſt par le moyen des langues, que nous exprimons les conceptions de notre eſprit; ſans elles la ſociété ne ſauroit ſubſiſter: dans une nation, c'eſt la langue du pays qui la cimente & qui l'entretient, & ce n'eſt que par la ſcience des autres langues, ou d'une langue plus univerſéle, qu'elle s'étend par tout le monde: c'eſt ce qui lie les hommes, & qui des pays les plus éloignés les uns des autres, les rend capables de correſpondre enſemble, & de ſe communiquer réciproquement, ſoit par échange ou autrement, les biens dont ils peuvent avoir beſoin.

2. *A living language* is the manner actually uſed by any particular nation for that purpoſe.

Languages are either dead or living. The dead languages are Hebrew, Greek and Latin; and all thoſe which are only found in books. The living languages are Engliſh, French, modern Italian, German, and all thoſe in general peculiar to the ſeveral nations now diſperſed over the earth.

Les langues ſont ou mortes, ou vivantes. L'Hebreu, le Grec, le Latin, & toutes les langues qui ne ſe trouvent que dans les livres, ſont des langues mortes. Les vivantes ſont le François l'Anglois l'Italien moderne, l'Allemand, & généralement toutes les langues qui ſont naturéles aux nations qui ſe trouvent actuélement diſperſées ſur la terre.

3. *The Theory*, or Grammar, *of a living language*, is a collection of obſervations drawn from approved cuſtom, and form'd into rules for ſpeaking and writing that language.

'Tis by the means of analogy, that languages have been fix'd. 'Tis by this, Grammarians, after finding out the rules and the correct practice, have compoſed grammars; which are very uſeful when well digeſted; as containing thoſe rules which only could be found out by the tedious ſtudy of analogy.

'Tis only from the works of ancient authors we can draw any reflexions towards the learning or teaching dead languages; and as theſe are liable to no alteration, ſuch reflexions once well made and digeſted ſubſiſt for ever. It is not ſo with living languages: Theſe being ſubject all more or leſs to change, 'tis only by the preſent beſt eſtabliſh'd manner of ſpeaking and writing that we are to govern ourſelves.

C'eſt par le moyen de l'analogie, que les langues ont été fixées. C'eſt par elle que les Grammairiens, ayant connu les régles & le bon uſage, ont compoſé des grammaires qui ſont très utiles, lorſqu'elles ſont bien faites; puiſqu'on y trouve ces régles que l'on ſeroit obligé de chercher par le travail ennuyeux de l'analogie.

Ce n'eſt que ſur les ouvrages des anciens auteurs qu'on peut faire des réflexions pour aprendre, ou pour enſeigner, les langues mortes; & comme ces langues ne ſont ſujétes à aucun changement, ces réflexions une fois bien faites & bien arrangées ſubſiſtent toujours. Il n'en eſt pas de même des langues vivantes: comme elles ſont toutes ſujétes à changer, les unes plus, les autres moins, ce n'eſt que ſur la meilleure maniére de parler & d'écrire actuélement établie qu'on doit ſe régler.

4. *The approved cuſtom in the French language*, is the actual manner of ſpeaking and writing uſed at the *French* court; and by learned authors in that language.

This manner conſiſts in general in making uſe of proper and well choſen terms; not far fetch'd; in uniting them together by the rules of ſyntax, and according to the genius of the language. It farther conſiſts in placing the ſentences in good order, and in varying the turn and tranſpoſition of the periods; taking care, that the latter do not injure the diſcourſe by too much conciſe-

Cette maniére conſiſte en général à ſe ſervir de termes propres & bien choiſis ſans être recherchés, à les unir enſemble ſelon les régles de la ſyntaxe; & dans le gout de la langue. Elle conſiſte encore à bien arranger les phraſes, & à diverſifier le tour & les ſinuoſités des périodes; prenant garde que ces derniéres n'eſtropient le diſcours par trop de briéveté, ou qu'elles ne le faſ-

conciſeneſs, or enervate it by too great a prolixity. Such terms, ſuch a union, and ſuch order render the ſtyle clear, nervous, pure, fluent and harmonious. Variety renders it agreeable, lively, and full of ſpirit.

There is no language but what has, or may have, proper terms for the clear and intelligible expreſſion of all ideas, which men are capable of conceiving; and there is not any one in which the conſtruction of thoſe terms is not regularly made. Order and variety are alſo found in every improved language, tho' with difference in the manner, and in the order particularly. In French, 'tis required that the words be placed in the ſame manner as the ideas in the mind; when ſuch ideas are clearly and well connected there, according to their natural order. 'Tis this natural order which chiefly contributes to clearneſs of ſtyle; to energy of expreſſion; and to that noble ſimplicity, which, together with politeneſs, are the circumſtances moſt carefully attended to in the French tongue: By politeneſs in languages is meant not only genteel and univocal terms, which diſtinguiſh people of ſuperior ſenſe and education, but likewiſe a natural, eaſy, ſkilful manner of ſpeaking and writing; which conſtitutes the charms of converſation, and the merit of authors.

'Tis

ſent languir par trop de longueur. Ces termes, cette union, & cet arrangement rendent le ſtile énergique, pur, coulant, & harmonieux. La variété le rend agréable, vif, animé.

Il n'y a point de langue qui n'ait, ou qui ne puiſſe avoir, des termes propres à exprimer clairement & intelligiblement les idées que les hommes ſont capables de concevoir; & il n'y en a point où la conſtruction de ces termes ne ſe faſſe regulièrement. L'arrangement & la variété ſe trouvent auſſi également dans toutes les langues cultivées, quoique d'une maniére diférentes, & ſur tout en ce qui regarde l'arrangement. En François, on veut qu'il ſe faſſe dans le même ordre que les idées tiénent dans l'imagination, lorſqu'elles y ſont claires & bien ſuivies dans leur ordre naturel. C'eſt cet ordre naturel qui contribuë le plus à la clarté du ſtile, à l'énergie de l'expreſſion; & à cette noble ſimplicité, qui, avec la politeſſe, ſont les qualités qu'on s'atache le plus à cultiver dans la langue Françoiſe. On entend par politeſſe dans les langues, non ſeulement les termes honêtes & univoques, qui diſtinguent les perſones raiſonables & bien élevées; mais encore une maniére naturéle, aiſée, & ingéniuſe de parler & d'écrire; qui font les charmes de la converſation, & le mérite des auteurs.

Il

'Tis not ſo eaſy as is thought, to ſay what is the natural order of the parts of ſpeech; or, the moſt rational method of ranging them. Diſcourſe is a picture of the mind; which is quick, and at one view comprehends ſeveral objects; the reſpective proper places and ranks of which, it muſt therefore be difficult to determine; ſince it aſſembles them together, and ſees them all at once. Conſequently what is eſſential towards the arrangement of the terms of a diſcourſe, is, that they be ſo connected as to compoſe and expreſs the idea we mean to convey, as it were, in an inſtant. In French, the noun, which expreſſes the ſubject of the propoſition, ſtands firſt; then comes the verb; and then the noun which marks the attribute. This order is natural; and 'tis one of the advantages of that language not to admit any deviation from it. It requires the thoughts to be utter'd as they are conceived. To think rationally, things muſt be expreſs'd in ſuch order, that thoſe may firſt engage our attention, which by their conſpicuity will ſerve towards illuſtrating the reſt. Words then muſt be placed according to their meaning, ſo as to underſtand the ſenſe of thoſe which come after. A diſcourſe in French cannot be beautiful, unleſs each word uſhers in all the ſucceeding ideas as they riſe one after another. That language ſuffers no word to

Il n'eſt pas ſi aiſé qu'on le penſe, de dire quel eſt l'ordre naturel des parties du diſcours; c'eſt-à-dire, quel eſt l'arrangement le plus raiſonable qu'elles puiſſent avoir. Le diſcours eſt une image de l'eſprit, qui eſt vif: tout d'un coup il enviſage pluſieurs choſes, dont il ſeroit par conſéquent difficile de déterminer la place, le rang que chacune tient; puiſqu'il les embraſſe toutes, & les voit d'un ſeul regard. Ce qui eſt donc eſſentiel pour ranger les termes d'un diſcours, c'eſt qu'ils ſoient liés de maniére qu'ils ramaſſent & expriment tout d'un coup la penſée que nous voulons ſignifier. En François, le nom qui exprime le ſujet de la propoſition va devant; après on place le verbe; & le nom qui marque l'atribut ſuit. Cet ordre eſt naturel, & c'eſt un des avantages de cette langue de ne point ſoufrir qu'on s'en écarte. Elle veut qu'on parle comme l'on penſe. Pour penſer raiſonablement, il faut exprimer les choſes avec cet ordre, que prémiérement on s'aplique à celles dont la lumiére ſert à faire découvrir les autres. Il faut donc que les paroles ſoient placées ſelon que leur ſens doit être entendu, afin qu'on puiſſe apercevoir le ſens de celles qui ſuivent. Un diſcours François ne peut être beau, ſi chaque mot ne reveille toutes les idées l'une après l'autre ſelon qu'elles ſe ſuivent. Cette langue ne ſoufre point qu'on éloigne aucun mot, qu'il

faille

to be placed at a diſtance, the immediate ſenſe of which is neceſſary for illuſtrating what is gone before; and is therefore an enemy to parentheſes and long-winded periods. Hence it is adapted to the treating of ſciences; becauſe it does it with admirable clearneſs, and is in this reſpect inferior to none. In teaching, perſpicuity then is the main thing required.

faille entendre pour concevoir ce qui précéde; ennemie pour cela des paranthéſes & des longues périodes. Auſſi elle eſt propre pour traiter les ſciences, parcequ'elle le fait avec une admirable clarté, en quoi elle ne céde à aucune autre. Il ne s'agit donc en enſeignant que d'être clair.

Whoever is ſo happy as to meet with a perſon able to give him the principles of a living language, wants nothing more towards acquiring the neceſſary knowledge of it, than a willing mind and application. Nor are its very niceties more difficult to attain; ſince in order to gain a familiar knowledge of them, there needs no more than to join practice to theory. Therefore nothing in my power has been omitted, towards rendering this *Theory* of the *French Tongue* clear and eaſy, and the *juſt practice* of it agreeable and inſtructive.

Quand on a le bonheur de rencontrer une perſone capable de doner les principes d'une langue vivante, le néceſſaire de cette langue ne coute qu'un peu de bonne volonté & d'aplication. Les délicateſſes n'en ſont guères plus dificiles; puiſque pour les aprendre, & pour ſe les rendre familiéres, il ne s'agit que de joindre l'uſage à la théorie. Auſſi n'a-t-on rien négligé dans cet ouvrage de ce qui pouvoit contribuer à rendre *la Théorie* de la *langue Françoiſe* claire & facile, & *le bel uſage* agréable & inſtructif.

5. A *word* conſiſts of one, two or more ſyllables, and is pronounced or written by itſelf.

No reaſon can be given for ſimple and primitive words. All, we find, is the origin of ſeveral of the terms of modern languages, in the ancient ones; for example, in the Celtic, the Armorican, the Hebrew, *&c.* but reaſons of conformity, relation and analogy may be given with reſpect to words derived and compounded. Moſt words

On ne donne point de raiſon des mots ſimples & primitifs. On trouve tout au plus l'origine de pluſieurs mots des langues modernes dans les anciénes; par exemple, dans le Celtique, le bas Breton, l'Hébreu, *&c.* mais on donne des raiſons de convenance, de raport & d'analogie des mots dérivés & des mots compoſés. La plu-

words of the ſame termination and uniſon, and of the ſame final letters, have one common and general manner of ſignification; and thoſe compounded with the ſame prepoſitions, have one common manner, in all the learned languages, of ſignifying and expreſſing the ſame ideas.

Two things are to be diſtinguiſh'd in words; their intellectual part, and their corporeal; that is, what is merely material, and what is ſpiritual in them; what the birds, which imitate the voice of men, have in common with us; and what is peculiar to ourſelves. The ideas ariſing in the mind, when it actuates the organs of the voice, to form the ſounds expreſſive of ſuch ideas, are the ſoul of words. The ſounds themſelves, which are form'd by the organs of the voice, and which, without any thing in them like thoſe ideas, do nevertheleſs expreſs them, are the material part, or body of words.

Words are the elements of language, and of which it is compoſed.

plupart des mots qui ont même déſinence, même rime, même finale, ont une maniére comune & générale de ſignifier les choſes; & ceux qui ſont compoſés des mêmes prépoſitions ont une maniére comune, dans toutes les langues ſavantes, de ſignifier & d'exprimer des idées ſemblables.

Il faut diſtinguer deux choſes dans les mots, le corps & l'ame; c'eſt-à-dire, ce qu'ils ont de matériel, & ce qu'ils ont de ſpirituel; ce que les oiſeaux, qui imitent la voix des hommes, ont de comun avec nous, & ce qui nous eſt particulier. Les idées qui ſont préſentes à notre eſprit, lorſqu'il comande aux organes de la voix de former les ſons qui ſont les ſignes de ces idées, ſont l'ame des paroles: les ſons que forment les organes de la voix, & qui, n'ayant rien de ſemblable en eux-mêmes à ces idées, ne laiſſent pas de les ſignifier, ſont la partie matériéle, ou le corps des paroles.

Les mots ſont les élémens des langues; c'eſt de quoi elles ſont compoſées.

6. A *ſyllable* conſiſts of one or two ſounds; and of one, two or more letters.

Syllables are the elements of words.

Les ſilabes le ſont des mots.

7. *Letters* are figures or characters repreſenting to the eye, what ſounds convey to the ear.

Letters, which are ſimple characters, made of one or two ſtrokes, or three at moſt, are the elements of ſyllables.

Les Létres qui ſont ſimples, faites d'un ou de deux traits, ou au plus de trois, le ſont des ſilabes.

8. When

8. When a word has only one ſyllable, it is call'd a *monoſyllable*; when compoſed of two or more, it is call'd a *polyſyllable*.

French EXAMPLES of Monoſyllables.

Of one ſound.			Of two ſounds.		
Mer,	——	Sea.	*Poing*,	——	Fiſt.
Bras,	——	Arm.	*Dieu*,	——	God.
Pain,	——	Bread.	*fier*,	——	proud.
Aouſt,	——	Auguſt.	*oui*,	——	yes.

French EXAMPLES of Polyſyllables.

Pa-lais	Palace.
Cou-teau	Knife.
Ca-bi-net	Cloſet.
En-fer-mer	to lock up.
A-bri-cot	Apricot.
En-ten-de-ment	Underſtanding.
Pa-ci-fi-ca-teur	Peace-maker.
im-per-cep-ti-ble-ment	imperceptibly.
Im-pé-né-tra-bi-li-té	Impenetrability.
In-com-pré-hen-ſi-bi-li-té	Incomprehenſibility.

The French tongue abounds in monoſyllables; and, affectation apart, many may follow one another without offence to the ear.

La langue Françoiſe abonde en monoſilabes; & pourvu-qu'il n'y ait point d'afectation, l'on en peut métre pluſieurs de ſuite, ſans que l'oreille en ſoit ofenſée.

9. Words which are compoſed of two, three or more words, are call'd *compound words*; as, *avant-coureur*, fore-runner; *arc-en-ciel*, rainbow, *&c.*

French does not well admit of the uniting two words into one: it occurs ſometimes in ſubſtantives; but they are few.

Elle n'aime pas la compoſition des mots qui ſe fait par la jonction d'un mot à un autre mot, & ſi elle en ſoufre quelques-uns, ils ſont ſubſtantifs, & en petit nombre.

10. The articulation and modification of ſounds by the organs of ſpeech, ſo as to communicate the ideas or thoughts of the mind diſtinctly and intelligibly, are call'd *pronunciation*.

What

What is moſt eſſential in living languages, is the pronunciation. To acquire this with eaſe, and in a little time, in the French tongue, people muſt begin by learning how to expreſs, articulate, and modify all the different ſimple ſounds belonging to it †: they muſt proceed by applying thoſe ſounds with exactneſs, either in reading or ſpeaking; and crown the whole with practice; which never fails to render perfect, eaſy, natural, genteel, and graceful, what was at firſt only forced, aukward, rough, and unpleaſant.

Ce qu'il y a de plus important dans les langues vivantes, c'eſt la prononciation. Pour aquérir avec facilité, & en peu de tems celle de la langue Françoiſe, il faut comencer par aprendre à en exprimer, à en articuler, & modifier tous les diférens ſons ſimples †; continuer par faire l'aplication de ces ſons avec juſteſſe, ſoit en liſant, ſoit en parlant; & finir par la pratique qui ne manque jamais de perfectioner, & de rendre aiſé, naturel, poli, & gracieux, ce qui n'étoit d'abord que forcé, contraint, rude & déſagreable.

11. The repreſentation of ſuch ideas or thoughts by certain characters or letters expreſs'd on paper, parchment, or ſome other fit matter, is call'd *writing*.

Thoughts are the images of things. Writing, painting, and articulate words are the images of thoughts.

Les penſées ſont les images des choſes. L'écriture, la peinture, & les paroles ſont les images des penſées.

† There are twenty-one uſed in the pronunciation of that language. The characters moſt commonly uſed to repreſent them, and which muſt firſt be known, expreſs'd, articulated and modified, are in the firſt part of this work, No. 63 and 64. Twelve leſſons at moſt are ſufficient to learn them.

† On en employe vingt & un dans la prononciation de cette langue. Les caractéres qui ſervent le plus comunément à les repréſenter, & qu'on doit d'abord s'apliquer à conoître, exprimer, articuler, & modifier, ſont dans la prémiére partie de cet ouvrage No. 63 & 64. Il ne faut tout au plus que douze leçons pour les aprendre.

SECT. II.

WHAT is call'd language is a ſeries of articulate ſounds properly united together; which any particular nation makes uſe of to deſcribe objects, and to communicate their ideas one to another; ſuch ſounds having in themſelves no kind of reference to one idea or object more than another.

Ce que l'on apéle langue eſt une ſuite de certains ſons articulés propres à s'unir enſemble, dont ſe ſert un peuple pour ſignifier les choſes, & pour ſe comuniquer ſes penſées; mais qui ſont indiférens par eux-mêmes à ſignifier une choſe ou une penſée plutôt qu'une autre.

PARTS of SPEECH.

There are *three ſorts of words* which compoſe a language.

FIRST PART of SPEECH.

12. Firſt, ſuch as are uſed to expreſs objects, call'd *ſubſtantives*; as, (1.) *God*, *you*, *I*, *he*, *table*, *houſe*, *men*, *vice*, &c.

PRACTICE.

Grammar, according to *Quintilian*, is as the foundation to an *edifice*. Thoſe (*a*) who (*b*) ſlight *it*, as an *art* having nothing but what (*d*) is mean in *it*, are groſsly miſtaken. *It* has more *ſolidity* than *oſtentation* and *appearance*; and ſerves as much to exerciſe (*c*) and try (*c*) the *ſkill* of the moſt learned *men*, as to form (*c*) the *minds* of *beginners*.

Some

(*a*) See 53, & 270. (*b*) 54. (*d*) 261, 262, &c. (*c*) 389, 390, &c.

La *Grammaire* eſt ſelon *Quintilien*, ce que (*d*) le *fondement* eſt à l'égard de l' *édifice*. Ceux (*a*) qui (*b*) s'en moquent comme d'un *art* qui (*b*) n'a rien que de bas ſe trompent fort. *Elle* a plus de *ſolidité* que d'*oſtentation*, & d'*éclat*: & *ellé* ſert autant à exercer (*c*), & à éprouver (*c*) la *ſcience* des plus habiles, qu'à former (*c*) l'*eſprit* de ceux (*a*) qui (*b*) commencent.

Quel-

(*a*) Voyez 53, & 270. (*b*) 54. (*c*) 389, 390, &c. (*d*) 261, 262, &c.

Some have called *Grammar* the *key* of all *arts*, becauſe there is no *coming* at the *knowledge* of the *ſciences* without *it*.

'Tis a *fool's part* to be (*c*) troubleſome: a *man* of *ſenſe* feels whether his *preſence* is ſeaſonable or irkſome: *he* knows how to withdraw (*c*) the *moment* before *he* is any where too long.

There is no *doing* without the *world*, as little as *it* is beloved; and as much as *it* is ridiculed.

'Tis clowniſh to give (*c*) with an ill *grace*; the chief and hardeſt *taſk* is the *gift* itſelf; where's the mighty *coſt* to add (*c*) a *ſmile* to *it*?

The *ſlave* has but one *maſter*; the ambitious *man* has as many, as there are *people*, who (*b*) may be (*c*) uſeful to his *fortune*.

Quelques-uns ont apelé la *Grammaire* la *porte* de tous les *arts*, parceque ſans ſon *ſecours l'* (*e*) *on* ne peut parvenir (*c*) à la *conoiſſance* des *ſciences*.

C'eſt le *role* d'un *ſot* d'être (*c*) importun: un habile *homme* ſent s'*il* convient, ou s'*il* ennuye: *il* ſait diſparoître (*c*) le moment qui (*b*) précéde celui (*a*) où *il* ſeroit de trop quelque part.

L'(*e*) *on* ne peut *ſe* paſſer (*c*) de ce *monde* que (*b*) l'(*e*) *on* n'aime point; & dont (*b*) l'(*e*) *on* ſe moque.

C'eſt *ruſticité* que de donner (*c*) de mauvaiſe *grace*; le plus fort & le plus penible eſt de donner (*c*), que (*f*) coute-t-*il* d'*y* ajouter (*c*) un *ſourire*?

L'*eſclave* n'a qu'un *maître*: l'*ambitieux en* a autant qu'*il* y a de *gens* utiles à ſa *fortune*.

(*c*) No. 389, 390, &c. (*b*) 54.

(*c*) No. 389, 390, &c. (*b*) No. 54. (*a*) No. 53, & 270. (*e*) 195. (*f*) 55.

SECOND PART of SPEECH.

13. Secondly, ſuch as are uſed to affirm any thing of the ſubject (*vid.* N°. 33.), which are called *verbs*; as (2.) *is*, *act*, *am*, *ſpeaks*, *coſts*, *ſtands*, *are*, &c. Examples, *God is*, *you act*, *am I*, *he ſpeaks*, *table-coſts*, *houſe ſtands*, *men are vices*, &c.

PRACTICE.

Theocritus's paſtorals under the moſt natural and rural ſimplicity, *contain* inexpreſſible charms: they *ſeem* to flow (*c*) from nature's boſom, dictated by the graces themſelves.

Les idylles de Théocrite ſous une ſimplicité toute naïve & toute champêtre, *renferment* des agrémens inexprimables: elles *paroiſſent* puiſées dans le ſein de la nature, & dictées par les graces elles-mêmes.

Vice, triumphant as it *is* in the world, *is* ſtill reduced to ſkreen (*c*) itſelf behind the maſk of hypocriſy, or falſe probity; to attract (*c*) an eſteem, which (*b*) it *dares* not hope (*c*) for, by ſhewing its own features. Thus, ſpite of all its impudence, it *is* compell'd to pay (*c*) homage to virtue, by endeavouring to deck (*c*) itſelf in her comlieſt attire; to uſurp (*c*) thoſe honours which (*b*) the other *commands*.

Le vice quoique triomphant dans le monde, *eſt* encore reduit à ſe déguiſer (*c*) ſous le maſque de l'hypocriſie, ou de la fauſſe probité; pour s'attirer (*c*) une eſtime qu'il (*b*) n'*oſe* eſpérer (*c*) en ſe montrant à découvert: ainſi malgré toute ſon impudence, il *rend* un homage forcé à la vertu, en voulant ſe parer (*c*) de ce qu' (*d*) elle *a* de plus beau; pour recevoir (*c*) les homages qu' (*b*) elle *ſe fait* rendre (*c*).

The

(*c*) No. 389, 390, &c. (*b*) 54.

Le

(*c*) No. 389, 390, &c. (*b*) 54.
(*d*) 261, 262, &c.

The tradeſman *produces* ſamples to put (*c*) off his worſt goods; he *has* gloſſes and falſe lights to conceal (*c*) their defects, and ſet (*c*) them off to advantage; he *has* ſham and myſterious marks, that the purchaſer *may think* he *gives* but the juſt price; bad meaſures for the ſake of giving as little for money as poſſible; and a money-ſcale, that the buyer *may pay* him gold according to its full weight.

Synonymous terms *are* ſeveral dictions or phraſes which (*b*) *ſignify* the ſame thing. An antitheſis *is* a contraſt of two truths, which (*b*) *illuſtrate* each other. A metaphor or compariſon *is* the borrowing a ſtriking and natural image of any truth from what (*d*) *is* quite foreign to it. An hyperbole *is* an expreſſion of a thing beyond the truth, in order to bring

(*c*) No. 389, 390, &c. (*b*) 54. (*d*) 261, 262, &c.

Le marchand *fait* des montres pour donner (*c*) de ſa marchandiſe ce qu'(*d*) il *a* de pire; il *a* les catis & les faux jours afin d'en cacher (*c*) les défauts, & qu'elle *paroiſſe* bonne; il *a* des marques fauſſes & myſtérieuſes, afin qu'on *croie* n'en donner (*c*) que ſon prix; un mauvais aunage pour en livrer (*c*) le moins qu'il *ſe peut*; & il *a* un trébuchet, afin que celui (*a*) à qui (*b*) il l'*a livrée* la lui *paye* en or qui (*b*) *ſoit* de poids.

Les ſynonimes *ſont* pluſieurs dictions ou pluſieurs phraſes diférentes qui (*b*) *ſignifient* une même choſe. L'antithéſe *eſt* une opoſition de deux vérités qui (*b*) *ſe donnent* du jour l'une à l'autre. La métaphore ou la comparaiſon *emprunte* d'une choſe étrangére une image ſenſible & naturéle d'une vérité. L'hyperbole *exprime* au de là de la vérité, pour ramener (*c*) l'eſprit

(*c*) No. 389, 390, &c. (*d*) 261, 262, &c. (*a*) 53, & 270. (*b*) 54.

bring (*c*) the mind back to the better knowledge of it. The ſublime *is* the art of painting truth alone; but that, in a noble ſubject; and of painting it juſt as it *is* in its cauſes and effects; or, in other words, it *is* the thought or expreſſion moſt worthy of the truth in queſtion. Your middling geniuſes *miſs* the only proper expreſſion, and *have* recourſe to the ſynonymous. Youth *are* apt to be (*c*) tempted with the pomp of antitheſis and *have* recourſe to it. The judicious, who (*b*) *delight* in the propriety of images, naturally *give* into ſimile and metaphors. Perſons of a lively turn, full of fire, and hurried away by the vaſtneſs of their imagination beyond all bounds, *are* never to be (*c*) ſatiated with hyperboles. As for the ſublime, 't *is* but the firſt, even of the moſt elevated geniuſes, who (*b*) *are* equal to it.

True

(*c*) No. 389, 390, &c. (*b*) 54.

prit à la mieux conoître (*c*). Le ſublime ne *peint* que la vérité; mais en un ſujet noble; il la *peint* toute entiére, dans ſa cauſe & dans ſon éfet; il *eſt* l'expreſſion, ou l'image la plus digne de cette vérité. Les eſprits médiocres ne *trouvent* point l'unique expreſſion, & *uſent* de ſynonimes. Les jeunes gens *ſont* éblouïs de l'éclat de l'antithéſe, & s'en *ſervent*. Les eſprits juſtes, qui (*b*) *aiment* à faire (*c*) des images qui (*b*) *ſoient* préciſes, *donnent* naturélement dans la comparaiſon & la métaphore. Les eſprits vifs, pleins de feu, & qu' (*b*) une vaſte imagination *emporte* hors des régles, & de la juſteſſe, ne *peuvent* s'aſſouvir (*c*) de l'hyperbole. Pour le ſublime, il n'*y a* même entre les grands génies que les plus élevés, qui (*b*) en *ſoient* capables.

Les

(*c*) No. 389, 390, &c. (*b*) 54.

True praiſe *is* not what (*d*) *is* beſtow'd upon us undeſervedly; but *is* a due we *receive*, and which (*b*) juſtice *awards* us.

Les vraies louanges ne *ſont* pas celles qui (*b*) s'ofrent à nous, mais celles que (*b*) nous *arrachons*.

THIRD PART of SPEECH.

14. Thirdly, ſuch as are uſed to modify the ſenſe of the ſubſtantive or verb, which go by the different names of (3) *articles*, 4 *adjectives*, 5 *pronouns*, 6 *participles*, 7 *adverbs*, 8 *interjections*, 9 *prepoſitions*, and 10 *conjunctions*; as, *juſt and good*, *fairly and juſtly*, *alas how unhappy*, *too much*, *the neareſt well*, *vicious often puniſh'd by their own*, &c. Examples, *God is juſt and good*; *you act juſtly and fairly*; *men are not immortal*; *alas, how unhappy am I! he ſpeaks too much*; *the neareſt houſe ſtands well*; *vicious men are often puniſh'd by their own vices*, &c.

PRACTICE.

'Tis *not enough to* think (*c*) *with* exactneſs; *the* expreſſion muſt be (*c*) *clear and polite*.

Il *ne* ſuſit *pas de* penſer (*c*) *avec* juſteſſe, il faut s'exprimer (*c*) *nétement* & *purement*.

Simplicity *in* diſcourſe is *an eaſy and natural* manner *of* expreſſion, *without* ornament, *or* appearance *of* art. *This* ſimplicity *however* ought *to* have (*c*) ſomething *in* it *of* ſpirit *and* delicacy.

La ſimplicité *dans le* diſcours eſt *une* maniere *de* s'expliquer (*c*) *facile*, *naturéle*; *ſans* ornemens; *où l'*art *ne* paroit *point*. Il faut *que cette* ſimplicité ait *pourtant quelque* choſe *de* (*g*) fin & *de* (*g*) délicat.

Prudence

La

(*d*) 261, 262, &c. (*b*) 54. (*c*) 389, 390, &c.

(*b*) 54. (*c*) 389, 390, &c. (*g*) 646 & 647.

Prudence is *the first of the cardinal* virtues; it teaches *the* art *of* regulating *well our* lives *and* manners; *and to* frame (*c*) *our* diſcourſe *and* actions *according to right* reaſon.

Alas! how are kings *expoſed! the very wiſeſt of* them *all* are *often over-reach'd. The* crafty *and* ſelfiſh ſurround them *whilſt good* men withdraw; *becauſe* they can *neither* flatter (*c*) *nor* ſolicit (*c*): *the* good wait *till* they are ſought for, *and few* princes know *where to find* (*c*) them; *on the contrary, the* bad are *daring, deceitful, bold to* intrude (*c*) *and officious to* pleaſe (*c*), *expert at* diſſimulation, *ready for any* enterpriſe *againſt* honour and conſcience, to gratify (*c*) *the* paſſions *of their* ſovereign. *Oh! how unhappy* is *a* king, *to* be (*c*) *expoſed to the* artifices *of the* wicked! he is *undone, if* he does *not* reject flattery, and careſs

(*c*) No. 389, 390, &c.

La prudence eſt *la prémiére des* vertus *cardinales*; elle enſeigne *a bien* régler (*c*) *ſa* vie & *ſes* mœurs; *à* diriger (*c*) *ſes* diſcours & *ſes* actions *ſuivant la droite* raiſon.

Helas! à quoi (*f*) *les* rois ſont-ils *expoſés! les plus ſages mêmes* ſont *ſouvent ſurpris. Des* hommes *artificieux & intereſſés les* environent; *les* bons ſe retirent; *parcequ'*ils *ne* ſont *ni empreſſés, ni flatteurs: les* bons attendent *qu'*on les cherche; & *les* princes ne ſavent *guères* les aller (*c*) chercher (*c*). *Au contraire les* méchans ſont *hardis, trompeurs, empreſſés à* s'inſinuer (*c*) & *à* plaire (*c*), *adroits à* diſimuler (*c*), *prêts à* tout faire (*c*) *contre l'*honeur & *la* conſcience, *pour* contenter (*c*) *les* paſſions *de* celui (*a*) qui (*b*) régne. *O! qu'un* roi eſt *malheureux d'*être (*c*) *expoſé aux* artifices *des* méchans! *Il* eſt *perdu s'*il *ne* repouſſe *la* flaterie, &

(*c*) No. 389, 390, &c. (*f*) 55.
(*a*) 53, & 270. (*b*) 54.

careſs thoſe (*a*) who (*b*) have courage *enough to* ſpeak (*c*) *the* truth.

If men are men *and not rather* bears *and* panthers, *if* they are *equitable*, *if* they do juſtice *to* themſelves, *and* obſerve it *towards others*, *what* buſineſs is *there for* laws, *for their* text, *and the monſtrous unweildy* heap *of* gloſſes *upon* them? what (*f*) becomes *of* actions *at* law *and legal* ſeiſures, *and* all that (*d*) is *call'd* juriſprudence? *Nay* what (*f*) becomes *too of thoſe* men, who (*b*) owe *all their ſolemn* outſide *and* parade *to that* authority they are *veſted with for* enforcing *theſe* laws? *If* men are *really honeſt and candid*, *if* they are *diveſted of all* prejudice, *where* is pedantry, *whether* are *ſcholaſtic and controverſial* wranglings *flown*? *If* they are *in* fact *temperate*, *chaſte and moderate*, what (*f*) need is

(*a*) No. 53, and 270. (*b*) 54. (*d*) 261, 262, &c. (*f*) 55.

Si les hommes ſont hommes *plutôt qu'*ours & panthéres, s'ils ſont *équitables*, s'ils ſe font juſtice *à* eux-mêmes, & *qu'*ils la rendent *aux autres*, que (*f*) deviénent *les* loix, *leur* texte & *le prodigieux* acablement *de leurs* comentaires? que (*f*) devient *le* pétitoire & *le* poſſeſſoire, & tout ce qu' (*d*) on apéle juriſprudence? *où* ſe réduiſent *même* ceux (*a*) qui (*b*) doivent *tout leur* relief, & *toute leur* enflure *à l'*autorité *où* ils ſont *établis de* faire (*c*) valoir (*c*) *ces mêmes* loix? *Si ces mêmes* hommes ont *de la* droiture & *de la* ſincérité, s'ils ſont *guéris de la* prévention, *où* ſont *évanouïes les* diſputes *de l'*école, *la* ſcholaſtique, & *les* controverſes? s'ils ſont *tempérans*, *chaſtes*, & *modérés*, que (*f*) leur ſert *le myſtérieux* jargon *de*

(*a*) No. 53, & 270. (*b*) 54. (*c*) 389, 390, &c. (*f*) 55. (*d*) 261, 262 &c.

is *there for the unintelligible* jargon *of* phyſic, *that golden* mine *to* thoſe (*a*) who (*b*) hold forth *upon* it? *O* lawyers, graduates, *and* phyſicians, *what a* downfall *for* you, could we *but all* agree *to* be (*c*) *wiſe!*

I 'ſpy *a* man *ſurrounded and follow'd*; *but then* he is *in a* poſt: I behold *another*, whom (*b*) *every* body accoſts; *but then* he is *in* favour: *another* is *embraced and careſs'd even by* perſons *of the firſt* rank; *but then* he is *rich: another* is *gazed on and pointed out*; *but then* he is *learned and eloquent.* I diſcover *one alſo*, whom (*b*) *no* body forgets *to* ſalute (*c*); *but* he is *a dangerous* knave: I would *fain* find *a* man, who (*b*) is *good, and* nothing *more*; *and yet* is *courted.*

An author ought *to* receive (*c*) *with equal* moderation *the* praiſes *and* criticiſms, which (*b*) are *paſs'd on his* productions.

de la médecine, & qui (*b*) eſt *une* mine *d'*or *pour* ceux (*a*) qui (*b*) s'aviſent *de* le parler (*c*)? Légiſtes, docteurs, médecins, *quelle* chûte *pour* vous, *ſi* nous pouvions *tous* nous donner (*c*) *le* mot *de* devenir (*c*) *ſages!*

Je vois *un* homme *entouré* & *ſuivi*, *mais* il eſt *en* place: j'en vois *un autre* que (*b*) *tout le* monde aborde, *mais* il eſt *en* faveur: celui-ci (*b*) eſt *embraſſé* & *careſſé même des* grands, *mais* il eſt *riche*: celui-là (*b*) eſt *regardé de tous avec* curioſité, *mais* il eſt *ſavant* & *éloquent*: j'en découvre *un* que (*b*) perſone *n'*oublie *de* ſaluer (*c*), *mais* il eſt *méchant*: je veux *un* homme qui (*b*) ſoit *bon*, & qui (*b*) *ne* ſoit rien *davantage*; & qui (*b*) ſoit *recherché.*

Il faut *qu'un* auteur reçoive *avec une égale* modeſtie *les* éloges & *la* critique que (*b*) l'(*c*) on fait *de ſes* ouvrages.

(*c*) No. 389, 390, &c. (*b*) 54. (*b*) No. 54. (*a*) 53, & 270. (*c*) 389, 390, &c. (*c*) 195. (*b*) 272.

(*a*) 53, and 270.

A man who (*b*) has acquired wealth *by his own* ability, is *acquainted with a* philoſopher; *with his* precepts, morals *and* conduct; *and not imagining* mankind *to* have *any other* end *in their* actions, *than* what (*d*) himſelf has had *all his* life, he argues *thus: in my* mind, *this rigid* cenſor is *quite loſt*; he wanders, *and* has miſt *his* road; this is *never the* way *to* catch (*c*) *a fair* wind, *and* reach (*c*) proſperity's *delightful* harbour: *and according to his own* principles, *the* man reaſons *right.*

There are *ſome* people, *with* whom (*b*) *the not* knowing *a* man's name *and* face, is *a* title *to* deride (*c*) *and* deſpiſe (*c*) him. They aſk, who (*b*) *the* man is? 'Tis *neither a* fidler, *a* player, *nor a forlorn* poet; *otherwiſe*, they would *certainly* know him.

Celui (*a*) qui (*b*) eſt *riche par ſon* ſavoir faire, connoit *un* philoſophe, *ſes* preceptes, *ſa* morale, & *ſa* conduite; & *n'imaginant pas dans les* hommes *une autre* fin *de toutes leurs* actions, *que celle* qu'(*b*) il s'eſt *propoſé* lui-même *toute ſa* vie, dit *en ſon* cœur: je le plains, je le tiens *échoué ce rigide* cenſeur; il s'égare & il eſt *hors de* route; ce *n'*eſt *pas ainſi que* l'(*e*) on prend *le* vent, & *que* l'(*e*) on arrive *au délicieux* port *de la* fortune: & *ſelon ſes* principes, il raiſone *juſte.*

Il y a *des* gens *à* qui (*b*) *ne* conoître (*c*) *point le* nom & *le* viſage *d'un* homme, eſt *un* tître *pour* en rire (*c*) & *le* mépriſer (*c*). Ils demandent, qui (*f*) eſt *cet* homme? ce *n'*eſt *ni* Rouſſeau, *ni un* Fabry, *ni la* Couture; ils *ne* pourroient le méconoître (*c*).

(*b*) No. 54. (*d*) 261, 262, &c. (*a*) No. 53, & 270. (*b*) 54. (*c*) 389, 390, &c. (*c*) 389, 390, &c. (*c*) 195. (*f*) 55.

Every diſcovery *of a* ſecret is *the* fault *of* him who (*b*) *firſt* imparted it.

When we want nothing *but to* raiſe (*c*) *a* clamour, 'tis *not the moſt reaſonable* characters, that (*b*) are *the fitteſt to* be (*c*) *employed for ſuch* a purpoſe.

There are *ſome* occaſions *in* life, *wherein* truth *and* honeſty are *the beſt* policy.

Toute révélation *d'un* ſecret eſt *la* faute *de* celui (*a*) qui (*b*) l'a confié.

Quand on *ne* veut *que* faire (*c*) *du* bruit, ce *ne* ſont *pas les* caractéres *les plus raiſonables* qui (*b*) y ſont *les plus propres*.

Il y a *quelques* rencontres *dans la* vie, *où la* vérité *& la* ſimplicité ſont *le meilleur* manége *du* monde.

15. Thoſe *three ſorts of words*, which are call'd *parts of ſpeech*, have each their ſeveral diviſions, as in the three following chapters.

Sciences are beſt known and retain'd, when diſpoſed in a methodical order.

On aprend & on retient mieux les ſciences, quand elles ſont diſpoſées dans un ordre métodique.

(*b*) No. 54. (*c*) 389, 390, &c.

(*a*) No. 53, & 270. (*b*) 54. (*c*) 389, 390, &c.

SECT. III.

THE figurative ſoftens what is rough and uncouth in the literal.

Le figuré adoucit ce que le propre a de rude.

Of words in a proper or figurative ſenſe.

16. When words are uſed in their firſt and primitive ſenſe, they are ſaid to be uſed in their *proper ſenſe*; as the word *fire* in

in this example; the *fire* burns well. But when they are not uſed in their firſt and primitive ſenſe, they are ſaid to be uſed in a *figurative ſenſe*; as the ſame word *fire* in this example; he is a young man full of *fire*.

PRACTICE.

Of the proper ſenſe.

The famous *treaſures* of antiquity are thoſe of Crœſus and of Solomon; the *treaſure* of the temple of Jeruſalem, and that of Delphos.

All gravitating bodies have a tendency to the center of the earth.

The ſun and the lightning *dazzle*, becauſe their ſplendor is too bright.

Du ſens propre.

Les *tréſors* fameux de l'antiquité ſont ceux de Créſus, de Salomon; le *tréſor* du temple de Jéruſalem, & celui de Delphes.

Tous les corps *graves* tendent au centre de la terre.

Le ſoleil, les éclairs *éblouiſſent*, parceque leur lumiére eſt trop vive.

Of the figurative ſenſe.

A woman perfectly handſome and virtuous is a *treaſure*.

An affected *gravity* is mere burleſque: they are bordering extremes, and the medium between them is dignity; 'tis not indeed call'd being *grave*, but acting the *grave* part: he who aims at being ſuch will never be ſo. *Gravity* muſt be natural, or it is nothing; and 'tis eaſier departed from, than maintain'd.

Worldly objects *dazzle* us, and make us loſe ſight of futurity and eternity.

Du ſens figuré.

Une femme parfaitement belle & vertueuſe eſt un *tréſor*.

Une *gravité* trop étudié devient comique: ce ſont comme des extrêmités qui ſe touchent, & dont le milieu eſt dignité: cela ne s'apéle pas être *grave*, mais en jouer le perſonage: celui qui ſonge à le devenir ne le ſera jamais. Ou la *gravité* n'eſt point, ou elle eſt naturéle; & il eſt moins dificile d'en déſcendre que d'y monter.

Les objets du monde nous *éblouïſſent*, & nous font perdre de vuë l'avenir & l'éternité.

Of SYNTAX.

17. The manner of conſtruing words together, ſo as to diſpoſe them in their proper place, and put them in their right caſe, gender and number; or in their right perſon, number, tenſe and mood, is called *ſyntax*.

PRACTICE.

Syntax is the conſtruction and union of words, and ſentences, according to the rules of Grammar. 'Tis the accurate compoſition, and order of the parts of ſpeech.

There are two parts of ſyntax; the one is concord, when words agree together in gender, number, caſe and perſon; the other is regimen, when a word governs another and turns it in a certain manner, as prepoſitions, different caſes, or verbs do.

The parts of a diſcourſe may be united either by a ſimple conſtruction, when all the terms are ranged in their natural order, *vid.* N°. 4. or by a figurative one; when, laying aſide that ſimplicity, ſhorter and more elegant expreſſions are uſed. Now ſuch as are well read in Grammar, eaſily reduce this figurative kind of conſtruction to the rules of the ſimple one; well knowing that what appears conſtrued without any rule, and by an arbitrary uſage, may yet be reduced to the general laws of ordinary conſtruction.

The greateſt fault of oratory, is to offend againſt ſyntax.

The accuracy of language does not only conſiſt in the choice of words: 'tis in their union alſo.

La ſintaxe eſt la conſtruction & la liaiſon des mots, & des phraſes ſelon les régles de la Grammaire. C'eſt la juſte compoſition, & l'arrangement des parties de l'oraiſon.

Il y a deux ſortes de ſintaxe; l'une de convenance, quand les mots conviénent, & s'accordent entre eux en genre, en nombre, en cas, & en perſone; l'autre de régime, lorſqu'un mot en régit un autre, & l'oblige à ſe tourner en certaine maniére, comme font les prépoſitions, les cas diférens, ou les verbes.

Les parties d'un diſcours peuvent ſe lier enſemble ou par une conſtruction ſimple, lorſque tous les termes ſont placés dans leur ordre naturel, *voyez* N°. 4. ou par une conſtruction figurée, lorſque s'éloignant de cette ſimplicité, l'on uſe de certaines expreſſions plus courtes, & plus élégantes. Or ceux qui excélent dans l'art de la Grammaire rapélent aiſément cette conſtruction aux loix de la ſimple; & remarquent bien, que ce qui paroit conſtruit ſans aucune régle, & par un uſage arbitraire; ſe peut reduire aux loix générales de la conſtruction ſimple.

Le plus grand vice de l'oraiſon, c'eſt de pécher contre la ſintaxe.

Ce n'eſt pas ſeulement dans le choix des mots que conſiſte la juſteſſe du langage: c'eſt dans l'union des mots.

Of

Of SENTENCES.

Every ſentence is a collection of words which denote, and communicate a thought.

Chaque phraſe eſt un aſſemblage de mots qui ſignifient, qui font entendre une penſée.

18. When of two, three or more words put together, one denotes a ſubject, and another its affirmation, thoſe words make *a ſentence*, ; as, *the ſun ſhines*, *the ſpring is very forward*, *the wind blows*, &c. Sometimes there are more than one affirmation in a ſentence, and then the ſentence is call'd complex.

PRACTICE.

Purity of ſentiments and thoughts gives ſtill more grace to eloquence, than purity of words.

La pureté des ſentimens & des penſées donne encore plus de grace à l'éloquence, que la pureté des paroles.

Periods ſhould not be too long, nor ſtrain the lungs.

La période ne doit pas être trop longue, ni à perte d'haleine.

A diſcourſe conſiſting of equal periods can never be utter'd with energy.

Un diſcours également périodique ne peut ſe prononcer qu'avec froideur.

Virtue and innocence of manners are ineſtimable.

La vertu & l'innocence des mœurs ſont ineſtimables.

It ſeems to be the firſt maxim of companies, of men in public poſts, or in power, to give thoſe who are entirely dependant on them for the management of their intereſts, all the diſappointments that can poſſibly be apprehended.

Il ſemble que la prémiére régle des compagnies, des gens en place, ou des puiſſans, eſt de doner à ceux qui dépendent d'eux pour le beſoin de leurs afaires, toutes les traverſes qu'ils en peuvent craindre.

One of the beauties of the French language, is the natural conſtruction ; doubtleſs preferable to that of the Latin, which is tranſpoſed and inverted.

L'une des beautés de la langue Françoiſe, c'eſt la conſtruction directe, laquele ſans doute eſt préférable à la conſtruction renverſée & tranſpoſée des Latins.

As exactneſs in ſtyle is to embelliſh, it ſuits very well with a certain negligence, which is one of the greateſt ornaments of language.

Comme l'exactitude du ſtile ne tend qu'a embellir le diſcours, elle s'acorde bien avec une certaine négligence, qui en eſt un des plus grands ornemens.

It has been ſaid, that a wiſe man ought to employ the firſt part of his life in converſing with the dead; the ſecond part with the living; and the laſt part with himſelf.

Quelqu'un a dit que l'homme ſage doit employer la prémiére partie de ſa vie à s'entretenir avec les morts, la ſeconde avec les vivans, & la derniére avec ſoi-même.

Of PERIODS.

It is certain, that to ſatisfy the ear proſe ought to have its meaſures and cadencies, as well as poetry.

Il eſt certain que la proſe pour ſatisfaire l'oreille doit avoir ſes cadences, & ſes meſures auſſi bien que la poëſié.

19. Two, three, or more ſentences depending on one another to form a compleat ſenſe, make *a period:* Examp. *Why ſhould we look with ſo great an indignation on the faults of others, and judge them with ſuch a ſeverity, ſince we want their indulgence ſo much ourſelves. He had inform'd me, that wine was ſo nauſeous to him, that he could not bear the ſight of it,* &c.

PRACTICE.

The great pride themſelves in cutting viſta's through a foreſt, in raiſing terraſes, gilding their cielings, turning a ſtream and ſtoring a green-houſe; but to give the joys of peace, to make the ſorrowful heart glad, to prevent or to relieve affliction, that is a degree of perfection which their refined taſte never arrives at.

Les grands ſe piquent d'ouvrir une allée dans une forêt, de ſoutenir des terres par une longue muraille, de dorer des plafonds, de faire venir dix pouces d'eau, de meubler une orangerie: mais de rendre un cœur content, de combler une ame de joîe, de prévenir d'extrêmes beſoins, ou d'y rémédier, leur curioſité ne s'étend point juſque-là.

Forty years ago I was not in being, nor had in me then the power ever to exiſt; and now I am in being, I have no power in me to ceaſe from exiſting: I had then a beginning, and now continue in being, by ſomething which exiſts without me, and which will exiſt when I am no more, and is better and more powerful than I am. Now if this ſomething is not God, tell me what it is?

Il y a quarante ans que je n'étois point, & qu'il n'étoit pas en mon pouvoir de jamais être; comme il ne dépend pas de moi qui ſuis une fois, de n'être-plus: j'ai donc comencé, & je continuë d'être par quelque choſe qui eſt hors de moi, qui durera après moi, qui eſt meilleur & plus puiſſant que moi: ſi ce quelque choſe n'eſt pas Dieu, qu'on me diſe ce que c'eſt?

Of

Of STYLE.

20. A ſeries of words, ſentences and periods, pronounced or written according to the approved cuſtom of the language uſed, is call'd *ſtyle*.

PRACTICE.

Style in its primitive ſignification, is taken for a ſort of pin, uſed by the ancients to write with upon bark, and in their pocket-books cruſted over with wax. In deſcribing who is the author of ſuch or ſuch a writing, we ſay, it is the hand of ſuch a one. In proceſs of time, the word ſtyle has been applied only to the manner of expreſſion: when it is ſaid, that ſuch a diſcourſe has the ſtyle of Cicero, it is meant, that Cicero is wont to expreſs himſelf in that manner.

The maſters of rhetoric have reduced the ſcience to three ſpecies; the ſublime, the ſimple, and the middle ſtile.

The ſublime ſtile ought to be majeſtic, and ſupported with noble expreſſions, capable of raiſing lofty ideas: it ſhould be elevated but not ſtrain'd.

The ſimple ought to be natural, without pomp and decorations; but it ſhould not be mean and groveling, under pretence of ſimplicity.

The middle ſtile partakes of the grandeur of the firſt, and of the ſimplicity of the ſecond.

Stile, dans ſa prémiére ſignification, ſe prend pour une eſpéce de poinçon, dont les anciens ſe ſervoient pour écrire ſur l'écorce, & ſur des tablétes couvertes de cire. Pour dire quel eſt l'auteur d'une telle écriture, nous diſons que cette écriture eſt de la main d'un tel. Dans la ſuite du tems ce mot de ſtile ne s'eſt plus apliqué qu'à la maniére de s'exprimer: quand on dit qu'un tel diſcours eſt du ſtile de Cicéron, on entend que Cicéron a coutume de s'exprimer de cette maniére.

Les maîtres de l'art ont réduit les maniéres d'écrire ſous trois genres. Le ſtile ſublime; le ſtile ſimple; le ſtile médiocre.

Le ſtile ſublime doit être majeſtueux, & ſoutenu d'expreſſions nobles, & capables de donner une haute idée: il doit être élevé ſans être guindé.

Le ſtile ſimple doit être naturel, ſans pompe, & ſans ornemens: mais il ne doit pas être bas & rampant, ſous prétexte d'être ſimple.

Le ſtile médiocre participe de la grandeur du ſublime, & de la ſimplicité du ſimple.

The

Le

The familiar ſtile is that uſed in converſation; the low or vulgar ſtile, is that in uſe among the common people, or in the comic or burleſque.

There is a certain dignity even in ordinary and familiar converſation, which well-bred people are bound to obſerve.

Le ſtile familier eſt celui dont on ſe ſert dans la converſation; le ſtile bas ou populaire, celui dont uſe le peuple, ou dont on uſe dans le comique, ou dans le burleſque.

Il y a une certaine dignité même dans le langage ordinaire & familier, que les honêtes gens ſont obligés de garder.

CHAP. II. SECT. I.

OF SUBSTANTIVES.

They are divided into NOUNS and PRONOUNS.

21. THEY are call'd *nouns*, when they are the particular words uſed to expreſs the objects or ſubjects which they denote; and *pronouns*, when to avoid mentioning or repeating ſuch particular words, others are uſed inſtead of them; as in this example: Your *brother* tells *me*, *he* deſigns to buy that *houſe*; where it is plain, that the ſubſtantive *brother* is the particular word uſed to expreſs that ſubject, and the ſubſtantive *houſe* the particular word uſed to expreſs that object; therefore *brother* and *houſe* are *nouns ſubſtantive*: It is alſo as plain in that example, that the ſubſtantive *me* is not the particular word uſed to expreſs that object, but another put in its ſtead; to avoid mentioning the word, which is the name of the perſon who ſpeaks; and that the ſubſtantive *he* is not the particular word uſed to expreſs that ſubject, but another put in its ſtead, to avoid repeating the word, *brother*; therefore *me* and *he* are *pronouns ſubſtantive*.

PRACTICE.

Futurity is our only proſpect; we do not enjoy life; but live in hopes of living.

L'*avenir* eſt notre ſeul *objet*; *nous* ne vivons jamais; mais *nous* eſpérons de vivre.

We make a trade of virtue, and of love: every thing is ſet up to ſale among us.

The rational man is not he that hits upon reaſon by chance; but who knows, diſcerns, and reliſhes it.

He that is guilty of an impertinence is generally ſelf-puniſh'd by the confuſion it throws him into.

Friendſhip at court exiſts only in grimace; the moſt artful double dealers paſs there for the moſt intimate friends.

On trafique de la *vertu*, de l'amour: *tout* eſt à vendre parmi les *hommes*.

Celui là n'eſt pas raiſonable à qui le *hazard* fait trouver la *raiſon*; mais *celui*, qui *la* connoit, qui *la* diſcerne, & qui *la goute*.

Celui qui fait une *impertinence en* eſt ordinairement puni par la *confuſion* qui *lui en* revient.

A la *cour* l'*amitié* n'eſt que dans les *geſtes*: les *perfides* les plus adroits *y* paſſent pour les meilleurs *amis*.

SECT. II.

Of NOUNS SUBSTANTIVE.

They are either *common* or *proper*.

22. *A Noun ſubſtantive common* is a word by which every object of the ſame kind may be expreſs'd; as *homme*, man; *ville*, city; *fleuve*, river; *montagne*, mountain, *&c.* which are words (in general) whereby man, city, river, and mountain may be expreſs'd.

PRACTICE.

Of Nouns ſubſtantive common.	Des Noms apellatifs.
Great *rivers* inrich the *countries* thro' which they paſs.	Les grandes *rivières* enrichiſſent les *provinces* qu'elles traverſent.
It is not enough for an *orator* or *poet*, to have fine thoughts; he muſt poſſeſs beſides a happineſs of expreſſion.	Ce n'eſt pas aſſez à un *orateur*, ou à un *poëte*, d'avoir de belles *penſées*; il faut encore, qu'il ait une heureuſe *expreſſion*.

23. *A Noun ſubſtantive proper* is a word uſed to diſtinguiſh one particular object from the reſt of the ſame kind; as *Pierre*, Peter; *Londres*, London; *Thamiſe*, Thames; *Athos*, Athos, *&c.*

&c. which words are uſed to diſtinguiſh one particular man, city, river and mountain, from the reſt of men, cities, rivers and mountains.

PRACTICE.

Of Nouns ſubſtantive proper.

The river *Peneus* glides along beneath a verdant bower form'd by the charming foreſt hanging over its borders.

The flow of the *Nile* laſts forty days, and ſo does its ebb.

Cicero was often triumphant from the power and charms of his eloquence.

Horace (or perhaps *Boileau*) ſaid as much, before you ſaid it. I take your word for it. What then? I ſaid it as my own. And why may not I conceive the ſame truth which they did, as well as others think with me hereafter.

Des Noms propres.

Le *Pénée* coule à l'ombre entre des forêts délicieuſes qui bordent ſes rivages.

Le *Nil* croit quarante jours, & en décroit autant.

Ciceron a ſouvent triomphé par la force & les charmes de ſon éloquence.

Horace ou *Deſpreaux* l'on dit avant vous; je le crois ſur votre parole; mais je l'ai dit comme mien; ne puis-je pas penſer après eux une choſe vraie, & que d'autres encore penſeront après moi?

CHAP III.

OF VERBS.

Of ACTIVE VERBS.

24. WHEN in a ſentence the *verb* denotes an action which paſſes from the ſubject, (*vid.* N°. 33.) to an object, (*vid.* N°. 34.) it is call'd *active*; as in theſe examples: *Il mange des pommes*, he eats apples; *il boit du vin*, he drinks wine; *il ſoulage les pauvres*, he helps the poor; *il entend la muſique*, he underſtands muſick; *il aime ſon prochain*, he loves his neighbour; where the verbs *eats*, *drinks*, *helps*, *underſtands*, and *loves*, denote actions which paſs from the ſubject *he*, to the ſeveral objects *apples*, *wine*, *poor*, *muſick*, and *neighbour*. Sometimes, inſtead of expreſſing the object, this verb is uſed abſolutely, but then the word ſomebody or ſomething is underſtood;

ſtood; as in theſe examples: *Il aime*, he loves; *il mange*, he eats; *il boit*, he drinks, *&c.* After which it is evident, that the word ſomebody or ſomething is underſtood; for *he* who loves, *loves ſomebody* or *ſomething*; *he* who eats, *eats ſomething*, *&c.*

PRACTICE.

Moderation is a virtue which governs, reſtrains, and qualifies the paſſions; it ſets bounds to, and regulates the tranſports of the mind.

Figurative expreſſions rouze the underſtanding; and ſtrike it ſo briſkly, as to command its attention.

Demoſthenes is chiefly admired for that grand and majeſtic tone, and thoſe lively emotions, which ſupport his oratory.

Whoever has ſeen the court, has ſeen all that is moſt ſplendid, ſpecious, and ornamental in the world; whoever, after ſeeing the court, deſpiſes it, holds the world in contempt.

The town gives us a diſtaſte for the country; the court makes us diſlike the town, and itſelf too.

Solid ſenſe imbibes at court a reliſh for ſolitude and retirement.

La modération eſt une vertu *qui gouverne, qui retient, qui régle toutes les paſſions; qui borne, qui tempére les joies* de l'eſprit.

Les figures reveillent l'eſprit, & *le frapent* ſi vivement, qu'*elles l'obligent* à être atentif.

On admire ſur tout dans Demoſthéne *ce ton* de grandeur & de majeſté, & *ces mouvemens animés qui ſoutiénent ſon diſcours.*

Qui a vu la cour, a vu du monde *ce* qui eſt le plus beau, le plus ſpécieux, & le plus orné: *qui mépriſe la cour* après *l'avoir vuë, mépriſe le monde.*

La ville dégoute de la province; *la cour détrompe* de la ville, & *guérit* de la cour.

Un eſprit ſain puiſe à la cour *le gout* de la ſolitude & de la retraite.

Of NEUTER VERBS.

25. When what is expreſs'd by the verb and its regimen, or by the verb only, is center'd in, or limited to, its ſubject; that *verb* is call'd *neuter*; as in theſe examples, *Il ſera prudent*, he will be prudent; *il devint pâle*, he turn'd pale; *il engraiſſe*, he grows fat; *il exiſte*, he exiſts; *il rougit*, he bluſhes; *il languit*, he languiſhes; *il obéit*, he obeys; *il vient*, he comes;

&c. where what is expreſs'd by the verbs, *will be*, *turn'd*, and *grow*, and their regimen *prudent*, *pale*, and *fat*, is all center'd in, and limited to the ſubject *he*; and ſo with regard to the verbs, *exiſts*, *bluſhes*, *languiſhes*, *obeys* and *comes*.

PRACTICE.

The 'prentice-boy is tractable, minds his maſter, improves by his inſtructions, and becomes himſelf a maſter. Untractable man criticiſes both upon the preacher's diſcourſe, and the philoſopher's writings; and gets after all neither faith nor reaſon.

Un *aprentif eſt docile*, il écoute ſon maître, *il profite* de ſes leçons, *il devient maître*. L'homme indocile critique le diſcours du prédicateur, comme le livre du philoſophe; *il ne devient* ni *chrétien*, ni *raiſonable*.

Chriſtian morality is the moſt refined and the moſt perfect. Every other moral ſyſtem is but the philoſophy and probity of a Pagan.

La morale chrétiène eſt la plus *épurée*, & *la* plus *parfaite*. *Toute autre morale eſt une philoſophie* & *une probité* de païen.

The generality of men die without any reſolution: they die only becauſe they cannot help it.

La plupart des hommes ne *meurent* point par réſolution: *ils meurent* parcequ'on ne peut s'empêcher de mourir.

Of VERBS uſed ſometimes in an ACTIVE, and ſometimes in a NEUTER SENSE.

26. Obſerve, that ſometimes the *ſame verb* according to the ſenſe in which it is uſed, may be *either neuter or active*: In theſe ſentences for example the verbs are *neuter*, *Il rougit*, he bluſhes; *elle embellit*, ſhe grows handſomer; *pretez-lui avec confiance*, *je réponds pour lui*, lend freely to him, I anſwer for him; *ceux qui environent les rois ne tiènent à eux que par des interêts de fortune*, they who attend on kings are only attach'd to them by the ties of intereſt, *&c.* And in theſe the ſame verbs are *active in French*, *on en a rougi les murailles*, the walls of it are painted red; *il a embelli cette maiſon*, he has beautify'd that houſe; *il ne répondoit que des ſotiſes*, he anſwer'd only with ſcurilities; *nous tenons de Dieu notre être*, *notre vie*, *& notre fortune*, we hold of God our being, our breath, and our fortune.

PRAC-

PRACTICE.

Of French VERBS uſed in a NEUTER SENSE.

'Tis much in a friend, if after a conſiderable increaſe of his fortune, he ſtill continues your acquaintance.

C'eſt beaucoup tirer de notre ami, ſi *ayant monté* à une grande fortune, il eſt encore un homme de notre conoiſſance.

Water deſcends naturally, and riſes only by force.

L'eau *deſcend* naturélement, & ne *monte* que par violence.

There is no diminiſhing gold, by only melting it.

L'or a beau être fondu, il ne *diminuë* jamais.

The orator, whoſe ſtyle is tedious, will never affect his hearers.

Un orateur dont le ſtile *traine*, n'émeut point.

A globe turns on its own axis.

Un globe *tourne* ſur ſon axe.

Of the ſame VERBS in an ACTIVE SENSE.

PRACTICE.

'Tis not agreed at what time began the art of riding on horſeback.

On ne convient pas du tems auquel on a comencé à *monter les chevaux*.

None but Alexander could mount Bucephalus.

Il n'y avoit qu'Alexandre qui put *monter Bucéphale*.

Man's mind is but too apt to depreciate thoſe truths which thwart his paſſions; and to run in queſt of foreign conſtructions to avoid the ſeverity of precepts.

L'eſprit de l'homme n'eſt que trop porté à *diminuer les vérités* qui incomodent ſes paſſions, & à chercher le biais pour éviter la ſévérité des préceptes.

The paſſions draw after them diſquiet and reproach.

Les paſſions *traînent* après elles *le trouble*, & *le reproche*.

Senſuality ſteals upon and ingroſſes the heart, without giving it leiſure to hearken to the voice of reaſon.

La volupté s'inſinuë dans le cœur, & *le tourne* à elle ſans atendre que la raiſon diſe ſon avis.

Of REFLECTIVE VERBS.

27. When the *verb* active governs one of the perſonal pronouns, *me*, *te*, *ſe*, *nous*, *vous*, or *ſe*, ſignifying *my ſelf*, *thy ſelf*, *himſelf*, *herſelf*, *itſelf*, *one's ſelf*, *ourſelves*, *yourſelf* or *yourſelves*, or *themſelves*, it is call'd *reflective*; becauſe thoſe pronouns determine the action to return upon the ſubject which produces it;

it; as, *je m'habille*, I dreſs myſelf; *il s'aime*, he loves himſelf; *elle ſe chagrine*, ſhe vexes herſelf; *nous nous fatiguons*, we fatigue ourſelves; *vous vous bleſſerez*, you will wound yourſelf, or yourſelves; *ils*, or *elles ſe louënt*, they praiſe themſelves, &c.

PRACTICE.

Whatever vain diſtinctions men may flatter themſelves with, their origin is however the ſame.

We think with more energy than we ſpeak; there is always a part of our meaning left behind in the delivery.

The divine juſtice will one day vindicate itſelf from the reproaches it ſuffers from our impatience.

If ſlanderers knew, how loathſome they are to people of underſtanding, they would never take upon them ſo deteſtable an office.

De quelque ſuberbe diſtinction que *ſe flattent* les hommes, ils ont tous une même origine.

Nous penſons plus fortement que nous ne *nous exprimons*; il y a toujours une partie de notre penſée qui nous demeure.

La juſtice divine *ſe juſtifiera* un jour des reproches que lui fait notre impatience.

Si les médiſans ſavoient combien ils péſent aux gens raiſonables, ils ne *ſe chargeroient* pas d'un ſi vilain role.

Of RECIPROCAL VERBS.

28. But when after the pronouns *nous*, *vous*, or *ſe*, the pronoun *l'un l'autre*, one another, is expreſs'd or underſtood after the verb, the *verb* is then call'd *reciprocal*; becauſe theſe pronouns determine the action to return reciprocally from one agent to another; as, *le mari & la femme doivent s'aimer*, the huſband and wife ought to love one another; *ils ſe louënt l'un l'autre*, they praiſe one another; *ils ſe chagrinent les uns les autres*, they vex one another; *ils ſe défient l'un de l'autre*, they miſtruſt one another, &c. From the ſenſe of theſe examples, it follows, that the verb can be reciprocal only in a plural ſignification. Sometimes *one another* is alſo expreſs'd *in French* by *nous entre*, *vous entre*, *s'entre*, in the following manner; *nous nous entre-nuiſons*, we hurt or hinder one another; *vous vous entre-déchirez*, you defame one another; *ils s'entre-mangent*, they ruin one another, &c.

PRACTICE.

PRACTICE.

War has its theory like other ſciences; it teaches us how to deſtroy one another in a methodical manner.

La guerre a ſes préceptes comme les autres ſciences; on *s'y tuë* métodiquement.

In friendſhip, coldneſs and indifference are owing to their various cauſes. In love, the ceſſation of affection has ſeldom more than one cauſe; that of having mutually loved to exceſs.

Les froideurs & les relâchemens dans l'amitié ont leurs cauſes; en amour il n'y a guères d'autre raiſon de ne *s'aimer* plus, que de *s'être* trop *aimés*.

We are not always of the ſame mind upon the ſame ſubject. Fondneſs and diſguſt tread cloſe upon the heels of each other.

L'on ne penſe pas toujours conſtamment d'un même ſujet: l'entétement & le dégout *ſe ſuivent* de près.

In the world ſcarce any thing elſe is ſeen, but men laying ſnares for one another.

On ne voit guères que des hommes qui *ſe tendent* des piéges *les uns aux autres*.

The world is literally a ſtage; where mankind, in continual maſquerade, are playing upon one another.

Le monde eſt à la létre un théatre; où les hommes toujours maſqués *ſe jouënt les uns les autres*.

Mankind ſhould be mutual aſſiſtants, ſhould help one another, and ſupply each other's wants.

Il faut que les hommes *s'entr'aident*, qu'ils *s'aident l'un l'autre*, & *ſe prêtent* un mutuel ſecours.

The meridians are circles, which croſs one another at the poles of the globe.

Les méridiens ſont des cercles qui *s'entrecoupent* aux poles du monde.

Each day is ſucceeded by another; but every day is not alike.

Tous les jours *s'entreſuivent*, mais ils ne *ſe reſſemblent* pas.

29. Obſerve that many *verbs* are *reflective* according to Grammar, which are not ſo in their own ſignification; ſuch are the following, *il s'étudie à mal faire*, he ſtudies miſchief; *cela ne ſe garde pas pour vous*, that is not for you; *je m'en vais*, I am going away; *il ſe meurt*, he is dying, &c. Obſerve alſo, that many of *thoſe laſt reflective verbs have a paſſive ſignification*, and are only uſed in the third perſon; as, in theſe examples; *ces livres ſe vendent chez un tel*, thoſe books are ſold at ſuch a one's ſhop; *il ſe boit de bonne biére à Londres*, there is good

beer drank in London; *cette nouvéle ſe débité au café*, that piece of news is told at the coffee-houſe; *les poiſſons ſe prénent à l'hameçon*, fiſh are taken by a hook, *&c.*

PRACTICE.

The hypocrite does not believe in, or laughs at God; the moſt charitable thing we can ſay of him is, he does not believe in God.

Slanderers are like tygers; they are dreaded even in their ſports: there is no truſting to them at all.

Words are divided into primitive, derivative, ſimple, compound, ſynonimous, equivocal, univocal, proper, natural, figurative, barbarous, foreign, obſolete, noble, and mean or vulgar.

Qualities, ſo oppoſite as vivacity is to ſolid ſenſe, ſeldom meet in the ſame perſon.

L'hypocrite ne croit pas en Dieu, ou *ſe moque* de Dieu; parlons-en obligeamment, il ne croit pas en Dieu.

Les médiſans ſont comme les tigres; on les craint même lorſqu'ils *ſe jouent:* on ne peut jamais ſe fier à eux.

Les mots *ſe diviſent* en primitifs, dérivés, ſimples, compoſés, ſynonimes, équivoques, univoques, propres, naturels, figurés, barbares, étrangers, vieux, nobles, & bas ou populaires.

Des qualités auſſi oposées que la vivacité & le bon ſens, ne *ſe rencontrent* guères enſemble.

Of PASSIVE VERBS.

30. When the participle paſſive of a verb is put after the verb *être*, to be; in all its moods and tenſes, the verb ſo form'd, is call'd a *verb paſſive*; as, *je ſuis aimé*, I am beloved; *j'ai été battu*, I have been beaten; *vous ſerez payé*, you ſhall be paid, *&c.*

PRACTICE.

Xenophon has been call'd the muſe and the bee of Athens, from the ſweetneſs of his ſtile.

Your juſtice and virtue will be their own reward to you, for the regard you have ſhewn them.

The greateſt calamity next to that of being convicted of a crime, is ſometimes the being

Xénophon *a été apelé* la muſe & l'abeille Athéniéne, à cauſe de la dauceur de ſon ſtile.

Vous *ſerez payé* par vos vertus mêmes, d'avoir été juſte & vertueux.

Le plus grand malheur après celui d'*être convaincu* d'un crime, eſt ſouvent d'avoir à

s'en

ing obliged to juſtify ourſelves. A ſentence in our favour ſhall clear and acquit us; which yet the clamour of the people ſhall render of no effect to us.

We glide along the ſtream; are carried upon the ſurges; and borne away by the waves and billows.

What is done freely, is done without force. What is done willingly, is done without pain. What is done chearfully, is done with inclination. And what is done briſkly, is done with pleaſure.

s'en juſtifier. Tels arrêts vous déchargent & vous renvoyent abſous, qui *ſont infirmés* par la voix du peuple.

On coule ſur les ondes: on *eſt porté* ſur les flots: on *eſt entrainé* par les vagues.

Ce qui *eſt fait* de bon gré, *eſt fait* librement. Ce qui *eſt fait* de bonne volonté, *eſt fait* ſans peine. Ce qui *eſt fait* de bon cœur, *eſt fait* avec afection. Ce qui *eſt fait* de bonne grace, *eſt fait* avec politeſſe.

Of IMPERSONAL VERBS.

31. Certain *verbs* are call'd *impersonal*, becauſe they are only uſed in the third perſon ſingular, with the pronoun *il* for their nominative; *ſome* of them are *always impersonal*; as, *il faut*, one muſt; *il négera*, it will ſnow, *&c.* *Others*, from perſonal *become impersonal*; ſuch are, *il arrive*, it happens; *il ſuffit*, it is enough; *il paroit*, it appears, *&c.*

PRACTICE.

In the time of the deluge it rain'd forty days and forty nights.

It thunders more frequently in hilly countries, than in flat ones.

Conciſeneſs is the life of a ſtory, without which it muſt flag.

It is not the part of a wiſe man to ſay, I will live; living to-morrow, is living too late: why not live to-day?

There is a ſtupid ſimplicity, which believes the moſt incredible things; as there is a ſtupid preſumption, which condemns as fictitious, whatever exceeds

Au tems du déluge *il plut* quarante jours & quarante nuits.

Il tonne plus ſouvent dans les pays montueux que dans les plaines.

La briéveté eſt l'ame d'un conte, puiſque ſans cela *il faut* néceſſairement qu'il languiſſe.

Il n'eſt pas d'un homme ſage de dire, je vivrai; c'eſt vivre trop tard que de vivre demain: vivez aujourd'hui.

Il y a une ſotte ſimplicité qui croit les choſes les plus incroyables; comme *il y a* une ſotte préſomption qui condamne comme faux, ce qui paſſe

exceeds the narrow bounds of our underſtanding.

They who ſpeak well, uſe proper and natural terms, without the appearance of ſtudy or application.

The wiſe man wants nothing to compleat his happineſs; the pleaſing conſciouſneſs of his own virtue ſuffices.

les bornes étroites de notre eſprit.

Ceux qui parlent bien, parlent en termes propres & naturels, ſans qu'*il* y *paroiſſe* ni étude, n'y afectation.

Il ſufit au ſage de ſa vertu, du témoignage de ſa conſcience, pour être heureux.

CHAP. IV.

Of Articles, Adjectives, Pronouns, Participles, Adverbs, Interjections, Prepoſitions, and Conjunctions.

SECT. I.

OF ARTICLES.

32. THEY are words uſed to modify or limit the ſenſe of the ſubſtantive, ſo as to diſtinguiſh its *uſe*, *ſenſe*, *gender* and *number*.

Subſtantives may be put to *ſix different uſes*; they may be employ'd in *four different ſenſes*; may be of *two different genders*; and in *two different numbers*.

The *ſix uſes* to which ſubſtantives may be put are call'd by Grammarians *caſes*, and diſtinguiſh'd by the different names of *nominative*, *accuſative*, *genitive*, *ablative*, *dative*, and *vocative*.

The *four ſenſes*, in which ſubſtantives may be employ'd, are *the definite*, *the indefinite*, *the partitive*, and *the numeral*.

The *two genders*, of which ſubſtantives may be, are the *maſculine* and the *feminine*; and the *two numbers*, in which they may be put, are *the ſingular* and the *plural*.

PRACTICE.

The article placed in French before nouns ſubſtantive

*L'*article en François mis devant *les* noms apellatifs en deter-

tive common, determines and fixes their meaning; takes away all equivocation and ambiguity, and gives perſpicuity and preciſion to diſcourſe; which makes whatever is ſaid, and written, immediately underſtood, without need of farther reflection.

The article ſerves alſo to connect the diſcourſe; and render it more flowing and harmonious.

There is a ſort of ignorance very dangerous; which conſiſts in believing that we know what we really do not.

Of all the articles in painting, what gives the painter the greateſt opportunity of ſhewing all his genius, imagination and art, is certainly invention.

Moſt women have nothing but prattle; trifles engroſs their converſation.

Society is, properly ſpeaking, only an exchange of well-bred lies, and falſe compliments; in which men flatter, in order to be flatter'd.

There are terms ſo peculiar to things, and ſo adapted to them, that they ſeem as much to follow the thought, as the ſhadow does the body.

The regard, which others have for us, is the fuel which keeps alive the regard we have for ourſelves.

The merit of the ancients is ſo extoll'd to us, that the moderns can't ſtand their ground at their approach.

The

determine *le* ſens, le fixe, ôte toute équivoque & toute ambiguité; & donne *au* diſcours *une* clarté & *une* préciſion, qui font qu'on entend d'abord & ſans être obligé *de* réfléchir, ce que veulent dire ceux qui parlent ou qui écrivent.

*L'*article ſert auſſi *à* lier *le* diſcours, & *à* le rendre plus coulant & plus harmonieux.

Il y a une maniére *d'*ignorance très dangereuſe, qui conſiſte *à* croire ſavoir ce qu'on ne ſait pas.

De toutes *les* parties *de la* peinture, celle qui fournit *au* peintre plus *d'*occaſions *de* faire voir ce qu'il a *d'*eſprit, *d'*imagination & *de* prudence, c'eſt ſans doute *l'*invention.

La plupart *des* femmes n'ont que *du* caquet; elles ne parlent que *de* bagatelles.

La ſociété n'eſt proprement qu'*un* comerce *de* menſonges oficieux, & *de* fauſſes louänges; où *les* hommes flattent pour être flattés.

Il y a *des* termes ſi atachés *aux* choſes, & tellement faits pour elles, qu'ils ſemblent ſuivre *la* penſée, comme *l'*ombre ſuit *le* corps.

*L'*amour *des* autres envers nous eſt *la* nourriture *de* notre amour propre.

On nous éleve ſi fort *les* anciens, que *les* modernes ne ſauroient ſe ſoutenir auprès *d'*eux.

Le

The flatterer has no good opinion either of himſelf or of others.

Le flateur n'a pas bonne opinion *de* ſoi ni *des* autres.

Nothing ought to pleaſe us but what reaſon approves.

Rien ne nous doit plaire que ce que *la* raiſon aprouve.

Our ignorance of things is more extenſive than our knowledge.

On ignore plus *de* choſes qu'on n'en conoit.

Good breeding requires that we ſhould ſpare the confuſion of one, who has accidentally drawn it upon himſelf.

La politeſſe veut qu'on ménage *la* confuſion *de* celui *à* qui il échape *une* ſotiſe.

Of all the injuries offer'd to a man, contempt is what ſtings him the moſt.

De toutes *les* ofenſes que l'on fait *à l'*homme, *le* mépris eſt celle qu'il ſent *le* plus vivement.

NOMINATIVE CASE.

33. When a ſubſtantive in French preceded either by no article, or by one of the following, *viz. le, la, l', les; du, de la, de l', de, d'; un, une, des, de,* or *d'*; in Engliſh *the, ſome, a, an,* or *ſome,* appears by the circumſtances join'd to it, to be uſed as *the ſubject of the propoſition*; or, in other words, as *the ſubject of which thoſe circumſtances are affirm'd,* it is ſaid to be in the *nominative caſe*; as in theſe examples, *nations* s'éléveront contre nations, *nations* will riſe againſt nations; *il* ſoulage les pauvres, *he* helps the poor; where it plainly appears that the ſubſtantives *nations* and *il* preceded by *no article,* with the help of their circumſtances *will riſe againſt nations, helps the poor,* are each of them uſed as the ſubject of the propoſition to which they belong: And in theſe, *le pére* aime le fils, *the father* loves the ſon; *les bons princes* recompenſent les bonnes actions, *good princes* reward good actions; *du pain, de bon pain,* or *d'excélent pain* me ſufit, *ſome bread, ſome good bread,* or *ſome excellent bread* is ſufficient for me; *de l'huile, de bonne huile,* or *d'excélente huile* y donneroit bon goût, *ſome oil, ſome good oil,* or *ſome excellent oil* would give it a good taſte; *un chat* mange une ſouris, *a cat* eats a mouſe; *des gens, de braves gens, d'honêtes gens* m'en ont parlé, *ſome people, ſome honeſt* or *good people* ſpoke to me about it; where it alſo plainly appears that the ſubſtantives *pére, princes, pain, huile, chat* and *gens,* preceded by one of the foremention'd articles, with the help of their circumſtances *loves the ſon, reward good actions, is ſufficient for me,* &c. are each of them uſed as the ſubject of the propoſition to which they belong; therefore the ſubſtantives *nations, il, pére, princes,*

princes, *pain*, *huile*, *chat* and *gens* are in the *nominative caſe*; as are all other ſubſtantives ſo preceded and ſo uſed.

PRACTICE.

None who have ever ſo little examin'd what language is, and for what end it was given to man, can poſſibly doubt, but that perſpicuity is the chief and perhaps the only true merit of diſcourſe. 'Tis a truth, which both grammarians and orators are never tired with repeating. *Perſpicuitas orationis ſumma virtus*, ſays Quintilian. In fact, if we ſpeak only to be underſtood; that is, to communicate to others the ſame ideas, which have occurred to our own minds; our firſt aim and chief addreſs ſhould be to expreſs ourſelves ſo clearly, as to make others conceive without obſcurity or ambiguity, what we ourſelves have conceived already. Ariſtotle himſelf, for all the obſcurity imputed to his works, look'd upon perſpicuity as the main buſineſs of an orator.

*C'*eſt une maxime *qui* ne ſauroit être conteſtée par aucun de ceux *qui* ont tant ſoit peu examiné ce que *c'*eſt que la parole, & pour quelle fin *elle* a été donnée à l'homme, que *la clarté* fait le prémier & peut-être le ſeul véritable mérite du diſcours. *C'*eſt une vérité que *les grammairiens*, & *les rhéteurs* ne ſe laſſent point de répéter. *Perſpicuitas orationis ſumma virtus*, dit *Quintilien*. En efet, ſi *l'homme* ne parle que pour ſe faire entendre; *c'*eſt-à-dire, pour rendre préſentes à l'eſprit d'autrui lès mêmes idées *qui* ſont préſentes au ſien; *notre prémiére vuë* & *notre plus grande habileté* doivent tendre à nous exprimer d'une maniére ſi claire, qu'*elle* faſſe concevoir aux autres ſans aucune obſcurité & ſans équivoque ce que *nous* avons conçu les prémiers. *Ariſtote* même, tout obſcur que l'*on* veut qu'*il* ait été dans ſes livres, a regardé la clarté comme la principale partie de l'orateur.

Should I venture to ſay of myſelf, I ſhall not be a thief or murderer; I ſhall never be puniſh'd as ſuch: 'tis a bold aſſertion.

Je dirai preſque de moi, je ne ſerai pas voleur ni meurtrier; *je* ne ſerai pas un jour puni come tel: *c'*eſt parler bien hardiment.

However we may ſucceed in life, our ſucceſs amounts to nothing; if our ſalvation be not ſecured to us: every thing without that is uſeleſs.

On a beau réuſſir en toutes choſes, dans le monde; *on* ne réuſſit à rien quand *on* y fait pas ſon ſalut; puiſque hors de lui *tout* eſt inutile.

Whence D'où

Whence comes it, that every inſtant my ears are entertain'd with the raviſhing harmony of theſe divine words: "I ſhall be ſatiated, O Lord, "when my eyes behold thy "glory?" Every thing beſides that ſeems hideous to me; I only bear the ſight of it, becauſe I muſt.

The French word *lieu*, in Engliſh *place*, denotes one total ſpace. *Endroit* denotes only the part of one more extended *place*. *Place* gives an idea of order and diſpoſition. Therefore we ſay, *le lieu de l'habitation*, the place of abode; *l'endroit d'un livre cité*, the place of a book quoted; *la place d'un convive*, the place of a gueſt; or, of any one who has a ſeat in an aſſembly.

One is in the place; here, *in the place* muſt be render'd by *dans le lieu*. One ſeeks the place; here, *the place* muſt be render'd by *l'endroit*. One fills the place; here, it muſt be render'd by *la place*.

D'où vient qu'à tout moment *la charmante harmonie* de ces divines paroles réſone à mes oreilles: „ *Je* ſerai raſſaſié, „ Seigneur, quand *ta gloire* ſe „ fera voir à mes yeux. „ *Tout* ce *qui* n'eſt pas elle me paroit éfroyable, *je* n'en ſaurois ſoufrir la vuë que par néceſſité.

Lieu marque un total d'eſpace. *Endroit* n'indique proprement que la partie d'un eſpace plus étendu. *Place* inſinuë une idée d'ordre & d'arrangement. Ainſi *l'on* dit le lieu de l'habitation; l'endroit d'un livre cité; la place d'un convive, ou de quelqu'un *qui* a ſéance dans une aſſemblée.

On eſt dans le lieu. *On* cherche l'endroit. *On* ocupe la place.

ACCUSATIVE CASE.

34. But when a ſubſtantive in French, ſo preceded, appears by the circumſtances to which it is join'd, to be uſed as *the object which receives the action perform'd by the ſubject of the propoſition*, it is ſaid to be in *the accuſative caſe*; as in theſe examples: Il craint *Dieu*, he fears God; il *le* ſoulage, he helps him; le fils aime *le pére*, the ſon loves the father; il caſſe *les verres*, he breaks the glaſſes; il mange *du pain*, *de bon pain*, or *d'excélent pain*, he eats bread, good bread, or excellent bread; where it plainly appears that the ſubſtantives *Dieu*, *le*, *pére*, *verres* and *pain*, ſo preceded, with the help of their circumſtances *fears*, *helps*, *loves*, *breaks* and *eats*, are each of them uſed as the object which receives the action perform'd by the ſubject of the propoſition to which they belong; therefore

thoſe

thoſe ſubſtantives are in the *accuſative caſe*, as are all other ſubſtantives ſo preceded and ſo uſed.

PRACTICE.

Let us not loſe the preſent time in lamenting what is already loſt.

Ne perdons point *le tems* qui nous reſte à *regréter celui que nous avons* déja *perdu.*

All grandeurs and pleaſures terminate in humiliation and miſery.

Toutes les grandeurs & *tous les plaiſirs* ont pour terme *la baſſaſſe* & *la miſére.*

In friendſhip we entruſt a ſecret, in love it eſcapes from us.

On confie ſon ſecret dans l'amitié, mais il échape dans l'amour.

Young people look on ſolid ſenſe, as an ungenteel qualification.

Les jeunes gens regardent le bon ſens comme une qualité groſſiére.

We ſubmit our reaſon to our ſenſes, and make it their ſlave; hence it is, that it proves often ſo deceitful a guide.

Nous aſſujétiſſons la raiſon à nos ſens, & *la rendons leur eſclave*, de là vient qu'elle eſt ſouvent un guide trompeur.

I love the reaſon which pleaſes; and the good ſenſe that is agreeable.

J'aime une raiſon qui plait, & *un bon ſens agréable.*

There is an exquiſite and refined pleaſure in the converſation of the polite.

On goute un plaiſir exquis & *délicat* dans le comerce des perſons polies.

Refined good manners render intrinſic merit agreeable, and oblige us to love it.

Les maniéres polies rendent le mérite agréable, & *le font aimer.*

GENITIVE CASE.

35. When a ſubſtantive in French is preceded by one of the articles *du*, *de la*, *de l'*, *des*; *de*, *d'*; *d'un*, *d'une*; render'd in Engliſh by the words *of the*, *of*; *of ſome*, *of a*, or *of an*, it is ſaid to be in *the genitive caſe*; as in theſe examples: le fils *du roi*, the ſon of the king, or the king's ſon; le portrait *de la reine*, the picture of the queen, or the queen's picture; le fil *de l'hiſtoire*, the thread of the hiſtory; la vie *de l'homme*, the life of man; le cours *des afaires*, the courſe of affairs; l'amour *de Dieu*, the love of God; table *de marbre*, table of marble; c'eſt un mélange d'*or* & d'*argent*, 'tis a mixture of gold and ſilver; la thériaque eſt un compoſé *de pluſieurs drogues*,

treacle is a compound of ſeveral drugs; le ſtile *d'un hiſtorien*, the ſtile of an hiſtorian; la beauté *d'une expreſſion*, the beauty of an expreſſion; where the ſubſtantives *rois*, *reine*, *hiſtoire*, *homme*, *afaires*, *Dieu*, *marbre*, *or*, *argent*, *drogues*, *hiſtorien*, and *expreſſion*, being ſo preceded, are in the *genitive caſe*; as are all other ſubſtantives ſo preceded and ſo render'd.

PRACTICE.

There is no judging of man's happineſs, 'till he has finiſh'd his courſe with ſucceſs.

Choice of ſenſe is preferable to choice of words.

Hypocrites are the objects of God's hatred, and of the indignation of all good men.

The rules of civility are thoſe of decency and good manners.

All the figures of Julius Romanus are rough and daring.

On ne peut juger *de la félicité de l'homme* qu'après qu'il a heureuſement fourni ſa carriére.

La juſteſſe *du ſens* eſt préférable à celle *des penſées*.

Les hypocrites ſont des objets *de la haine de Dieu*, & *de l'indignation de tous* les gens *de bien*.

Les régles *de l'honêteté* ſont les régles *de la bienſéance*, *des bonnes mœurs*.

Toutes les figures *de Jules Romain* ſont fiéres & hardies.

The ABLATIVE CASE.

36. But when theſe laſt articles are render'd in Engliſh by the words *from the*, *by the*, *with the*, *from*, *by*, *with*, *from ſome*, *by ſome*, *with ſome*, *from a*, *from an*, *by a*, *by an*, *with a*, or *with an*, the ſubſtantive is ſaid to be in *the ablative caſe*; as in theſe examples: il l'a reçu *du roi*, he has received it *from the king*; il eſt eſtimé *de la reine*, he is eſteem'd *by the* queen; il eſt touché *de la crainte* de s'égarer, he is affected *with the fear* of going aſtray; c'eſt un fait tiré *de l'hiſtoire*, 'tis a fact drawn from hiſtory; il eſt loué *des hommes*, he is praiſed by men; de la liqueur extraite *d'or*, liquor extracted *from gold*; ces oeillets naiſſent *de graine*, ces autres *de marcote*, theſe pinks come *from ſeed*, thoſe *from layers*; il eſt tiré *d'une mine*, it is drawn *from a mine*; le bonheur de la vie eſt traverſé *de mille déplaiſirs*, life's happineſs is croſs'd *with a thouſand misfortunes*; where the ſubſtantives *roi*, *reine*, *crainte*, *hiſtoire*, *homme*, *graine*, *marcote*, *mine*, *déplaiſirs*, being preceded by thoſe articles ſo render'd in Engliſh, are in the *ablative caſe*; as are all other ſubſtantives ſo preceded and ſo render'd.

PRAC-

PRACTICE.

Affliction is a tribute which the wiſe man muſt ſubmit to without any ſhame to nature; nothing ſhould diſtinguiſh him in this from the weak, but moderation.

L'affliction eſt un tribut que l'homme ſage doit payer ſans honte à la nature; rien en cela ne doit le diſtinguer *des foibles* que la modération.

Comedy ſerves only to make vice amiable, and to create a diſtaſte for virtue.

La comédie ne ſert qu'à rendre le vice aimable, & à dégouter *de la vertu.*

We have within us an intelligent principle, abſolutely diſtinct from body and matter.

Nous avons en nous un principe intelligent, tout-à-fait diſtinct *du corps* & *de la matiére.*

Punctuality makes a part of politeneſs; it is neceſſary in ſociety, and, without it, there is no depending on one another.

L'exactitude fait une partie de la politeſſe; elle eſt néceſſaire à la ſociété, & ſans elle on n'oſe ſe prométre rien *de perſone.*

When reaſon gives way to anger, it runs the riſk of being enſlaved by that powerful and deſpotic paſſion.

Si la raiſon ſoufre que la colére s'éléve, elle ſe met en danger de reçevoir la loi *de cette paſſion puiſſante* & *impérieuſe.*

Invention is not to be acquired by art, it depends not upon us; 'tis a gift from heaven, and a favour, not always to be obtain'd when wanted.

Il n'y a point *d'art* pour l'invention, elle ne dépend point *de nous*; c'eſt un préſent *du ciel*, & comme une penſion qu'on ne touche pas quand on veut.

True complaiſance is that which is the reſult of friendſhip, and directed by reaſon.

La véritable complaiſance eſt celle qui nait *de l'amitié*, & qui eſt conduite par la raiſon.

A diſcourſe loſes half its energy, when no longer ſupported by action and voice: 'tis an inſtrument which owes its efficacy to the hand that directs it.

Un diſcours perd la moitié de ſa force lorſqu'il n'eſt plus ſoutenu *de l'action* & *de la voix*: c'eſt un inſtrument qui reçoit ſa force *de celui* qui le manie.

DATIVE CASE.

37. When a ſubſtantive in French is preceded by one of the articles *au*, *à la*, *à l'*, *aux*, *à*, *à du*, *à de la*, *à de l'*, *à de*, *à d'*, *à un*, *à une*, *à des*, it is ſaid to be in the *dative caſe*; as in theſe examples; cela eſt utile *au roi*, that's uſeful *to the king*;

il s'eſt adreſſé *à la reine*, he has directed his diſcourſe *to the queen*; je m'en raporte *à l'hiſtoire*, I leave it to hiſtory; il l'a donné *aux pauvres*, he has given it *to the poor*; parlez en *à gens ſavans*, ſpeak *to learned men* about it; il eſt comparé *à du pain, à de bon pain, à d'excélent pain*, it is compared *to bread, to good bread, to excellent bread*; *à de la viande, à de bonne viande, à d'excélente viande* de boucherie, joignez des perdrix, des pigeons, &c. *to* butcher's *meat, to good* butcher's *meat, to excellent* butcher's *meat*, add partridges, pigeons, &c. métre le feu *à de la paille*, to ſet fire *to ſome ſtraw*; il l'a dit *à une dame* de ma *conoiſſance*, he told it a lady of my acquaintance; il eſt adoné *à des vices*, he is addicted to ſome vices; il eſt dificile *à un miſérable* de parler avec modération, it is difficult *for the unhappy* to ſpeak with moderation; where the ſubſtantives *roi, reine, hiſtoire, pauvres, gens, pain, viande, paille, dame*, and *miſérable*, being ſo preceded, are in the *dative caſe*; as are all other ſubſtantives ſo preceded.

PRACTICE.

Reaſon muſt give way to the weakneſs of nature, and muſt ſuffer it in the extremity of diſtreſs to ſhed a tear.

Il faut que la raiſon s'acomode *à la ſimplicité* de la nature, & que dans les extrêmes déplaiſirs elle lui laiſſe verſer des larmes.

Cuſtom inures us to all things, to toils, to pains and afflictions.

On s'acutume *à tout, au travail, à la peine, aux douleurs.*

Analogy is a conformity to things already eſtabliſh'd; by which people are guided, as by a model, in forming words and phraſes agreeable to thoſe already in uſe.

L'analogie eſt une conformité *aux choſes* qui ſe trouvent déja établies; ſur laquéle on ſe fonde, comme ſur un modéle, pour faire des mots, ou des phraſes ſemblables *aux mots*, ou *aux phraſes* déja établies.

The uſe of words is often contrary to their analogy.

L'uſage eſt ſouvent contraire *à l'analogie* des mots.

To give one's children a good education, is giving them a ſecond being; nature begins and education finiſhes.

Donner *à ſes enfans* une belle éducation, c'eſt leur donner une ſeconde vie; la nature comence; l'éducation achéve.

It is difficult for kings not to confound greatneſs with pride, and while they are enchanted with the adoration paid

Il eſt dificile que les rois ne confondent la grandeur avec l'orgueil, & qu'enchantés de l'honeur qu'ils reçoivent des hommes,

paid them by men, to remember that which they owe to God.

I think: And therefore a God muſt exiſt: becauſe as to the thinking part within me, I am indebted for it to a being above me; which is not matter; and this being is God.

hommes, ils n'oublient celui qu'ils doivent *à Dieu.*

Je penſe: donc Dieu exiſte; car ce qui penſe en moi, je le dois *à un être* qui eſt au deſſus de moi, qui n'eſt point matiére; & cet être, c'eſt Dieu.

VOCATIVE CASE.

38. When a ſubſtantive, which ſerves to expreſs an object, is uſed ſpeaking to the ſaid object, it is ſaid to be in *the vocative caſe*, and is never preceded by any article; as, *divin ſauveur!* c'eſt vous ſeul qui j'aimerai toujours, *divine ſaviour!* 'tis you alone I will ever love; *Pierre*, que faites vous, Peter, what are you about? *&c.* To expreſs a violent emotion of the ſoul, the *particle O* is placed before ſuch ſubſtantives; as, *O ciel!* que vois-je! Oh heaven! what do I ſee! *&c.* †

PRACTICE.

Fickle, tranſitory and fruitleſs are thoſe reflections, which reſtrain not our paſſions, and mend not our manners.

Oh ambition! the puniſhment and rack of the ambitious: how does it while torturing all men, ſo gain upon us all, as even to be pleaſing to us?

O love! how charming thy name, and how ſevere is thy empire! how ſhort thy pleaſures! and how long thy repentance!

Puſillanimous mortals! does a great man, thro' miſtake, call your friend Timagenes an oaf? I do not expect you to reply,

Volages, paſſagéres, inéficaces réflexions, qui n'arrétent point les paſſions, & qui ne corrigent rien dans les mœurs.

Ambition, qui êtes le ſuplice & la croix des ambitieux; coment métant tous les hommes à la torture, êtes-vous au gré de tous les hommes, juſqu'à leur plaire?

O amour, que ton nom eſt doux, & que ton empire eſt rude! que tes plaiſirs ſont courts, & que tes repentirs ſont longs!

Foibles hommes! un grand dit de Timagéne votre ami, qu'il eſt un ſot, & il ſe trompe; je ne demande pas que vous répondiez,

† See the Exerciſes on the Declenſions, at the end of my *New Practical Freneh Grammar*, ſold by B. DODD, at the *Bible*-and-*Key* in *Ave-Mary-Lane*, 1749; or by the Author, in *Milk-ſtreet, Cheapſide.*

reply, he is not ſo. No; only dare to think him none.

pondiez, qu'il eſt homme d'eſprit; oſez ſeulement penſer qu'il n'eſt pas un ſot.

The ARTICLE DEFINITE when placed before a NOUN SUBSTANTIVE COMMON, ſhews that it is uſed in a DEFINITE SENSE.

39. The article *le*, *la*, *l'* or *les*, for the *nominative* and *accuſative*; *du*, *de la*, *de l'* or *des*, for the *genitive* and *ablative*; *au*, *à la*, *à l'* or *aux*, for the *dative*, call'd the *article definite*, placed *in French* before a *noun ſubſtantive common*, ſhews that it is uſed in a *definite ſenſe*; as *je parle de l'homme que vous atendiez*, I ſpeak of the man you expected; *je parle des livres que vous avez achétes*, I ſpeak of the books you bought; *le roi eſt allé à Windſor*, the king is gone to Windſor; *donnez-moi les verres*, give me the glaſſes; *l'homme eſt mortel*, man is mortal; *les hommes ſont mortels*, men are mortal; *la vertu eſt aimable*, *&* *le vice abominable*, virtue is lovely, and vice abominable; *les Angloiſes ſont blondes*, Engliſh women are fair; *la vertu eſt oprimée*, *&* *le vice triomphe*, virtue is oppreſs'd, and vice triumphs. Therefore *all nouns ſubſtantive common* uſed in a *definite ſenſe*, muſt be preceded *in French* by the *article definite*; as may be ſeen by the French of the preceding examples.

When the NOUN SUBSTANTIVE COMMON is uſed in a DEFINITE SENSE.

40. *Subſtantives* are uſed in a *definite ſenſe*: *Firſt*, When, taken with their circumſtances, expreſs'd or underſtood, they denote particular objects diſtinguiſh'd from all others; as in theſe examples, *I ſpeak of the man you expected*, *I ſpeak of the books you bought*; where the ſubſtantives *man* and *books*, taken with their circumſtances, *you expected*, *you bought*, denote particular objects diſtinguiſh'd from all others: or, in theſe, *the king is gone to Windſor*, *give me the glaſſes*, (meaning the glaſſes I bought) where the ſubſtantives *king* and *glaſſes*, taken with their circumſtances *of England*, *I bought*; which are evidently underſtood, denote alſo particular objects diſtinguiſh'd from all others.

Secondly, When taken with ſuch circumſtances, they denote *a whole ſpecies*, or *totality of objects*; as in theſe examples, *man is mortal*, *men are mortal*, *virtue is lovely and vice abominable*; where the ſubſtantives *man* and *men*, taken with their circumſtances *is* and *are mortal*, denote the *whole ſpecies* of objects

jects call'd *men*; and the ſubſtantives *virtue* and *vice*, taken with their circumſtances *is lovely* and *abominable*, denote the *totality* of thoſe objects call'd *virtue* and *vice*.

Thirdly, When taken with thoſe circumſtances, they denote *objects in general*; as in theſe examples, *Engliſh women are fair, virtue is oppreſs'd, and vice triumphs*; where the ſubſtantives *Engliſh women*, *virtue* and *vice*, taken with their circumſtances *are fair*, *is oppreſs'd* and *triumphs*, denote the objects *Engliſh women*, *virtue* and *vice* in general.

Obſerve, That the article definite is only placed before nouns ſubſtantive common, uſed in a definite ſenſe; *nouns ſubſtantive proper* being commonly preceded by the *article indefinite*, as well as *pronouns ſubſtantive*: But we ſhall treat of theſe two laſt at large, in the ſecond part of this Theory.

PRACTICE.

The Doric, Ionic, and Corinthian orders were invented by the Greeks: the Tuſcan and Compoſite by the Latins.

L'ordre Dorique, *l'Ionique*, & *le Corinthien*, ſont *de l'invention des Grecs*: *le Toſcan* & *le Compoſite* ſont *de l'invention des Latins*.

And God ſaid, *let there be light*; the firſt word, that God pronounced, diſpell'd darkneſs, enlighten'd the world, and embelliſh'd and rejoiced all nature.

Et Dieu dit que *la lumiére* ſe faſſe; *la prémiére parole* que Dieu prononça, diſſipa *les ténébres*, éclaira *le monde*, embellit & réjouit toute *la nature*.

It is with diſcourſe as with bodies, which generally owe their chief excellence to the contexture and exact proportion of their parts.

Il en eſt *des diſcours* comme *des corps*, qui doivent ordinairement leur principale excélence *à l'aſſemblage* & *à la juſte proportion* de leur membre.

The brittleneſs of china is one part of its worth; for the pride of luxury conſiſts in the poſſeſſion of what may be ſuddenly and totally deſtroy'd.

La fragilité de la porcelaine lui donne du prix; parcequ'on met *la gloire du luxe* à avoir des choſes qui puiſſent tout d'un coup périr entiérement.

The greateſt outrage we can offer to the unhappy, is to triumph at the miſery we have brought upon them.

Le plus ſenſible outrage qu'on puiſſe faire *aux malheureux*, c'eſt de triompher *de la miſére* qu'on leur a cauſée.

An affable and genteel behaviour is an introduction to merit, and renders it agreeable.

Les maniéres douces & *polies* donnent cours *au mérite*, & le rendent agréable.

There

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There are ſacred laws from which men imagine themſelves diſpenſed, becauſe all men agree to diſregard them; and cuſtom with us has the authority of aboliſhing the ordinances of God.

'Tis a mark of great ſuperior parts, for a man to ſuit himſelf to the talents and character of all his acquaintance, ſo as to make them believe they are every one a match for him.

Virtue keeps the mid-way; vice is always on the extreme.

Il eſt des loix ſaintes dont *les hommes* ſe croient diſpenſés, parcequ'ils ſont tous d'accord de ne les pas ſuivre; & nous donnons *à l'uſage l'autorité* d'abolir *les ordres* de Dieu.

C'eſt *la marque* d'un génie ſublime, de ſe proportioner tellement *au génie*, & *au caractére* de ceux qu'il pratique, qu'ils croient être de niveau avec lui.

La vertu tient *le milieu*, *les* vices ſont *aux extrêmités*.

The ARTICLE INDEFINITE, when placed before a NOUN SUBSTANTIVE COMMON, ſhews that it is uſed in an INDEFINITE SENSE.

41. The *Article indefinite*, which has neither nominative nor accuſative; and has *de* or *d'* for the *genitive* and *ablative*, and *à* for the *dative*, placed in French before a *noun ſubſtantive common*, ſhews that it is uſed in an *indefinite ſenſe*; as in theſe examples, *nations s'éléveront contre nations*, nations will riſe againſt nations; *il vient de famille royale*, he deſcends from royal blood; *il en faut parler à gens ſavans*, you muſt ſpeak to learned men about it; therefore *all nouns ſubſtantive common*, uſed in an *indefinite ſenſe*, muſt be preceded in French by the *article indefinite*, as may be ſeen by the French of the preceding examples.

When the NOUN SUBSTANTIVE COMMON is uſed in an INDEFINITE SENSE.

42. When in a ſentence, the word *indeterminate* may be join'd to a *noun ſubſtantive common* and not alter the ſenſe, but rather make it plainer, ſuch a noun is uſed in an *indefinite ſenſe*; as in the preceding examples, where the word *indeterminate* being join'd as follows to the *noun ſubſtantive common*, inſtead of altering the ſenſe makes it plainer, *viz. nations* indeterminate *ſhall riſe againſt nations* indeterminate, *he deſcends from royal blood* indeterminate, *you muſt ſpeak to* indeterminate *learned men about it.*

PRAC-

PRACTICE.

There are people who have neither vices nor virtues.

There is a point of perfection in art, as there is of goodneſs and maturity in nature: he who diſtinguiſhes that, is the man of perfect taſte.

There may be various reaſons for being diſguſted at life; but no man ever juſtly deſpiſed death.

Man has need of cloathing, and of lodging, to ſcreen himſelf from the inclemencies of weather, from heat, cold, and rain.

There are two ſorts of genius; one of penetrating vigorouſly and deeply into the conſequences of principles; and that is the genius of accuracy: the other is of comprehending a great number of principles without confounding them; and this is the genius of geometry. The one is ſtrength and exactneſs of underſtanding: the other is extent of it.

Il y a des gens qui n'ont ni *vices* ni *vertus*.

Il y a dans l'art un point *de perfection*, comme *de bonté* & *de maturité* dans la nature: celui qui le ſent a le gout parfait.

On peut avoir *divers ſujets de dégout* dans la vie; mais on n'a jamais *raiſon* de mépriſer la mort.

L'homme a *beſoin d'habits, de logement*, pour ſe garentir des injures du tems, du chaud, du froid, de la pluye.

Il y a deux ſortes *d'eſprits*; l'un de pénétrer vivement & profondément les conſéquences des principes, & c'eſt-là l'eſprit *de juſteſſe*: l'autre de comprendre un grand nombre *de principes* ſans les confondre, & c'eſt-là l'eſprit *de géométrie*. L'un eſt *force* & *droiture d'eſprit*: l'autre eſt *étenduë d'eſprit*.

The PARTITIVE ARTICLE, when placed before a NOUN SUBSTANTIVE, ſhews that it is uſed in a PARTITIVE SENSE.

43. The article *du*, *de la*, *de l'*, *de* or *d'*, for the *nominative* and *accuſative*; *de* or *d'*, for the *genitive* and *ablative*; *à du*, *à de la*, *à de l'*, *à de* or *à d'*, for the *dative*, call'd *partitive*, placed in French before a *noun ſubſtantive*, ſhews that it is uſed in a *partitive ſenſe*; as in theſe examples, *du pain*, *de bon pain*, or *d'excélent pain me ſuffit*, ſome bread, ſome good bread, or ſome excellent bread is ſufficient for me; *il mange du pain, de bon pain*, or *d'excélent pain*, he eats bread, good bread, or excellent bread; *de la liqueur extraite d'or*, liquor extracted from gold; *c'eſt du jus tiré d'orange*, 'tis juice drawn from ſome orange; *on peut le comparer à de la biére, à de bonne biére*, or

à d'excélente biére, it may be compared to ſome beer, ſome good beer, or ſome excellent beer: therefore *all nouns ſubſtantive*, uſed in a *partitive ſenſe*, muſt be preceded in French by *the partitive article*, as may be ſeen by the French of the preceding examples.

When the NOUN SUBSTANTIVE COMMON is uſed in a PARTITIVE SENSE.

44. The *noun ſubſtantive common* is uſed in *a partitive ſenſe*, when in Engliſh the word *ſome* expreſs'd or underſtood before it, denotes *a part*, *a degree*, *a quantity of*; as in theſe examples, he eats *bread*, or *ſome bread*; it has *heat*, or *ſome heat* in it; he buys corn, or *ſome corn*; where the word *ſome*, whether expreſs'd or underſtood, before the nouns ſubſtantive *bread*, *heat*, and *corn*, denotes only *a part*, *a degree*, or *a quantity of*: for he who eats bread, eats only *a part of the bread*, or *loaf*; the thing that has heat in it, has only *a degree of heat*; and he who buys corn, buys only *a quantity of it*.

PRACTICE.

At court all ſtand on their guard only againſt the man of merit and virtue. None trouble their heads with any fear of him, who is poſſeſs'd of neither.

Behold an ambitious man; the obſcurity of his name is inſupportable to him: he would even chuſe to periſh, ſo that he can be famous in his fall.

To enjoy proſperity is giving offence to the envious.

He affects the man of conſequence.

There is a compleat and fine body of infantry for you!

Perpetual admiration is a mark of ignorance.

`A la cour on n'eſt en garde que contre celui qui a *du mérite*, & *de la vertu*: on ne s'aviſe pas de craindre celui qui n'en a point.

Voyez un ambitieux; l'obſcurité de ſon nom l'importune: il aime mieux périr, pourvu qu'il faſſe *du bruit* en tombant.

C'eſt ofenſer un envieux que d'avoir *de la proſpérité*.

Il fait l'homme *d'importance*.

Voila *de l'infanterie* bien leſte.

L'admiration perpétuéle eſt une marque *d'ignorance*.

The

The NUMERAL ARTICLE, when placed before a NOUN SUBSTANTIVE, ſhews that it is uſed in a NUMERAL SENSE.

45. The article *un, une, des, de,* or *d'*, for the *nominative* and *accuſative*; *d'un, d'une, de,* or *d'*, for the *genitive* and *ablative*; *à un, à une, à des, à de,* or *à d'*, for the *dative*, call'd *numeral*, placed in French before a *noun ſubſtantive*, ſhews that it is uſed in a *numeral ſenſe*; as, *il a mangé un pain & une poularde*, he has eat a loaf and a pullet; *il m'a envoyé des pains, de bons pains*, or *d'excélens pains*, he ſent me ſome loaves, ſome good loaves, or ſome excellent loaves; *vous pouvez tirer de l'huile d'une anguille*, you may draw oil from an eel; *j'en ai parlé à des gens, à de braves gens, à d'honêtes gens de ma conoiſſance*, I ſpoke of it to ſome people, ſome honeſt or good people of my acquaintance: therefore all *nouns ſubſtantive*, uſed in a *numeral ſenſe*, muſt be preceded in French by the *numeral article*; as may be ſeen by the French of the preceding examples.

When the NOUN SUBSTANTIVE is uſed in a NUMERAL SENSE.

46. A *noun ſubſtantive*, preceded in Engliſh by *a* or *an*, is uſed in a *numeral ſenſe*; as alſo a *noun ſubſtantive* preceded in Engliſh by *ſome*, ſignifying an *indeterminate number*; as may be ſeen in the preceding Engliſh examples, where the *nouns ſubſtantive*, ſo preceded, are all uſed in that ſenſe.

PRACTICE.

It is better to pardon a criminal, than puniſh the innocent.

Il vaut mieux pardoner *à un criminel*, que de punir *un innocent*.

An affected ſimplicity is a delicate impoſture.

La ſimplicité afectée eſt *une impoſture* délicate.

Magnificence is the effect of a principle of pride, and of a deſpair to find in ourſelves any thing truly great, which makes us have recourſe to exterior helps.

La magnificence eſt *un ſentiment* orgueilleux, & *un déſeſpoir* de ne rien voir en nous de grand, qui nous fait recourir *à des ſecours* extérieurs.

Now and then ſome great geniuſes ſhine forth; men extraordinary in all ſciences and profeſſions.

Il naît de tems en tems *de grands génies, des hommes* extraordinaires, en toutes ſciences & profeſſions.

We are taught to pronounce Latin with great emphaſis and ma-

On nous aprend à prononcer le Latin avec *une grande*

majeſty, to raiſe by that pompous pronunciation the Latin language above our mother tongue. But if the whole buſineſs were to ſwell the mouth, and ſtrain the lungs, we could give our native language a pronunciation as high-ſtrain'd as that which is given to the Latin; and do it more properly, becauſe we are ſure of the manner, in which it ought to be pronounced.

emphaſe & une grande majeſté, afin d'élever par cette prononciation faſtueuſe le Latin au deſſus de notre langue maternéle. Mais s'il ne tenoit qu'à s'enfler la bouche, & à faire éfort de la poitrine, nous donerions à notre langue naturéle *une prononciation* auſſi ampoulée que celle qu'on donne au Latin; & nous le ferions avec plus de raiſon, parceque nous ſommes aſſurés de la maniére dont elle doit être prononcée.

There are even drones, I may ſay drivellers, who are placed in high ſtations, and know juſt enough to die in affluence, without deſerving our ſuſpicion of having in any wiſe contributed thereto by the leaſt labour or induſtry on their parts: ſomebody has conducted them to the fountain head, or blind chance has led them thither: they have been aſk'd; do you want water? draw then; and they have drawn.

Il y a même *des ſtupides*, & j'oſe dire *des imbéciles*, qui ſe placent en *de beaux poſtes*, & qui ſavent mourir dans l'opulence, ſans qu'on les doive ſoupçoner en nulle maniére d'y avoir contribué de leur travail ou de la moindre induſtrie; quelqu'un les a conduits à la ſource *d'un fleuve*, ou bien le hazard les y a fait rencontrer; on leur a dit; voulez-vous de l'eau? puiſez; & ils ont puiſés.

Of GENDERS.

47. *Subſtantives* are ſaid to be of the *maſculine gender*, when they may take before them the article *le*; as, *le roi*, the king; and of the *feminine*, when they may take before them the article *la*, as, *la reine*, the queen.

As the French dictionaries diſtinguiſh all the nouns ſubſtantive of the *maſculine gender* by theſe two letters *S. M.* and thoſe of the *feminine gender* by *S. F.* and as they either are or may be in every body's hands, I think it needleſs to inſert in this Theory, or Grammar, a regular liſt of them; which would ſwell it to too great a bulk, and be, in my opinion, of no advantage to the learner: however, as ſome *ſubſtantives* are of the *maſculine gender in one ſenſe*, and of the *feminine in another*, and ſome are of either gender, and yet rather better in one

one gender than in the other, it will not be amiſs to give a liſt of thoſe two laſt ſorts; which will be contain'd in the ſecond part of this Theory or Grammar, N°. 87, 88, 89, and 90.

PRACTICE.

The principal character of the French tongue is clearneſs and perſpicuity in diſcourſe.

Life is too ſhort for ſuicide; it is not worth while to be impatient.

Reaſon would loſe too much by always appearing grave, and ſolemn: the affable and familiar is a character not unbecoming her at times.

Virtue and knowledge are the fineſt ornaments.

The true worth of a woman is chaſtity, modeſty, baſhfulneſs and reſerve.

Le principal caractére de la langue Françoiſe, c'eſt *la néteté* & *la clarté* dans *le diſcours*.

La vie eſt trop courte pour ſe tuer; ce n'eſt pas *la peine* de s'impatienter.

La raiſon perdroit trop à paroître toujours grave & majeſtueuſe; *le caractére* doux & familier ne lui ſied pas mal quelquefois.

La vertu & *le ſavoir* ſont les plus beaux ornemens.

L'honêteté des femmes c'eſt *la chaſteté*, *la modeſtie*, *la pudeur*, *la retenuë*.

Of NUMBERS.

48. The *ſubſtantive* muſt be put in the *ſingular number*, when it denotes but *one object*; as, *le roi*, the king; and in the *plural*, when it denotes *more than one*; as, *les rois*, the kings.

PRACTICE.

The only precaution againſt the aſſaults of death, is an innocent life.

Such an author is a guide who leads you aſtray, but it is into more agreeable countries than he promiſed.

The mind, by extending and repeating the idea of duration, without ever reaching the end, frames to itſelf an idea of eternity.

Nothing but depravation of manners has convey'd down to us the fragments of Petronius.

La ſeule *précaution* contre les *attaques* de la *mort*; c'eſt l'*innocence* de la *vie*.

Cet *auteur* eſt un *guide qui* égare; mais *qui* même en des *pays* plus agréables qu'*il* n'avoit promis.

L'*eſprit* en étendant, & en répétant l'*idée* de la *durée*, ſans jamais arriver au *bout*, ſe forme à *lui-même* l'*idée* de l'*éternité*.

La ſeule *perverſité* des *mœurs* a fait paſſer juſqu'à *nous* les *fragmens* de *Pétrone*.

The

L'*ame*

The ſoul of a man, when tranſported with fury, has in fact loſt its way; and is out of its natural place.

L'*ame* d'un *homme* que la *fureur* tranſporte, eſt éfectivement égarée, & hors de ſon *aſſiéte* naturéle.

SECT. II.

OF ADJECTIVES.

49. THEY are words that denote the quality, form, or any other accident whatever belonging to what is expreſs'd by the ſubſtantive, without which they cannot make compleat ſenſe; as in theſe examples, a *good* man will not do an *ill* action, *un homme ſage ne fera pas une mauvaiſe action*; he has bought a *round* table, *il a acheté une table ronde*; where the word *good* denotes the quality of the ſubject of the propoſition expreſs'd by the ſubſtantive *man*, the word *ill* the quality of the object, expreſs'd by the ſubſtantive *action*; and the word *round* the form of the object, expreſs'd by the ſubſtantive *table*; and without which ſubſtantives, *viz. man*, *action*, and *table*, or others put in their room, the ſaid words *good*, *ill* and *round*, cannot make compleat ſenſe; therefore *good*, *ill*, and *round*, are *adjectives*; and ſo all other words which fall under the ſame definition.

PRACTICE.

The French tongue is ſimple, without meanneſs; free, without indency; elegant and flowing, without borrow'd ornaments; majeſtic, without oſtentation; harmonious, without bombaſt; genteel, without effeminacy; and, full of energy, without harſhneſs.

La langue *Françoiſe* eſt *ſimple*, ſans baſſeſſe; *libre*, ſans indécence; *élegante* & *fleurie*, ſans fard; *harmonieuſe*, ſans enflure; *majeſtueuſe*, ſans faſte; *délicate*, ſans moleſſe; & *énergique*, ſans rudeſſe.

The qualities requiſite to make a good hiſtorian, are fidelity, exactneſs, impartiality, eloquence and judgment; attended with a great, extenſive, and ſolid genius.

Pour être *bon* hiſtorien, il faut être *exact*, *fidéle*, ſans partialité, *éloquent*, *judicieux*, & d'un eſprit *grand*, *vaſte*, & *ſolide*.

We

On

We reckon upon having time, one day or other, to think of death; and on that falſe aſſurance, we e'en take the reſolution never to think on't at all.

Scarron's works have a kind of toying ſportive gracefulneſs equal to the grave and ſerious beauties of Virgil.

Honor does not conſiſt in meer ſpeculation, but alſo in action.

The man of an even and gentle temper is he, who ſtill the ſame, ſtill calm and ſteady, avoids all occaſions of giving pain.

On ſupoſe qu'on aura *quelque* jour le tems de penſer à la mort, & ſur *cette fauſſe* aſſurance, on prend *toute ſa* vie le parti de n'y penſer point.

Les ouvrages de Scarron ont des graces *folâtres* & *badines*, qui égalent les beautés *graves* & *ſérieuſes* de Virgile.

L'honêteté n'eſt pas une *ſimple* ſpéculation, il faut qu'elle agiſſe.

L'homme *égal* & *doux* eſt celui qui toujours *le même*, toujours *tranquille* & *ſur*, évite *toute* occaſion de me faire de la peine.

50. Obſerve that *adjectives* are often uſed *ſubſtantively*, particularly in French; as for example, if I ſay, *un méchant homme n'eſt pas capable de faire une bonne action*, a wicked man is not capable of doing a good action; the word *méchant*, wicked, will denote here the quality of the ſubject of the propoſition, which is *homme*, man; and the word *bonne*, good, the quality of the object, which is *action*, action; therefore thoſe two words, *méchant*, wicked, and *bonne*, good, are *adjectives* in that example: but if I ſay, *les méchans mépriſent les bons*, the wicked deſpiſe the good; *méchans*, wicked, will be the ſubject of the propoſition, and *bons*, good, the object which receives the action perform'd by that ſubject: therefore, thoſe two words *méchans*, wicked, and *bons*, good, are uſed ſubſtantively in that example.

PRACTICE.

The ſenſe of feeling is the moſt general of the five, and is common to all animals. It ſerves them to know and feel palpable bodies and their qualities; as the ſoft and the hard, the cold and the hot, the moiſt and the dry.

White and black, heat and cold, have no analogy with one another.

Le toucher eſt le plus étendu des cinq ſens de nature, qui eſt comun à tous les animaux. Il leur ſert à conoître & à ſentir les corps palpables, & leurs qualités; comme le *mou* & le *dur*, le *froid* & le *chaud*, l'*humide* & le *ſec*.

Le *blanc*, le *noir*, le *chaud*, & le *froid*, n'ont aucune convenance enſemble.

He who bluſhes not at infamy, will glory in his vices.

The life of hypocrites is a perpetual farce; they are for ever on the public ſtage, and ſeldom or never without a maſk.

Self-intereſt has ever the precedency of public good; and your mighty zealots for patriotiſm are often ſuch only for their own private purpoſes.

It is the part only of a fool to be troubleſome. The man of ſenſe always knows when and where his company becomes tedious.

The beautiful is more ſolemn, and engroſſes us; the pretty is more gay, and amuſes us: We don't ſay therefore, a pretty tragedy; but we may ſay, a pretty comedy.

The ſincere is always valuable. The candid univerſally pleaſes. The free ſometimes give offence to others. And, the ingenuous are apt to betray themſelves.

She that's gay and airy has no ſtrong attachments. The inconſtant is never long fix'd. The giddy is attach'd to no one in particular. The fickle likes not the ſame object long.

Un *infame* fait gloire de ſon vice.

La vie des *hypocrites* eſt une comédie perpétuéle; ils ſont toujours ſur le théatre, & ne quittent guères le maſque.

Notre intérêt particulier va toujours devant l'intérêt général, & ces *zélés* pour la patrie ne le ſont bien ſouvent que pour leur propre bien.

C'eſt le rôle d'un *ſot* que d'être importun. Un habile homme ſait bien s'il ennuye.

Le beau eſt plus ſérieux, & il ocupe. *Le joli* eſt plus gai, & il divertit. C'eſt pourquoi l'on ne dit pas une jolie tragédie; mais on peut dire une jolie comédie.

Le ſincére eſt toujours eſtimable. *Le franc* plait à tout le monde. *Le naïf* ofenſe quelquefois. *L'ingénu* ſe trahit.

Une coquéte ne s'atache pas fortement. *Une inconſtante* ne s'atache pas longtems. *Une volage* ne s'atache pas à un ſeul. *Une changeante* ne s'atache pas au même.

SECT.

SECT. III.

OF PRONOUNS.

They are divided into PERSONAL, POSSESSIVE, DEMONSTRATIVE, RELATIVE, INTERROGATIVE, NUMERAL, and INDEFINITE.

Of PERSONAL PRONOUNS.

51. *Pronouns perſonal*, are all *ſubſtantives*; and, as we have already treated of *pronouns ſubſtantive*, Chap. 2. Sect. 1. we ſhall take no farther notice of them here.

PRACTICE.

That lady was the whole ornament of the court; none equall'd her in beauty and goodneſs.

Such a woman laughs at every thing. Anger gives her countenance a ſmile of indignation; and ſcorn a taunting ſneer.

People are afraid of appearing even to themſelves what they really are, becauſe they are not what they ſhould be.

The great cannot eaſily forgive their inferiors, for having a right to oppoſe them.

The life of man is ſet at all prices: ſome of them even barter it for nothing.

Cette dame étoit tout l'ornement de la cour; c'eſt *ce* qu'*il y* avoit de plus beau & de plus vertueux.

Cette femme rit de tout: la colére *lui* donne un certain ris amer, & le mépris *lui* met ſur le viſage un ris moqueur.

On craint de ſe voir tel qu'*on* eſt, parcequ'*on* n'eſt pas tel qu'*on* devroit être.

Les grands ont bien de la peine à pardoner qu'*on* ait raiſon contre *eux*.

La vie des hommes eſt à tout prix; *ils la* donnent ſouvent pour rien.

Of POSSESSIVE PRONOUNS.

52. *Pronouns poſſeſſive* are *adjectives*; and denote to what perſon or thing, that which is expreſs'd by the ſubſtantive to which they are join'd, or whereto they relate, belongs; and without which, like all other adjectives, they cannot make compleat ſenſe: as, in this example; I ſpeak of *my* book,

and you ſpeak of *yours*, *je parle de mon livre, & vous parlez du vôtre*; where the word *my* ſhews that the object join'd to it and expreſs'd by the ſubſtantive *book*, belongs to the ſubject *I*; and the word *yours*, ſhews that the object relating to it, and expreſs'd by the ſubſtantive *book*, already mention'd, belongs to the ſubject *you*; and ſo of all other *pronouns poſſeſſive*.

PRACTICE.

All languages have their phraſes; the richneſs and beauty of each conſiſts principally in making uſe of the manner of ſpeaking peculiar to itſelf.

Chaque langage a *ſes* phraſes: la richeſſe & la beauté de chaque langue conſiſtent principalement à ſe ſervir des façons de parler qui lui ſont propres.

The power of God co-operates with his bounty, and his bounty with his power.

La force de Dieu eſt tempérée par *ſa* douceur, & *ſa* douceur eſt tempérée par *ſa* force.

Elegance, when ſupported by correctneſs in the deſign, ſatisfies our expectation, engroſſes all our attention, and exalts our mind, by occaſioning an agreeable ſurpriſe.

L'élégance qui eſt ſoutenuë de la correction du deſſein, remplit *notre* atente, atache toute *notre* atention, & éléve *notre* eſprit, après l'avoir frapé d'un agréable étonement.

Who can forbear laughing to ſee the great expoſing to public view their pride and vanity, together with their pomp and magnificence?

Qui ne riroit de voir les grands étaler *leur* folie & *leur* vanité parmi *leur* pompe & *leur* magnificence?

The life of men ought to be computed by their actions, and not by their years.

Il faut compter la vie des hommes par *leurs* actions, & non point par *leurs* années.

Of DEMONSTRATIVE PRONOUNS.

53. *Pronouns demonſtrative* point out what perſon or thing is meant; as in this example: he deſigns to buy *this* or *that* houſe, *il a deſſein d'acheter cette maiſon*; where the word *that*, or *this*, points out what houſe is meant.

PRACTICE.

It is difficult to define that ſweetneſs which appears ſo attractive in women: according to appearances, there is no great difference between that and goodneſs. It

Il eſt dificile de définir *cette* douceur qu'on trouve ſi charmante dans les femmes: il ſemble qu'il n'y a pas grande diférence entre la bonté & la douceur. Il

It is with expreſſion in regard to thoughts, as it is with dreſs in regard to perſons; ſuch outward ornaments command reſpect.

If you have any eminent qualities, which outweigh thoſe of other people, you muſt balance the ſcale by a great deal of modeſty.

Men are commonly more fickle and inconſtant than women; but theſe are more giddy and whimſical than men.

Il en eſt des expreſſions à l'égard des penſées, comme des habits à l'égard des perſones; *ces* ornemens extérieurs atirent du reſpect.

Si vous avez quelques qualités éminentes qui éfacent *celles* des autres, il faut les en dédomager par beaucoup de modeſtie.

Les hommes ſont ordinairement plus legers & plus inconſtans que les femmes; mais *celles-ci* ſont plus volages & plus changeantes que les hommes.

Of RELATIVE PRONOUNS.

54. *Pronouns* call'd *relative*, are *qui*, who; *quoi*, what; *le quel*, which; *le même*, the ſame; *l'un l'autre*, one another; *l'un & l'autre*, both; theſe three laſt, which are *ſimply relative*, ſhall be treated more at large in the ſecond part of this Theory: but *qui*, *quoi* and *lequel*, beſides being relative, determine in what manner the object to which they relate muſt be conſider'd; as for example, if I ſay, *je parle de l'homme qui m'a volé*, I ſpeak of the man *who* robb'd me: it is plain, that the word *qui*, who, in this example, determines the manner, in which I would have the object *man* conſider'd, *viz. as having robb'd me.*

PRACTICE.

Uprightneſs is the purity of motives and intention; attaching the ſoul to goodneſs for goodneſs' ſake.

Speech is an articulate ſound, to which are annex'd certain ideas, agreeable to the general conſent of mankind.

Affectation is a practical lie which dreſſes nature in maſquerade, to ſteal from a borrow'd air, only the title to be laugh'd at.

La droiture eſt une pureté de motif, & d'intention, *qui* atache l'ame au bien pour le bien même.

La parole eſt un ſon articulé, *auquel* on atache certaines idées, *dont* les hommes ſont convenus entre eux.

L'afectation eſt un menſonge *qui* déguiſe le naturel; pour chercher dans un air emprunté *de quoi* ſe rendre ridicule.

Of INTERROGATIVE PRONOUNS.

55. *Pronouns interrogative* are ſo call'd, becauſe they are uſed to aſk a queſtion; as *qui eſt-ce? who* is it? *de qui parlez-vous?* of *whom* do you ſpeak?

PRACTICE.

Suppoſing the world ſhould laſt one hundred millions of years longer; it is now in all its vigour; and is, we may ſay, but juſt beginning: we ourſelves ſhall be at no great diſtance from the firſt men, and the patriarchs; and what man hereafter will be able in ſuch a diſtance of time to avoid confounding us with them? but, if we may judge of the future by the paſt, what new things will there not appear, at preſent unknown to us, in the arts and ſciences; in nature; nay, and I may boldly ſay, in hiſtory too! what diſcoveries will not be made! what different revolutions will there not happen in the ſtates and empires of the whole world! how great is man's ignorance! and how ſmall is that experience which exceeds not ſix or ſeven thouſand years?

What grandeur and ſublimity does ſtile require? what accuracy in expreſſion? what exactneſs and conciſeneſs in the narration?

What does it avail the great, to have been exalted above others; ſince they are the prey of worms, in common with the beggar in his grave?

Si le monde dure ſeulement cent millions d'anées, il eſt encore dans toute ſa fraîcheur, & ne fait preſque que comencer: nous mêmes nous touchons aux prémiers hommes, & aux patriarches; & *qui* pourra ne nous pas confondre avec eux dans des ſiécles ſi reculés? mais ſi l'on juge par le paſſé de l'avenir, *quelles* choſes nouvéles nous ſont inconuës dans les arts, dans les ſciences, dans la nature, & j'oſe dire dans l'hiſtoire! *quelles* découvertes ne fera-t-on point! *quelles* diférentes révolutions ne doivent pas arriver ſur toute la face de la terre, dans les états & dans les empires! *quelle* ignorance eſt la nôtre! & *quelle* legére expérience que celle de ſix ou ſept mille ans?

Quelle grandeur & *quelle* elevation ne faut-il pas dans le ſtile? *quelle* néteté dans l'expoſition? *quelle* préciſion & *quelle* briévéte dans la narration?

Que ſert aux grands d'avoir été exaltés ſur la tête des autres, puiſqu'ils ſont la proie des vers comme le pauvre dans ſa foſſe?

Of

Of NUMERAL PRONOUNS.

56. *Pronouns numeral* are ſo call'd, becauſe they are uſed to expreſs a *number*; as, *nul ne ſe peut dire parfait*, *none* can ſay he is perfect; *pluſieurs perſones lui en ont parlé*, *ſeveral* perſons have ſpoken to him about it; *je n'en ai aucune*, I have *none* of them.

PRACTICE.

As ſimple and primitive words have no relation with the objects they denote, 'tis only by cuſtom, and the conſent of mankind, that they have any determined ſignification: ſo that primitive words are the ſigns of our ideas, annex'd by cuſtom to certain things; without which conſent of mankind, words would be but confuſed ſounds.

There are many who, for want of a ſufficient attention to the rules and practice of ſtyle, hardly write to be underſtood.

We ſeldom repent talking too little, but very often talking too much; a common and trivial maxim this, known by every body, but not reduced by every body to practice.

Life is a ſleep. Old men are they, who have ſlept the longeſt; not beginning to awake, 'till death approaches. And if they then look back on the courſe of former years, they do not often find either virtuous or commendable actions to be diſtinguiſh'd one from another; they confound the different parts of their lives; and find no periods conſpicuous enough to mark out the time

Comme les mots ſimples & primitifs n'ont *aucune* liaiſon avec les choſes qu'ils ſignifient, ce n'eſt que par l'uſage, & par la convention des hommes qu'ils ſignifient certaines choſes. Ainſi les mots primitifs ſont des ſignes de nos idées, que l'uſage à liés à certaines choſes; ſans cette convention, les mots ne ſeroient que des ſons confus.

Pluſieurs en particulier, faute d'étudier aſſez les régles & la pratique du ſtile, écrivent peu intelligiblement.

L'on ſe repent rarement de parler peu; très ſouvent de trop parler: maxime uſée & triviale que *tout* le monde ſait, & que *tout* le monde ne pratique pas.

La vie eſt un ſomeil. Les vieillards ſont ceux dont le ſomeil a été le plus long: ils ne comencent à s'éveiller que quand il faut mourir. S'ils repaſſent alors ſur *tout* le cours de leurs anées, ils ne trouvent ſouvent ni vertus, ni actions louäbles qui en diſtinguent les unes des autres: ils confondent leurs diférens âges; ils n'y voient *rien* qui marque aſſez pour meſurer le tems qu'ils

time they have lived. They have had a confuſed, diſorderly, incoherent dream: however, like perſons waking of a ſudden, they perceive they have been ſleeping a long while.

No body ſays of himſelf, at leaſt without ſome foundation, that he is handſome, generous, or ſublime. Theſe qualities are rated too high to talk of: the conceit ſuffices us.

The man of honour, now-a-days, is one who does not rob on the highway, and commits no murder; one, in ſhort, whoſe vices are not glaring.

qu'ils ont vecu. Ils ont eu un ſonge confus, informe, & ſans *aucune* ſuite: ils ſentent néanmoins comme ceux qui s'éveillent, qu'ils ont dormi longtems.

Perſone ne dit de ſoi, & ſur tout ſans fondement, qu'il eſt beau, qu'il eſt généreux, qu'il eſt ſublime. On a mis ces qualités à un trop haut prix: on ſe contente de le penſer.

L'honête homme eſt celui qui ne vole pas ſur les grands chemins; qui ne tue *perſone*; dont les vices enfin ne ſont pas ſcandaleux.

Of the INDEFINITE PRONOUNS.

57. *Pronouns indefinite* are ſo call'd, becauſe they denote a *perſon* or *thing* in an *indeterminate* manner; as, *il a parlé à quelqu'un*, he has ſpoken to *ſomebody*; *quiconque le fera*, *whoever* ſhall do it.

PRACTICE.

Raphael has excell'd in expreſſion; other painters have only copied after him.

God is immutable, becauſe there is no change without a cauſe; but there is no other efficacious cauſe, than God.

The encomiums paſs'd on ſuch as excel in candour, diſintereſtedneſs, and integrity, are not ſo much a panegyric on them, as a ſatyr on mankind.

In the periods of the illuſtrious d'Ablancourt, there is a certain harmony, which pleaſes the

Raphaël a excélé dans l'expreſſion, *les autres* peintres n'ont fait que le copier.

Dieu eſt immuable, parcequ'il n'y a point de changement ſans cauſe; or il n'y a point *d'autre* cauſe éficace que Dieu.

La maniére dont on ſe récrie ſur *quelques-uns* qui ſe diſtinguent par la bonne foi, le déſintéreſſement & la probité, n'eſt pas tant leur éloge, que le décréditement du genre humain.

Il y a dans les périodes de l'illuſtre d'Ablancourt une *certaine* harmonie, qui plait autant

the ear, as much as that of verſe.

In the letters of Voiture there is ſomething ſo brilliant and ſo genteel, as ſurpaſſes the Roman urbanity.

Thoſe paintings have in them every delicacy of art, and ſomething ſo tender and graceful withal, that men of taſte are charm'd with them.

Mankind are very vain; yet hate nothing ſo much, as to paſs for ſuch.

We like others, only in proportion to the reſemblance they bear to ourſelves; and our eſteem for another ſeems to be nothing more than making ſuch a man our equal.

One eſſential circumſtance in that juſtice, which is due to others, is to render it with diſpatch; the delaying of juſtice is injuſtice.

tant à l'oreille que celle des vers.

Dans les létres de Voiture il y a *je ne ſai quoi* de ſi ingénieux, & de ſi poli qu'il ſurpaſſe les urbanités Romaines.

Ces peintures ont toutes les fineſſes de l'art, & *je ne ſai quel* air tendre, & gracieux, qui charme les conoiſſeurs.

Les hommes ſont très vains; & ils ne haïſſent rien tant que de paſſer pour *tels*.

Nous n'aprouvons *les autres* que par le raport qu'ils ont avec nous-mêmes; & il ſemble qu'eſtimer *quelqu'un* c'eſt l'égaler à ſoi.

Une circonſtance eſſentiéle à la juſtice que l'on doit *aux autres*, c'eſt de la faire promtement & ſans diférer: la faire atendre, c'eſt injuſtice.

SECT. IV.

OF PARTICIPLES.

58. THEY are *mere adjectives*, of which we ſhall treat more at large in the ſecond part of this Grammar.

PRACTICE.

In quarrels between two perſons, one of whom is in the right and the other in the wrong, the general conduct of by-ſtanders (either to avoid deciding between them, or from an ill-timed moderation,

Entre deux perſones, qui ont eu enſemble une violente quéréle, dont l'un a raiſon & l'autre ne l'a pas, ce que la plupart de ceux qui y ont *aſſiſté* ne manquent jamais de faire, ou pour ſe diſpenſer de juger, ou

as I always thought it) is to condemn both: a cogent and indiſpenſable argument this, for ſhunning the company of fools; to avoid ever being condemn'd along with them.

One of la Fontaine's beſt fables is that upon the animals ſick of the plague.

Men are eaſily agreed to call bounty a virtue; becauſe there is no good quality they reap more advantage from.

Created ſubſtances are divided into ſpiritual, as the angels, and the rational ſoul; and corporeal, as animals, metals, plants, minerals.

Quintilian calls the M, a lowing letter.

A polite and engaging behaviour makes ſwift advances upon mens hearts.

A man who has led a life of intrigue, can never lay it aſide; any other life to ſuch a one is irkſome.

par un tempérament qui m'a toujours *paru* hors de ſa place; c'eſt de les condamner tous deux: leçon *importante*; motif *preſſant* & indiſpenſable de fuir à l'orient, quand le fat eſt à l'occident; pour éviter de partager avec lui le même tort.

Une des meilleures fables de la Fontaine, eſt celle qu'il a *faite* ſur les animaux malades de la peſte.

Les hommes ſont aiſément *convenus* que la bonté eſt une vertu, parcequ'il n'y a point de bonne qualité dont ils tirent plus d'avantage que de la bonté.

Les ſubſtances *créées* ſe diviſent en ſpirituéles, comme les anges, & l'ame raiſonable; & corporéles, comme les animaux, les métaux, les plantes, les minéraux.

Quintilien apéle l'M, une létre *mugiſſante*.

Les maniéres *polies* & *inſinuantes* font de grands progrès ſur les cœurs.

Un homme qui a *vecu* dans l'intrigue un certain tems, ne peut plus s'en paſſer; toute autre-vie pour lui eſt *languiſſante*.

SECT. V.

OF ADVERBS.

59. THEY are words which have a *compleat ſenſe of themſelves, and no regimen*; as, *quand*, when, or what time; *autrefois*, formerly, or in former times; *ſincérement*, ſincerely, or with ſincerity.

PRAC-

PRACTICE.

The man of ability is he who hides his foibles, underſtands his intereſt, makes many ſacrifices to it, and has had the ſenſe either to acquire wealth or to keep it.

Sudden love is the hardeſt to be cured.

Mankind ſet almoſt at nought the virtues of the heart, and idolize the ornaments of the body and mind. He who ſays of himſelf, in an eaſy careleſs manner, and with all decency, as he thinks; that he is good-natured, ſteady, faithful, ſincere, juſt, and grateful; dares not ſay, that he is ſprightly; that he has a fine ſet of teeth; and a delicate ſkin: no, that would be too much.

The difference between a man aſſuming a borrow'd character, and reſuming his own, is that between a maſk and a face.

The mind delights in rambling from flower to flower, like the bees.

I covet no honours; they are purchaſed with too much meanneſs.

Sincerity is ſometimes a dexterous freedom, and a delicate fineſſe.

They who are afraid of pricking their fingers, muſt not gather roſes.

We are equally prepoſſeſs'd by two things directly oppoſite; cuſtom and novelty.

L'habile homme eſt celui qui cache ſes paſſions, qui entend ſes intérêts, qui y ſacrifie *beaucoup* de choſes, qui a ſu aquérir du bien, ou en conſerver.

L'amour qui nait *ſubitement* eſt le plus long à guérir.

Les hommes comptent *preſque* pour rien toutes les vertus du cœur, & idolâtrent les talens du corps & de l'eſprit. Celui qui dit *froidement* de ſoi, & ſans croire bleſſer la modeſtie, qu'il eſt bon, qu'il eſt conſtant, fidéle, ſincére, équitable, reconoiſſant; n'oſe dire qu'il eſt vif; qu'il a les dents belles; & la peau douce: cela eſt *trop* fort.

La diférence d'un homme qui ſe revêt d'un caractére étranger à lui-même, *quand* il rentre dans le ſien, eſt celle d'un maſque à un viſage.

L'eſprit ſe plait à voltiger *deça & de là* ſur les fleurs, comme les abeilles.

Je *ne* brigue *point* les honeurs; ils coûtent *trop* de baſſeſſes.

La ſincérité eſt *quelquefois* une franchiſe habile, & une tromperie fine.

Il *ne* faut pas cueillir des roſes, *quand* on *ne* veut *pas* ſe mètre *au hazard* de ſe piquer.

Deux choſes toutes contraires nous préviénent *également*, l'habitude & la nouveauté.

SECT. VI.

OF INTERJECTIONS.

60. THEY are words uſed to expreſs *a ſudden motion of the ſoul*; as, *ah!* oh! *helas!* alas! *fi!* fie! *chut!* huſh! *&c.*

PRACTICE.

Oh! pray don't hurt him!	*He!* de grace ne lui faites point de mal!
Oh! the villain!	*Ah!* le ſcélérat!

SECT. VII.

OF PREPOSITIONS.

61. THEY are words which have no compleat ſenſe without the help of another word, which they always govern; as in this example: *il parle avec ſincérité*, he ſpeaks *with ſincerity*; where it is plain, that *avec*, *with*, is a word that does not make a compleat ſenſe, without the help of its regimen *ſincerity*: therefore *avec*, *with*, is a *prepoſition*; and ſo all words which fall under the ſame definition.

PRACTICE.

Life is the duration of animal beings: 'tis the courſe or efflux of time intervening between their production and diſſolution.	La vie eſt la durée des choſes animées: c'eſt le cours, l'eſpace de tems qui s'écoule *entre la naiſſance* & *la mort.*
There are few men of great rank, but would fain ſet up their own grandeur and wealth for the ſtandard of right and wrong; preſuming, that their ſentiments ought to prevail over thoſe of their inferiors.	Il y a peu de grands ſeigneurs qui ne ſe faſſent une raiſon de leur condition, & de leurs richeſſes; & qui ne prétendent que leur ſentiment doit prévaloir *ſur celui* de ceux qui ſont *au deſſous d'eux.*

Our earneſtneſs to make a good uſe of our time, ſhould be proportion'd to the velocity, with which it flies from us.

We muſt do as others do: a maxim this, which if carried beyond things merely exterior, and indifferent in themſelves, as depending on cuſtom, faſhion, and good breeding, ought to be ſuſpected; becauſe from thence, it will generally follow, that we muſt do evil.

An oak continues a young tree in the fiftieth or ſixtieth year of its growth: a man continues young to the twenty-fifth or thirtieth year; and a horſe to its ſixth or ſeventh.

Il faut que notre empreſſement à bien uſer du tems égale la viteſſe *avec laquéle* il s'écoule.

Il faut faire comme les autres: maxime ſuſpecte; qui ſignifie preſque toujours il faut mal faire; dès qu'on l'étend *au delà de ces choſes* purement extérieures, qui n'ont point de ſuite, qui dépendent de l'uſage, de la mode & des bienſéances.

Un chêne eſt encore jeune *à cinquante* ou *ſoixante ans*; un homme *juſqu'à vingt cinq* ou *trente*; un cheval *juſqu'à ſix* ou *ſept*.

SECT. VIII.

OF CONJUNCTIONS.

62. THEY are words uſed to *join words or ſentences*; as, *j'ai vu le roi & la reine*, I have ſeen the king *and* the queen; *elle n'eſt pas belle, mais elle a de l'eſprit*, ſhe is not handſome, *but* ſhe has wit; where the word *et*, *and*, is uſed to join the word *roi*, *king*, to the word *reine*, *queen*; and the word *mais*, *but*, to join the ſentence, *elle n'eſt pas belle*, *ſhe is not handſome*, unto the ſentence, *elle a de l'eſprit*, *ſhe has wit*: therefore thoſe two words *et*, *and*, and *mais*, *but*, are *conjunctions*; and ſo of all other words, which fall under the ſame definition.

PRACTICE.

There are four elements, *viz.* earth, water, air, and fire.

To decline, ſignifies in grammar the varying a noun thro' all its caſes; whether it be by the help of an article, as in French;

Il y a quatre élémens; *ſavoir*, la terre, l'eau, l'air, & le feu.

Décliner, ſignifie en grammaire varier un nom par tous ſes cas, *ſoit* par le moyen de l'article, *comme* en François,

French; or by the alterations of the terminations, as in Latin.

Revenge is a tranſitory pleaſure; whereas the glory of forgiving is permanent.

Doubt is as often the reſult of blind prejudice and brutal ſtupidity, as of prudence and penetration.

Submit to divine providence, and chearfully follow that guide: were you ever ſo reluctant, you muſt ſtill comply, tho' diſobedient. God leads the willing, but compels the ſtubborn.

What's the reaſon, ſays one of the Jewiſh rabbins, of our preſent calamity, which has now laſted above a thouſand years; ſince God puniſh'd the horrid idolatries, the murder of the prophets, and the other enormous crimes of our forefathers, only by a captivity of ſeventy years at Babylon?

The features point out the temper and moral diſpoſition: but the air of the face diſcovers the fortune: a thouſand a year more or leſs is eaſily read in a man's countenance.

ſoit par le changement des terminaiſons, *comme* en Latin.

La vengeance eſt un plaiſir paſſager, *au lieu que* la gloire de pardoner eſt durable.

On doute par aveuglement & par brutalité, *auſſi bien que* par prudence & par pénétration.

Obéiſſez à la divine providence, & ſuivez gaiment: *auſſi bien* faudra-t-il toujours que vous ſuiviez, *quand* vous ne le voudriez pas, & *de plus* vous ſerez impie. Dieu conduit celui qui le ſuit volontairement, & traine celui qui reſiſte.

Quelle eſt la cauſe, demande un rabin, de notre calamité préſente, qui dure depuis plus de mille ans, *vu que* Dieu ne punit les horribles idolatries, le maſſacre des prophétes, & les autres crimes afreux de nos péres, que par une captivité de ſoixante & dix ans à Babilone?

Les traits découvrent la complexion & les mœurs; *mais* la mine déſigne les biens de la fortune: le plus *ou* le moins de mille livres de rente ſe trouve écrit ſur les viſages.

END of the INTRODUCTION.

THE

THE THEORY and PRACTICE OF THE FRENCH TONGUE.

CHAP. I.

Of FRENCH PRONUNCIATION and ORTHOGRAPHY.

63. & 64. PRONUNCIATION is the articulation or modification of ſounds by the natural organs of ſpeech, ſo as diſtinctly and intelligibly to communicate the ideas or conceptions of the mind.

ORTHOGRAPHY is the art of rightly combining the elements of auricular language into ſyllables, words, and ſentences, by certain viſible characters commonly received, and adapted for that purpoſe.

It is a general rule in the pronunciation and orthography of a living language, to imitate the politeſt uſage; and the writings of thoſe authors, whoſe accuracy of ſtyle and expreſſion have obtain'd an univerſal eſteem.

SECT. I.

Of FRENCH CHARACTERS and SOUNDS.

THERE are in *French* twenty-five letters, *viz.* A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T, U, X, Y, Z, J, V; and but twenty-one ſounds; which may be, and are often expreſs'd in writing by the following characters.

CHA-

CHARACTERS of VOWELS.

	Sounds.		Sounds.
A, long or ſhort	1	*i* or *y*, long or ſhort	5
An or *Am*, call'd *a* naſal		*in* or *im*, call'd *i* naſal	
e mute, or feminine	2	*o* long, or ſhort	6
é ſhut, or maſculine	3	*on* or *om*, call'd *o* naſal	
è very open	4	*u* long, or ſhort	7
é a little open		*eu* long, or ſhort	8
en or *em*, call'd *e* naſal		*un* or *um*, call'd *eu* naſal	
		ou long, or ſhort	9

Characters of ſtrong CONSONANTS.		Characters of weak CONSONANTS.		
† *k*, *q*, or *c* rough		*g* rough, or *k*	pronounced weak.	10
s or *c* ſoft		*z* or *s*		11
ch		*j* or *g* ſoft, or *ch*		12
f		*v* or *f*		13
p		*b* or *p*		14
t		*d* or *t*		15

CHARACTERS of CONSONANTS.

l	16	*r*	19
m	17	*gn* pronounced liquid	20
n	18	*l* pronounced liquid	21

Sixteen of thoſe characters are ſimple ſounds, and call'd Vowels, as well in writing, as in pronunciation, *viz.*

Firſt, *a*, *e* mute, *é* ſhut, *è* very open, *é* a little open, *i* or *y*, *o* and *u*; which are alſo ſimple characters, and for that reaſon call'd ſimple characters of vowels.

Secondly, *an* or *am*, *en* or *em*, *in* or *im*, *on* or *om*, *un* or *um*; which are double characters of vowels pronounced gently thro' the noſe, and for that reaſon call'd double characters of naſal vowels.

Thirdly,

† Obſerve *1ſt*, that the letter *x* ſtands commonly for *k* join'd to *s*, or *g* rough join'd to *z*.

Secondly, That *b*, when not preceded by *p* or *c*, either is not pronounced at all, as *b* in this Engliſh word *honeſt*; or elſe it has only an aſpirate ſound, as *b* in theſe Engliſh words, *help*, *bill*; however, this aſpirate ſound in French is not ſo ſtrongly expreſs'd as in Engliſh.

Thirdly, *eu* and *ou*, which are alſo double characters of vowels, but not pronounced thro' the noſe; and therefore call'd only double characters of vowels.

The other characters are conſonants, and ſimple; except *ch* and *gn*, which are double characters of conſonants.

The ſimple and double characters of vowels are diſtinguiſh'd from the conſonants, in that they form and expreſs of themſelves the different ſounds of the human voice; but more particularly in that thoſe ſounds are permanent: for example, if you pronounce either of the vowels *a*, *ou*, or *eu*, you can pronounce it without the help of any other letter; and you may extend its ſound, without any new motion of the mouth; only continuing to caſt out the breath from the lungs; ſo of all other vowels. On the contrary, if you pronounce either of theſe conſonants *p*, *d*, or *m*, you muſt join a vowel to it, and you cannot extend its ſound; in pronouncing, for example, the conſonant *p*, with the help of the vowel *a*, which will then make *pa*, if you dwell upon that ſound, the vowel *a* only will be heard at laſt; for after the firſt formation, the ſound of the conſonant is no more heard; ſo of all other conſonants. From thence it follows, that the ſound of any conſonant muſt be form'd afreſh, every time one would have it heard.

However, the ſound of *s* and *ch* muſt be excepted, when follow'd by *e mute* only; for then their ſound may be extended, like that of the vowels, without any new motion of the mouth †.

PRACTICE.

It may be ſaid, that the vowels are with regard to the conſonants, as the ſound of a flute is to the different modulations of ſuch ſound produced by the fingers upon that inſtrument.

The Hebrews divide conſonants into different claſſes, which they name from thoſe organs which ſerve to form them; that is, into guttural, lingual, labial, and dental. There are people in the

On peut dire que les voyéles ſont au regard des conſones, ce qu'eſt le ſon d'une flute aux diférentes modifications de ce même ſon que font les doits de celui qui jouë de cet inſtrument.

Les Hébreux diſtinguent les conſones en diférentes claſſes, à qui ils donnent le nom des organes qui ſervent à les former; c'eſt-à-dire, qu'ils les diſtinguent en létres du goſier ou gutturales, létres des lévres ou

† See the laſt edition of my Treatiſe of *French Pronunciation and Orthography*; to be had at B. DODD's, the *Bible-and-Key* in *Ave-Mary-Lane*, near *Stationers-Hall*.

the eaſt, who have letters, which their grammarians call *uva*; becauſe they are utter'd in that part of the mouth call'd the *uvula*, in Latin *uva*: they have letters, which they pronounce, as it were, whiſtling; others, as it were with a liſp, *balbutiendo*. There are again in their alphabet letters pronounced with the tongue turn'd to the root of the teeth.

No ſound can be form'd with conſonants only; and no articulation with vowels only, they being not ſo much pronounced, as thrown out univocally, like ſo many cries. For the formation of articulate ſounds, conſonants and vowels muſt be join'd together: and this conjunction is made by the various motions of the organs of ſpeech, in modulating the breath; and this it is, which produces ſyllables and words.

Letters form the articulation of ſyllables; as ſyllables do that of words.

Speech is the interpretation of the mind, and of the heart.

The fineſt thoughts ſtrike but faintly, without the ornament of words.

What avails it to think well, and expreſs ill?

Orthography is the ſcience which teaches us to write words with all the proper letters; to divide them from one another; to mark the different pauſes in a diſcourſe by the punctu-

ou labiales, létres de la langue, & létres des dents. Il y a des peuples dans l'orient, qui ont des létres, que leurs grammairiens apélent uvales, parce-qu'elles s'entendent dans cette partie de la bouche qu'on nomme en Latin *uva*. Ils ont des létres qu'ils ne prononcent qu'en ſiflant; d'autres qu'ils prononcent en bégayant, *balbutiendo*. Il y a des létres dans leur alphabet qui ſe prononcent la langue proche de la racine des dents.

Avec les conſones ſeules on ne peut former aucun ſon; & l'on n'en peut former d'articulé avec les voyéles ſeules, puiſqu'on les pouſſe tout uniment comme des cris, plutôt qu'on ne les prononce. Pour former des ſons articulés, il faut joindre les conſones avec les voyéles. Cette jonction ſe fait par les divers mouvemens de l'organe, en briſant diverſement l'air; & elle produit les ſilabes & les mots.

Les létres ſont les articles des ſilabes; comme les ſilabes le ſont des mots.

La parole eſt l'interpréte de l'eſprit & du cœur.

Les plus belles penſées paroiſſent peu ſans l'ornement des paroles.

Que ſert de bien penſer ſi l'on parle mal?

L'ortographe eſt la ſcience qui enſeigne à écrire les mots avec toutes les létres convenables; à les diviſer les uns des autres; à marquer les diférentes pauſes qui ſe font

dans

punctuation; to give to the letters their due accent; and to apply judiciously the other notations it admits of.

Orthography exhibits to the eye what pronunciation presents to the ear.

The polite pronounce *nous marchons*, as if 'twere *nou marchon*; *il parle*, as if 'twere *i parle*.

To avoid a faltering in the voice, the consonants are pronounced in these words, *nous allons*, *vous irez*; as if they were written *nou-zalon*, *vou-ziré*.

Sometimes letters are obtruded; as instead of *mon ami*, *son histoire*, we pronounce *mon nami*, *son nistoire*, according to the remark of a learned academician.

'Tis for the sake of smoothness in the utterance, that we pronounce *grand' peine*, *grand' chére*, *pas grand' chose*, in opposition to grammar; which requires that we should say *grande peine*, *grande chére*, *pas grande chose*. The *e mute* is not omitted, when the word following *grande* is composed of several syllables, and necessarily requires the voice to rest upon the word *grande* to pronounce them. Hence we say, *grande clémence*, *grande miséricorde*.

The French tongue scarce allows the concurrence of two vowels without an elision, where such concurrence produces any harshness: and there-

dans le discours par la ponctuation; à accentuer les létres où il le faut; & à employer à propos les autres figures qu'elle admet.

L'ortographe représente aux yeux ce que la prononciation comunique à l'oreille.

Les persones polies prononcent *nous marchons*, comme s'il y avoit *nou marchon*; *il parle*, comme s'il y avoit *i parle*.

Pour éviter le bâillement, on fait sonner les consones dans ces mots, *nous allons*, *vous irez*; comme s'ils étoient écrits *nou-zalon*, *vou-ziré*.

On insére des létres; comme au lieu de *mon ami*, *son histoire*, on prononce *mon nami*, *son nistoire*, selon la remarque d'un savant académicien.

C'est la douceur de la prononciation qui fait dire *grand' peine*, *grand' chére*, *pas grand' chose*, contre la grammaire qui voudroit qu'on dise *grande peine*, *grande chére*, *pas grande chose*. On ne fait point de retranchement lorsque le mot suivant est composé de plusieurs silabes, & qu'il est nécessaire que la voix s'apuye pour les prononcer. On dit *grande clémence*, *grande miséricorde*.

La langue Françoise a de la peine à soufrir la rencontre de deux voyéles qui ne se mangent point, quand cette rencontre a quelque chose de choquant.

therefore chuſes rather to make falſe concord, by ſaying *mon ame, ton épée*, than to ſay according to the rules of grammar, *ma ame, ma épée.*

quant : et nous avons mieux aimé établir un ſoléciſme, en diſant *mon ame, mon épée* ; que de dire ſelon les régles de la grammaire, *ma ame, ma épée.*

CHAP. II.

Of the USES, SENSES, GENDERS, and NUMBERS of SUBSTANTIVES.

SECT. I.

Of the USE *to which Subſtantives may be put.*

THE *uſes* to which ſubſtantives may be put, as has already been ſaid in the Introduction, Chap. 4. Sect. 1. pag. 36. are call'd *caſes* ; and all the caſes put together in order, are call'd *declenſion.*

There are *four declenſions* in French ; the *firſt* with the *article definite*, the *ſecond* with the *indefinite*, the *third* with the *partitive*, and the *fourth* and laſt with the *numeral.*

Declenſion with regard to ſuch languages as admit of alterations in the beginning, middle or termination of their nouns, is the arrangement of all thoſe changes in a particular order, and by certain degrees, call'd caſes : and as to thoſe languages, where the noun receives no change in the ſame number, declenſion is the expreſſion of the different uſes, to which ſuch noun may be put ; and of the different relations it bears to thoſe uſes. This difference of relations is expreſs'd in French by the particles *le, la, du, de la, de, à, des, aux*, &c.

Déclinaiſon par raport aux langues dont les noms reçoivent diférens changemens, ſoit au comencement, ſoit au milieu, ſoit à la fin, eſt l'expreſſion de tous ces changemens dans un certain ordre, & par certains dégrés qu'on apéle cas ; & par raport aux langues, dont les noms ne reçoivent point de changemens dans un même nombre ; la déclinaiſon eſt l'expreſſion des diférens états où un nom ſe trouve ; & des diférens raports qu'il a : cette diférence de raport ſe marque en François par les particules *le, la, du, de la, de, à, des, aux*, &c.

FIRST

FIRST DECLENSION.

65. *Nouns ſubſtantive common* of the *maſculine gender* beginning with a *conſonant*, are thus declined with the *article definite*.

Singular maſculine.		*Plural maſculine.*	
Nom. and *Accu.*	*le livre*, the book.	*Nom.* and *Accu.*	*les livres*, the books.
Gen. and *Abla.*	*du livre*, of the book, from the book, by the book, with the book.	*Gen.* and *Abla.*	*des livres*, of the books, from the books, by the books, with the books.
Dat.	*au livre*, to the book, for the book.	*Dat.*	*aux livres*, to the books, for the books.

Nouns ſubſtantive common of the *feminine gender* beginning with a *conſonant*, thus:

Singular feminine.		*Plural feminine.*	
Nom. and *Accu.*	*la table*, the table.	*Nom.* and *Accu.*	*les tables*, the tables.
Gen. and *Abla.*	*de la table*, of the table, from the table, by the table, with the table.	*Gen.* and *Abla.*	*des tables*, of the tables, from the tables, by the tables, with the tables.
Dat.	*à la table*, to the table, for the table.	*Dat.*	*aux tables*, to the tables, for the tables.

And *nouns ſubſtantive common* of *either gender* beginning with a *vowel*, or an *h mute*, thus:

Singular maſculine.		*Plural maſculine.*	
Nom. and *Accu.*	*l'eſpion*, the ſpy.	*Nom.* and *Accu.*	*les eſpions*, the ſpies.
Gen. and *Abla.*	*de l'eſpion*, of the ſpy, from the ſpy, by the ſpy, with the ſpy.	*Gen.* and *Abla.*	*des eſpions*, of the ſpies, from the ſpies, by the ſpies, with the ſpies.
Dat.	*à l'eſpion*, to the ſpy, for the ſpy.	*Dat.*	*aux eſpions*, to the ſpies, for the ſpies.

Singular feminine.		*Plural feminine.*	
Nom. and *Accu.*	*l'hirondéle*, the ſwallow.	*Nom.* and *Accu.*	*les hirondéles*, the ſwallows.
Gen. and *Abla.*	*de l'hirondéle*, of the ſwallow, from the ſwallow, by the ſwallow, with the ſwallow.	*Gen.* and *Abla.*	*des hirondéles*, of the ſwallows, from the ſwallows, by the ſwallows, with the ſwallows.
Dat.	*à l'hirondéle*, to the ſwallow, for the ſwallow.	*Dat.*	*aux hirondéles*, to the ſwallows, for the ſwallows.

SECOND DECLENSION.

66. *Nouns ſubſtantive common* uſed in an *indefinite ſenſe*, and all *Chriſtian*, and moſt *proper names*, beginning with a *conſonant*, are thus declined with the *article indefinite*.

Plural.		*Singular maſculine.*	
Nom. and *Accu.*	*gens*, people.	*Nom.* and *Accu.*	*Jean*, John.
Gen. and *Abla.*	*de gens*, of people, from people, by people, with people.	*Gen.* and *Abla.*	*de Jean*, of John, from John, by John, with John.
Dat.	*à gens*, to people, for people.	*Dat.*	*à Jean*, to John, for John.

Singular maſculine.		*Sigular feminine.*	
Nom. and *Accu.*	*dimanche*, ſunday.	*Nom.* and *Accu.*	*Suſane*, Suſan.
Gen. and *Abla.*	*de dimanche*, of ſunday, from ſunday, by ſunday, with ſunday.	*Gen.* and *Abla.*	*de Suſane*, of Suſan, from Suſan, by Suſan, with Suſan.
Dat.	*à dimanche*, to ſunday, for ſunday.	*Dat.*	*à Suſane*, to Suſan, for Suſan.

And when they begin with a *vowel*, or an *h mute*, thus:

Singular

Singular maſculine.		*Singular feminine.*	
Nom. and *Accu.*	*Alexandre*, Alexander.	*Nom.* and *Accu.*	*Eſther*, Eſther.
Gen. and *Abla.*	*d'Alexandre*, of Alexander, from Alexander, by Alexander, with Alexander.	*Gen.* and *Abla.*	*d'Eſther*, of Eſther, from Eſther, by Eſther, with Eſther.
Dat.	*à Alexandre*, to Alexander, for Alexander.	*Dat.*	*à Eſther*, to Eſther, for Eſther.

THIRD DECLENSION.

67. *Nouns ſubſtantive common*, of the *maſculine gender*, beginning with a *conſonant*, are thus declined with the *partitive article*.

Nouns ſubſtantive common, of the *feminine gender*, beginning with a *conſonant*, are thus declined with the *partitive article*.

Singular maſculine.		*Singular feminine.*	
Nom. and *Accu.*	*du beuf*, ſome beef.	*Nom.* and *Accu.*	*de la ſalade*, ſome ſallad.
Gen. and *Abla.*	*de beuf*, of ſome beef, from ſome beef, by ſome beef, with ſome beef.	*Gen.* and *Abla.*	*de ſalade*, of ſome ſallad, from ſome ſallad, by ſome ſallad, with ſome ſallad.
Dat.	*à du beuf*, to ſome beef, for ſome beef.	*Dat.*	*à de la ſalade*, to ſome ſallad, for ſome ſallad.

And *nouns ſubſtantive common* of *either gender* beginning with a *vowel*, or an *h mute*, thus:

Singular maſculine.		*Singular feminine.*	
Nom. and *Accu.*	*de l'argent*, ſome money.	*Nom.* and *Accu.*	*de l'huile*, ſome oil.
Gen. and *Abla.*	*d'argent*, of, from, by, or with ſome money.	*Gen.* and *Abla.*	*d'huile*, of, from, by, or with ſome oil.
Dat.	*à de l'argent*, to, or for ſome money.	*Dat.*	*à de l'huile*, to, or for ſome oil.

But

But when a *noun ſubſtantive common* of *either gender*, uſed in a *partitive ſenſe*, is preceded by an *adjective*, the article *de* or *d'* is placed *before the adjective*, thus:

Singular. Before an *adjective* beginning with a *conſonant.*		*Singular.* Before an *adjective* beginning with a *vowel*, or an *h mute.*	
Nom. and *Accu.*	*de mauvais beuf*, ſome bad beef.	*Nom.* and *Accu.*	*d'abominable huile*, ſome abominable oil.
Gen. and *Abla.*	*de mauvais beuf*, of, from, by, or with ſome bad beef.	*Gen.* and *Abla.*	*d'abominable huile*, of, from, by, or with ſome abominable oil.
Dat.	*à de mauvais beuf*, to, or for ſome bad beef.	*Dat.*	*à d'abominable huile*, to, or for ſome abominable oil.

FOURTH DECLENSION.

68. *Nouns ſubſtantive common*, of the *maſculine gender* beginning with a *conſonant*, are thus declined with the *numeral article.*

Singular maſculine.		*Plural maſculine.*	
Nom. and *Accu.*	*un crime*, a crime.	*Nom.* and *Accu.*	*des crimes*, ſome crimes.
Gen. and *Abla.*	*d'un crime*, of, from, by or with a crime.	*Gen.* and *Abla.*	*de crimes*, of, from, by, or with ſome crimes.
Dat.	*à un crime*, to, or for a crime.	*Dat.*	*à des crimes*, to, or for ſome crimes.

Nouns ſubſtantive common of the *maſculine gender* beginning with a *vowel*, or an *h mute*, thus:

Singular maſculine.		*Plural maſculine.*	
Nom. and *Accu.*	*un accident*, an accident.	*Nom.* and *Accu.*	*des accidens*, ſome accidents.
Gen. and *Abla.*	*d'un accident*, of, from, by, or with an accident.	*Gen.* and *Abla.*	*d'accidens*, of, from, by, or with ſome accidents.
Dat.	*à un accident*, to, or for an accident.	*Dat.*	*à des accidens*, to, or for ſome accidents.

Nouns

Nouns ſubſtantive common of the *feminine gender* beginning with a *conſonant*, thus:

Singular feminine.		*Plural feminine.*	
Nom. and *Accu.*	*une peine*, a pain.	*Nom.* and *Accu.*	*des peines*, ſome pains.
Gen. and *Abla.*	*d'une peine*, of, from, by, or with a pain.	*Gen.* and *Abla.*	*de peines*, of, from by, or with ſome pains.
Dat.	*à une peine*, to or for a pain,	*Dat.*	*à des peines*, to, or for ſome pains.

And *nouns ſubſtantive common* beginning with a *vowel*, or an *h mute*, thus:

Singular feminine.		*Plural feminine.*	
Nom. and *Accu.*	*une huitre*, an oiſter.	*Nom.* and *Accu.*	*des huitres*, ſome oiſters.
Gen. and *Abla.*	*d'une huitre*, of, from, by, or with an oiſter.	*Gen.* and *Abla.*	*d'huitres*, of, from, by, or with ſome oiſters.
Dat.	*à une huitre*, to, or for an oiſter.	*Dat.*	*à des huitres*, to, or for ſome oiſters.

But in the *plural number*, when a *noun ſubſtantive common* of *either gender*, uſed in a *numeral ſenſe*, is preceded by an *adjective*, the article *de* or *d'* is placed before the adjective, thus:

Plural. Before an *adjective* beginning with a *conſonant*.		*Plural.* Before an *adjective* beginning with a *vowel*, or an *h mute*.	
Nom. and *Accu.*	*de malheureux accidens*, ſome unfortunate accidents.	*Nom.* and *Accu.*	*d'horribles crimes*, ſome horrid crimes.
Gen. and *Abla.*	*de malheureux accidens*, of, from, by, or with ſome unfortunate accidents.	*Gen.* and *Abla.*	*d'horribles crimes*, of, from, by, or with ſome horrid crimes.
Dat.	*à de malheureux accidens*, to, or for ſome unfortunate accidents.	*Dat.*	*à d'horribles crimes*, to, or for ſome horrid crimes.

Plural.

	Plural.	Plural.
Nom. and *Accu.*	*de pauvres huitres*, ſome poor oyſters.	*d'éternéles peines*, ſome eternal pains.
Gen. and *Abla.*	*de pauvres huitres*, of, from, by, or with ſome poor oyſters.	*d'éternéles peines*, of, from, by, or with ſome eternal pains.
Dat.	*à de pauvres huitres*, to, or for ſome poor oyſters.	*à d'éternéles peines*, to, or for ſome eternal pains.

PRACTICE, or EXAMPLES.

Happineſs in life is checquer'd with a thouſand misfortunes.

Le bonheur de la vie eſt traverſé *de* mille *déplaiſirs*.

Where is the man who is thoroughly poſſeſs'd with the fear of going aſtray, or of taking the wrong road to eternity?

Où ſont *les hommes* qui ſont touchés vivement *de la crainte de s'égarer*, & *de prendre une* mauvaiſe *route* pour arriver *à l'éternité*.

An engaging manner is the effect of a natural politeneſs join'd to a noble freedom; 'tis a varniſh diffuſed over our diſcourſe, actions, and countenance; and makes us agreeable even in the minuteſt particulars. Agreeableneſs is produced by the collection of good features, enliven'd by humour and wit; and often has the advantage of regular beauty.

Les graces naiſſent *d'une politeſſe* naturéle acompagnée *d'une* noble *liberté*; c'eſt *un verni* qu'on répand dans *le diſcours*, dans *les actions*, dans *le maintien*; & qui fait qu'on plait juſques dans *les* moindres *choſes*. *Les agrémens* viénent *d'un aſſemblage de traits* fins que *l'humeur* & *l'eſprit* animent; ils l'emportent ſouvent ſur ce qui eſt plus reguliérement beau.

We put on a vizor to go to a maſquerade. We play the counterfeit to carry on an intrigue. We wear a diſguiſe to avoid being known by our enemies.

On ſe maſque pour aller *au bal*. On ſe déguiſe pour venir à bout *d'une intrigue*. On ſe traveſtit pour n'étre pas reconu de ſes énemis.

There

Tel

* See the exerciſes on the declenſions, at the end of my *New Practical French Grammar*, for the uſe of public academies and private ſchools; ſold by B. DOD, at the *Bible* and *Key* in *Ave-Mary-Lane*, 1749; or by the Author, in *Milk-ſtreet*, *Cheapſide*.

There are ſome whoſe memories are fraught with the wiſe and prudent maxims of great men, without having themſelves a grain of good ſenſe.

Good fruit can never come from bad ſeed.

Tel a ſa mémoire chargée *des* ſages, & prudentes *maximes des* grands *hommes*, qui n'a pas lui-même *un grain de* bon *ſens*.

Il eſt dificile que *d'une* mauvaiſe *graine*, il viéne *un* bon *fruit*.

The contempt, which great men have for the common people, renders 'em indifferent to their praiſe or flattery, and tempers their vanity: and for the ſame reaſon, princes, when praiſed and extoll'd to the ſkies by their great men or courtiers, would be more vain, had they but a better opinion of thoſe who praiſe them.

Le mépris, que *les grands* ont pour *le peuple*, les rend indiférens ſur *les flateries* ou ſur *les louänges* qu'ils en reçoivent, & tempére leur vanité. De même *les princes*, loués ſans *fin* & ſans *relâche* des *grands* ou *des courtiſans*, en ſeroient plus vains, s'ils eſtimoient davantage ceux qui les louent.

Undulation is the natural effect of the fluidity of running water; 'tis a term ſeldom made uſe of, but when applied to rivers; and gives an idea of a calm or a gentle flow. The ſurges are cauſed by a caſual impulſe, which often happens; and denote ſome agitation; and this term is properly applicable to the ſea. Waves and billows owe their riſe to a more violent motion; and conſequently mark a more vehement agitation; and are equally applicable to the ſea and to rivers.

Les ondes ſont *l'éfet* naturel *de la fluidité d'une eau* qui coule; elles ne s'apliquent guères qu'à l'égard *des riviéres*; & laiſſent *une idée de calme* ou *de cours* paiſible. *Les flots* viénent *d'un mouvement* accidentel, mais aſſez ordinaire; ils indiquent un peu *d'agitation*, & s'apliquent proprement *à la mer*. *Les vagues* proviénent *d'un mouvement* plus violent; elles marquent par conſéquent *une* plus violente *agitation*; & s'apliquent également *aux riviéres* comme *à la mer*.

Men ſhall ſurrender up their hearts to trifling joys; and on the ſame day betray them again to as paultry griefs: nothing is more uneven or leſs incoherent, than what paſſes within their hearts and minds within

Les hommes en *un* même *jour* ouvrent leur ame *à de petites joies*; & ſe laiſſent dominer par *de petits chagrins*: rien n'eſt plus inégal & moins ſuivi, que ce qui ſe paſſe en ſi peu *de tems* dans leur cœur & dans leur

within ſo ſhort a ſpace. The remedy againſt this evil is to rate the things of the world at no higher a price than what they are really worth.

There is more ſprightlineſs than taſte among men: or rather there are few, whoſe underſtanding is accompanied with a genuine taſte and a judicious diſcernment.

Could we but comprehend the advantage of making God's will our own, we ſhould ſubject our own will to his, by a reſolution unalterable: for then the felicity promiſed by God would be anticipated here below.

The unpolite man wants gentility in his behaviour; he does not pleaſe. The clown has diſagreeable ways; he diſpleaſes. The booriſh has an odious manner; he is forbidding.

A hypocrite never gives alms but with regret; nor pays this tribute due to God, but to impoſe on mankind.

The generality of mankind begin with wrath, and end with inſults: Some indeed go another way to work; they firſt inſult you themſelves, and then grow angry. The ſurpriſe which this ſort of conduct creates, takes away all leiſure for reſentment.

It is difficult for the unhappy to ſpeak with moderation, and not fly out.

We ſay of a preacher and a lawyer, that they are able; of a philoſopher and a mathematician,

leur eſprit. *Le reméde* à ce mal eſt de n'eſtimer *les choſes du monde* préciſément que ce qu'elles valent.

Il y a beaucoup plus *de vivacité* que *de goût* parmi *les hommes*; ou pour mieux dire, il y a peu *d'hommes* dont *l'eſprit* ſoit acompagné *d'un goût* ſur & *d'une critique* judicieuſe.

Si l'on pouvoit comprendre *le bonheur* de vouloir ce que *Dieu* veut, on vouëroit *d'un voeu* inviolable ſa volonté à la ſiéne; puiſqu'on gouteroit par avance *les félicités* qu'il nous fait eſpérer.

L'impoli manque *de* belles *maniéres*; il ne plait pas. *Le groſſier* en a de déſagréables; il déplait. *Le ruſtique* en a de choquantes; il rebute.

Un hypocrite ne donne *l'aumône* qu'à regret; & ne paye ce tribut *à Dieu*, que pour tromper *les hommes*.

Le comun des hommes va *de la colére à l'injure*: quelques-uns en uſent autrement; ils ofenſent, & puis ils ſe fâchent: *la ſurpriſe* où l'on eſt toujours de ce procédé ne laiſſe pas *de place au reſſentiment*.

Il eſt dificile *à un miſérable* de parler avec *modération*, & de ne ſe pas emporter.

On dit *du prédicateur* & *de l'avocat*, qu'ils ſont habiles; *du philoſophe*, & *du mathématicien*,

matician, that they are expert; of an hiſtorian and a civilian, that they are learned.

Honour has great attractives for generous ſouls. Fortune has powerful allurements for every body. Glory has invincible charms for ambitious minds.

As to works of genius, to be beautiful, they muſt have truth in the ſubject, elevation in the thought, accuracy in the terms, nobleneſs in the expreſſion, novelty in the turn, and regularity in the diſpoſition. But to make 'em pretty, vivacity, probability, ſingularity, and ſomething in them ſtriking, is ſufficient.

The pleaſures of the table admit of none but chearful company, and of no more than eight in number.

Men are but little prepoſſeſs'd in favour of one another; and but weakly diſpoſed to give each other their approbation. Neither action, conduct, thought, nor expreſſion, nothing pleaſes; nothing ſatisfies. They ſubſtitute in the place of what others ſay, repeat or read, what they themſelves would have done on the like occaſion; what they would have thought or writ on the ſame ſubject; and ſo full are they of their own ideas, that no room is left for thoſe of other men.

The days, which to us ſeem ſo long and tedious, form however a ſpace of time always very

ticien, qu'ils ſont ſavans; *de l'hiſtorien* & *du juriſconſulte*, qu'ils ſont doctes.

L'honeur a *de* grands *atraits* pour *les* belles *ames*. *La fortune* a *de puiſſans apas* pour tout le monde. *La gloire* a *des charmes* invincibles pour *les cœurs* ambitieux.

En fait *d'ouvrages d'eſprit*, il faut, pour qu'ils ſoient beaux, qu'il y ait *du vrai* dans *le ſujet*, *de l'élévation* dans *les penſées*, *de la juſteſſe* dans *les termes*, *de la nobleſſe* dans *l'expreſſion*, *de la nouveauté* dans *le tour*, & *de la régularité* dans *la conduite*. Mais *le vraiſemblable*, *la vivacité*, *la ſingularité*, & *le brillant* ſufiſent pour les rendre jolis.

Le plaiſir de la table n'admet que *gens de* bonne *humeur*, & ne ſoufre pas qu'on ſoit plus de huit perſones.

Les hommes ne ſe goutent qu'à peine les uns les autres; n'ont qu'*une* foible *pente* à s'aprouver réciproquement: *action*, *conduite*, *penſée*, *expreſſion*, rien ne plait; rien ne contente. Ils ſubſtituent *à la place* de ce qu'on leur récite, de ce qu'on leur dit, ou de ce qu'on leur lit, ce qu'ils auroient fait eux-mêmes en pareilles *conjonctures*; ce qu'ils penſeroient; ou ce qu'ils écriroient ſur *un* tel *ſujet*; & ils ſont ſi pleins *de* leurs *idées*, qu'il n'y a plus *de place* pour celles d'autrui.

Des jours, qui paroiſſent longs & ennuyeux, forment néanmoins *un tout* qui paroit

very ſhort in appearance, as ſoon as it is paſs'd.

toujours très court au moment qu'il paſſe.

SECT. II.

Of the USE of ARTICLES.

69. FOR the *general uſe of articles* before *nouns ſubſtantive common*, ſee N°. 32, 33, and the following.

70. For the *particular uſe* of them before *pronouns*, ſee Chap. 5. N°. 173, and the following.

Of the USE of ARTICLES before PROPER NAMES.

Firſt GENERAL RULE.

71. The *article indefinite* is placed before all *Chriſtian* and *proper names*; as, *Dieu*, God; *Pierre*, Peter; *Antoine*, Anthony; *Suſane*, Suſan; *Marie*, Mary; *Palmer*, *Smith*, *Owen*; *Lundi* Monday; *Janvier*, January, *&c.*

PRACTICE, or EXAMPLES.

Tho' God has an infinite abhorrence of guilt, yet he does not prevent it; in order that no reſtraint may be put on our free-will.

How beautiful is it to behold thro' faith, Darius, Cyrus, Alexander, and the Romans with Pompey and Herod; all, without knowing it, acting for the glory of the goſpel.

The patriarch Iſaac was the only ſon of Sarah and Abraham; and was ſo call'd, becauſe his mother, when ancient and barren, fell a laughing at the angel's telling Abraham, that ſhe ſhould conceive a ſon.

Quoique *Dieu* ait une averſion infinie pour le crime, il ne l'empêche pas néanmoins, pour ne point faire de violence à notre liberté.

Qu'il eſt beau de voir par les yeux de la foi *Darius*, *Cyrus*, *Alexandre*, les Romains, *Pompée* & *Hérode*, agir ſans le ſavoir pour la gloire de l'évangile.

Le patriarche *Iſaac* étoit fils unique *d' Abraham* & *de Sara*; & fut ainſi nomé, parceque ſa mére qui étoit avancée en âge & ſtérile, ſe prit à rire, lorſqu'un ange anonça *à Abraham* qu'elle concevroit un fils.

EXCEP-

EXCEPTIONS.

72. When it appears, by circumſtances expreſs'd or underſtood, that a *proper name* is uſed as belonging to different objects, the *article definite* muſt be placed before it; as in theſe examples, *le Dieu des Chrétiens*, the God of Chriſtians; *les Owens de notre connoiſſance*, the Owens of our acquaintance; *le Socrate de Platon*, Plato's Socrates; *le Mêcredi des cendres*, Aſh-wedneſday: and in theſe, *la Madeleine*, Mary Magdalen; *le Lazare*, Lazarus, *&c.* where theſe circumſtances are evidently underſtood, *viz. of the goſpel, raiſed to life by our ſaviour.*

PRACTICE, or EXAMPLES.

The reſurrection of Lazarus is one of the moſt tranſcendent miracles Jeſus Chriſt wrought; and againſt which all the artifice of the Jews has nothing to object.

Muſt the exiſtence of God (ſays Tertullian to the Pagans of his time) be proved to you by the teſtimony of your ſoul? captive, as it is, within the priſon of the body; beſieged by criminal habits; overwhelm'd by the weight of its own paſſions and deſires; and a ſlave to falſe divinities; when it recovers itſelf, as from a fit of drunkenneſs, or a ſlumber, or from ſome violent diſtemper, and reaſſumes its reaſon; it calls on the deity under a name applicable only to the true God. GREAT GOD, GOOD GOD, MAY IT PLEASE GOD, are words in the mouth of every man. It alſo acknowledges him for the ſupreme judge, when we ſay, GOD SEES IT, I PUT EVERY THING IN GOD'S HANDS, GOD WILL REPAY ME FOR IT.

La réſurrection *du Lazare* eſt un miracle des plus éclatans que Jeſus Chriſt ait faits; & auquel toute la malignité des Juifs n'a rien à opoſer.

Faut-il, dit Tertulien aux païens de ſon tems, prouver l'exiſtence de Dieu par le témoignage de votre ame? qui, toute captive qu'elle eſt dans la priſon du corps; affiégée par des habitudes criminéles; acablée ſous le poids de ſes penchans, & de ſes déſirs; eſclave des fauſſes divinités; lorſqu'elle revient à elle-même comme d'une yvreſſe, d'un aſſoupiſſement, ou de quelque maladie violente; & qu'elle recouvre la raiſon; elle invoque la divinité ſous un nom qui ne convient qu'*au véritable Dieu.* GRAND DIEU, BON DIEU, DIEU VEUILLE! ſont des paroles qui ſont à la bouche de tous les hommes. Elle le prend auſſi pour juge, l'orſqu'on dit, DIEU LE VOIT, JE METS TOUT ENTRE LES MAINS DE DIEU, DIEU ME LE

IT. Are not theſe the ſentiments of a ſoul naturally chriſtian? and ſo laſtly in pronouncing theſe words, 'tis not the capitol, 'tis heaven ſhe looks at. Becauſe it knows, that heaven is the habitation of the living God; that the ſoul had its being from God; and that heaven is the place of its origin.

LE RENDRA. Ne ſont-ce pas là les ſentimens d'une ame naturélement chrétiéne? enfin, en prononçant ces paroles, ce n'eſt point le capitole qu'elle regarde, c'eſt le ciel; par ce qu'elle ſait qu'il eſt la demeure *du Dieu vivant*; qu'elle eſt ſortie de Dieu; & que le ciel eſt le lieu de ſon origine.

73. When *proper names* are mention'd as *multiplied*, which is an elegance in the French language, the *article definite* muſt be placed before them; as, *les Newtons* ſont honeur à leur patrie, ſuch men as Newton was, are an honour to their country.

PRACTICE, or EXAMPLES.

A Demoſthenes and a Cicero are not found in every age.

Les Demoſthènes & les Cicérons ne ſe trouvent pas dans tous les ſiécles.

74. The *article definite* is placed before the *proper names* of *Italian poets* and *painters*; as, *le Guarini, le Taſſe, l'Arioſte, le Guide, le Titien, le Corrège*, &c. It is alſo placed before the names of the famous following painters, tho' not Italians, *le Pouſſin, le Bourdon, le Brugle*. But the following names of *Italian painters* and *poets*, as alſo *all* the *proper names* of ſuch Italian authors as have written in Latin, follow the general rule, and take the *article indefinite*; as, *Raphaël, Michel Ange, Dante, Pétrarque, Sodolet, Baronius, Sanazar*, &c.

PRACTICE, or EXAMPLES.

Elegance with regard to painting conſiſts not abſolutely in a juſtneſs of out-lines; ſuch as appears in pieces of antiquity, and in thoſe of Raphaël. It is ſenſibly perceived even in ſome works of little accuracy, and leſs labour; ſuch as thoſe of Corregio; where, ſpite of many defects as to juſtneſs of deſign, the elegance is

L'élégance n'eſt pas fondée ſur la correction du deſſein; comme elle paroit dans l'antique & dans *Raphaël*. Elle ſe fait ſentir dans des ouvrages peu châtiés, & négligés d'ailleurs; comme dans *le Corrége*, où malgré les fautes contre la juſteſſe du deſſein, l'élégance ſe fait ſentir dans le gout du deſſein même, dans

le

is conſpicuous both in the taſte of the drawings themſelves, and in the air which the painter gives to the action. In a word, Corregio ſeldom deviates from elegance.

le tour que ce peintre donne aux actions; en un mot, *le Corrége* ſort rarement de l'élégance.

Second GENERAL RULE.

75. The *article definite* is placed before the *proper names* of *countries*, *mountains*, *ſeas*, and *rivers*; as, *l'Eſpagne*, Spain; *le Danemarc*, Denmark; *la Bourgogne*, Burgundy; *le Véſuve*, Veſuvius; *l'Athos*, Athos; *les Alpes*, the Alps; *la Méditerranée*, the Mediterranean; *la manche*, the channel; *la Thamiſe*, the Thames; *le Danube*, the Danube, *&c.*

PRACTICE, or EXAMPLES.

England is a fruitful and pleaſant country, in which the air is temperate; but the weather very inconſtant.

The Alps divide France from Italy, Switzerland, and Germany.

The Mediterranean ſea is a great gulph of the Atlantic ocean.

There are rivers which flow from the ſouth to the north, as the Rhine; others flow from the weſt to the eaſt, as the river Po and the Danube.

L'Angleterre eſt un pays fertile, comode, dont l'air eſt tempéré; mais dont le tems eſt inconſtant.

Les Alpes ſéparent *la France de l'Italie, de la Suiſſe, & de l'Allemagne.*

La Méditerranée eſt un grand golfe *de l'océan Atlantique.*

Il y a des riviéres qui fluent du midi au ſeptentrion, comme *le Rhin*; d'autres fluent de l'occident au Levant, comme *le Po, le Danube.*

EXCEPTIONS.

76. When the *proper name of a kingdom* is taken from its *capital city*, the *article indefinite* muſt be placed before it; ſuch are, *Valence*, Valentia; *Grenade*, Granada; *Naples*, Naples, *&c.*

PRACTICE, or EXAMPLES.

The kingdom of Naples extends like a peninſula, from the territories of the church, which are its boundary on the weſt, unto the Ionian ſea, which

Naples, ou le royaume de Naples, s'étend en forme de preſqu'île, depuis l'état de l'égliſe, qui le borne au couchant, juſqu'à la mer Ioniéne, qui

which waters it on the eaſt; and it has on the north the gulph of Venice; and on the ſouth the ſea of Tuſcany.

qui le baigne au levant, & il a au nord le golfe de Veniſe, & au midi la mer de Toſcane.

77. The *article indefinite* is placed before the name of a country; *firſt*, when following immediately a noun ſubſtantive, it is uſed to denote the country of the object expreſs'd by that ſubſtantive; as in theſe examples, *le roi d'Eſpagne*, the king of Spain; *le royaume de Danemarc*, the kingdom of Denmark; *du vin de Bourgogne*, Burgundy wine; *les habitans de Ruſſie*, the inhabitants of Ruſſia; *les marchandiſes de Pruſſe*, the commodities of Pruſſia; *les villes de Flandres*, the cities of Flanders, *&c.* *Secondly*, when following words, which denote the place one comes out of, or comes from; as in theſe examples, *en ſortant d'Eſpagne*, coming out of Spain; *il vient de Ruſſie, de Pruſſe, de Flandres*, &c. he comes from Ruſſia, Pruſſia, Flanders, *&c.* But when *an adjective* is join'd to the name of a country, to denote a diviſion of the ſaid country, or to diſtinguiſh it from another which bears the ſame name, it follows the general rule, and takes the *article definite*; as in theſe examples, *les* habitans *de la Ruſſie blanche, de la Pruſſe Polonoiſe, de la Flandre Françoiſe, de la grande Brétagne*, the inhabitants of white Ruſſia, Poliſh Pruſſia, French Flanders, Great Britain; il ſort *de la Ruſſie blanche, de la Pruſſe Polonoiſe, de la Flandre Françoiſe, de la grande Brétagne*, he comes out of white Ruſſia, Poliſh Pruſſia, French Flanders, Great Britain, *&c.*

PRACTICE, or EXAMPLES.

Spaniſh cloth is very fine, very good, and wears well.

Les draps d'Eſpagne ſont très beaux, très bons & durent longtems.

Spaniſh wines are ſweet, and not ſo good for common uſe as French wines.

Les vins d'Eſpagne ſont vins de liqueur, & ne ſont pas ſi bons pour l'uſage ordinaire que les *vins de France.*

78. The prepoſition *en* without any article, is placed before the name of a country mention'd either as a place of abode, or as the place one goes or comes to; examples, *il demeure en Angleterre*, he lives in England; *il ira en Flandres*, he will go to Flanders; *il viendra en France*, he will come to France, *&c.* But when an adjective is join'd to the name of a country, to denote a diviſion of the ſaid country, or to diſtinguiſh it

it from another, which bears the ſame name; then the preposition *dans*, follow'd by the *accuſative* of the *article definite*, muſt be placed before it; as, *il demeure dans la Ruſſie blanche*, he lives in white Ruſſia; *il ira dans la grande Bretagne*, he will go into Great Britain, *&c.* See N°. 650.

79. The *article definite* is always placed before the names of certain countries and cities, becauſe it makes part of thoſe names; ſuch are, *la Chine*, *le Japon*, *le Méxique*, *les Indes*, *le Pérou*, *le Paraguai*, *le Chili*, &c. *la Marche*, *le Perche*, *le Maine*, French provinces; *le Milanès*, *la Pouille*, *le Parméſan*, *le Mantouan*, *l'Abruzze*, &c. Italian countries; *le Mans*, *le Catelet*, *le Quénoi*, &c. cities in France: Examples, il vient *de la Chine*, he comes from China; à mon départ *du Milanès*, ſetting out from the Milaneſe; *allant au Mans*, going to Mans, *&c.*

PRACTICE, or EXAMPLES.

The mines of Potoechi, or Potoſi, are ſilver; and were diſcover'd in 1545, fourteen years after the conqueſt of Peru.

Les mines de Potoechi, ou Potoſi, ſont d'argent; & furent découvertes en 1545. quatorze ans après la conquéte *du Pérou*.

The Milaneſe is forty-eight leagues from north to ſouth; and thirty-five in its greateſt breadth from weſt to eaſt.

Le Milanès a quarante huit lieuës du nord au ſud, & trente cinq en ſa plus grande largeur du couchant au levant.

Le Quenoi is a place in French Hainault, between Landreci and Valencienes; two leagues from the laſt place, and three from the other. This town is fortified, and defended by a citadel.

Le Quénoi eſt dans le Haynaut François entre Landreci & Valenciénes, à deux lieuës de celle-ci, & à trois de l'autre: cette ville eſt fortifiée & défenduë par une citadele.

80. The *article indefinite* is commonly placed before the name of iſlands; as, *Malthe*, Malta; *Candie*, Candia, *&c.* but the moſt noted iſlands take the *article definite*; as, *l'Angleterre*, England; *la Sicile*, Sicily; *l'Irlande*, Ireland; *la Jamaïque*, Jamaica, *&c.*

PRACTICE, or EXAMPLES.

Malta is pretty fruitful in oats, cotton, and fruit; but not in corn and wine.

Malthe eſt fertile en avoine, en coton, & en fruits; mais peu en blé & en vin.

Sicily

La

Sicily is divided into three valleys, or provinces. The valley of Mazara, which is in the weſt; and thoſe of Demona and Noto, ſituate on the eaſt; the firſt towards the north, and the other towards the ſouth.

La Sicile eſt diviſée en trois vallées ou provinces. La valée de Mazara, qui eſt au couchant; & celles de Démona & de Noto, ſituées au levant; la prémiére vers le nord, & l'autre vers le midi.

81. *No article* is placed before the names of mountains preceded by the French word *mont*; Examp. *le mont Etna*, mount Ætna; *le mont Athos*, mount Athos; *le mont Olimpe*, mount Olimpus, *&c.*

PRACTICE, or EXAMPLES.

Mount Ætna is not the leſs fruitful for caſting forth fire and flames, and ſometimes rivers of fire.

Pour jetter des feux & des flames, & quelquefois des fleuves de feu, *le mont Etna* n'en eſt pas moins fertile.

82. When the name of a river, preceded by the word *riviére*, is of the feminine gender, the *article indefinite* muſt be placed before it; as, *la riviére de Seine*, *la riviére de Garonne*; *la riviére de Meuſe*, &c. But when the name of a river ſo preceded, is of the maſculine gender, it follows the general rule, and takes the *article definite*; as, *la riviére du Rhin*, *du Tibre*, *du Rhône*, &c.

PRACTICE, or EXAMPLES.

The Loire or river Loire is fordable in a hundred places, and more rivers empty themſelves into this than any other.

The Rhine, or river Rhine, has two ſprings; which riſe both on the mount St. Godard, in the Griſon's country; the northern ſpring goes by the name of the upper Rhine; and the ſouthern by that of the lower Rhine. Thoſe two ſprings unite in the ſame country.

La Loire ou *la riviére de Loire* eſt guéable en cent endroits, & celle qui reçoit le plus d'eau.

Le Rhin ou *la riviére du Rhin* a deux ſources, qui naiſſent toutes deux au mont St. Godard, dans le pays des Griſons; la ſeptentrionale porte le nom de haut Rhin, & la méridionale de bas Rhin. Ces deux ſources s'uniſent dans le même pays.

REMARKS.

REMARKS.

83. When *le*, *la*, *du*, *des*, or any ſuch particle makes part of a *proper name*, (a common thing in French) ſuch a *proper name* follows the general rule; that is, it muſt be preceded by the *article indefinite*; Examp. *le Févre* me l'a dit, le Fevre told it me; la ſoeur *de la Touche*, the ſiſter of la Touche; cela eſt utile *à du Lac*, that's uſeful to du Lac, *&c.*

84. To diſtinguiſh whether we ſpeak of a woman, and not of a man, a *proper name* not preceded with a title of honour, takes the *article definite*; as, *la Durand*, *la Thibaut*, *la le Févre*, *la du Lac*, &c. but we ſpeak ſo only of women for whom we have no great reſpect, for otherwiſe we would ſay, *Madame* or *Mademoiſele du Lac*, *Madame* or *Mademoiſele Thibaut*, &c.

85. The *article indefinite* is placed before certain titles of honour, which cuſtom places before proper names; ſuch are, *Monſieur*, Mr. *Madame*, Madam, or Mrs. *Monſeigneur*, myLord; *Maître*, maſter; *ſaint*, ſaint, *&c.* Examp. le fils *de Monſieur Smith*, Mr. Smith's ſon; cela apartient *à Madame Owen*, that belongs to Mrs. Owen; l'égliſe *de St. Pierre*, St. Peter's church, *&c.* But when the pronoun *mon*, *ma*, or *mes*, is taken off from ſuch titles of honour as are compounded with it, the *article definite* muſt be placed before them; as, *la Dame*, or *la Demoiſele* du logis, the lady or miſtreſs of the houſe; *le Seigneur*, de cet endroit-là, the lord of that place, *&c.*

PRACTICE, or EXAMPLES.

Milo the Crotonian, is the firſt and moſt beautiful ſtatue that appear'd at Verſailles by the hand of Mr. Puget: grief and rage are expreſs'd on the face of Milo; all the muſcles of his body ſpeak the efforts which the champion makes to withdraw his hand, wedged within the trunk of a tree he had been endeavouring to ſplit; while with the other he tears out the tongue of a lion, who was biting him behind.

Milon Crotoniate eſt la prémiére & la plus belle ſtatuë qui ait paru à Verſailles de la main *de Monſieur Puget:* la douleur & la rage ſont exprimées ſur le viſage de Milon; tous les muſcles de ſon corps marquent les éforts que fait cet athléte pour dégager ſa main, qui étoit priſe dans le tronc d'un arbre qu'il avoit voulu fendre; tandiſque de l'autre, il arrache la langue de la gueule d'un lion qui le mordoit par derriére.

SECT. III.

Of the GENDERS of NOUNS SUBSTANTIVES and ADJECTIVES.

86. OF the genders of nouns ſubſtantive. See the Introduction, N°. 47.

87. The following ſubſtantives are *maſculine* in one ſenſe, and *feminine* in another.

Maſculine.	Feminine.
un aigle, an eagle.	*l'aigle*, the eagle, *viz.* the Roman eagle, or Imperial ſtandard.
un aûne, an elder-tree.	*une aune*, an ell.
un barbe, a barb.	*une barbe*, a beard.
un coche, a public travelling coach, or boat.	*une coche*, a ſow.
un cornéte, a cornet of a troop of horſe.	*une cornéte*, a ſort of cap uſed by a woman in her diſabille.
un Cravate, a horſeman of a certain militia, or a horſe of Croatia.	*une cravate*, a cravat, or neck-cloth.
un couple, a couple.	*une couple*, a pair, a yoke, a brace.
un écho, an echo.	*Echo*, the nymph Echo.
un eſpace, a ſpace, a diſtance.	*une eſpace*, a ſpace uſed by printers.
un enſeigne, an enſign.	*une enſeigne*, a ſign.
le St. Evangile, the holy goſpel.	*la Ste. Evangile*, the holy goſpel of the day.
un exemple, an example, a pattern.	*une exemple*, a copy.
le foudre, Jupiter's thunderbolt.	*la foudre*, thunder.
un garde, one of the guards.	*une garde*, a guard of many ſoldiers.
un garde du corps, a life-guard-man.	*une garde*, a ſick perſon's nurſe.
un garderobe, a frock.	*une garderobe*, a wardrobe, a houſe of office.

Maſculine.	Feminine.
un ſauvegarde, a ſafeguard, a trooper employ'd for the ſafety of a place.	*une ſauvegarde*, a ſafegard, protection, defence, *&c.*
le grêfe, the roll.	*la grêfe*, the graff, or graft.
le livre, the book.	*la livre*, the pound, the livre.
le manœuvre, the labourer.	*la manœuvre*, the working of a ſhip, the name of ſome part of it, or the good or bad conduct of a perſon in life.
le manche, the handle, haft, *&c.*	*la manche*, the ſleeve, the channel.
le mémoire, the memorandum.	*la mémoire*, the memory.
le mode, the modality, the mood.	*la mode*, the faſhion.
un mole, a mole, or peer.	*mole*, tympany.
un moule, a mould.	*une moule*, a muſcle.
le navire, the ſhip.	*la navire*, the ſhip, term of blazon.
un ofice, an office, or buſineſs.	*une ofice*, a butlery.
le grand œuvre, the philoſopher's ſtone.	*une œuvre de piété*, a work of piety.
un page, a page.	*une page*, a page of a book.
Pâques eſt bas cette anée, Eaſter is late this year.	*ſes pâques ſont faites*, he has done his duty.
un paraléle, a compariſon, *&c.*	*une paraléle*, a parallel-line.
perſone, no body, any body. (Examp.) *perſone n'eſt venu*, no body is come.	*une perſone*, a perſon.
un pendule, a pendulum, term of mathematics.	*une pendule*, a pendulum-clock.
un période, a period, a courſe, a ſpace, the revolution of a ſtar.	*une période*, a period, part of a diſcourſe, a revolution of time.
le pique, the ſpade, at cards.	*la pique*, the pike.
un pivoine, a knat-ſnapper.	*une pivoine*, a piony.
un poële, a ſtove, a pall.	*une poële*, a frying-pan.
le pourpre, purple, or a ſort of diſtemper.	*la pourpre*, purple ſtuff, or the purple, mark of regality.
un ſatire, a ſatyr, a heathen demi-god.	*une ſatire*, a ſatire in poetry.
un ſomme, a ſleep.	*une ſomme*, a ſum.
le temple, the temple.	*la temple*, the temple of the head.

Maſculine.	Feminine.
le triomphe, triumph, victory.	*la triomphe*, trumps, or a game at cards.
un voile, a veil.	*une voile*, a ſail.

PRACTICE, or EXAMPLES.

The eagle is the largeſt, the ſtrongeſt, and ſwifteſt bird of prey. It has a long and curved bill, yellowiſh legs cruſted over with ſcales; very ſtrong and hook'd claws, with a ſhort tail. Its plumage is diverſified with ſhades of cheſnut, brown, ſandy colour, and white. Its beak is black at the tip, and about the middle bluiſh in ſome, in others yellow.

The Roman eagles were not painted upon their banners. They were figures wrought in ſilver or gold, and borne on the top of pike-ſtaves. Their wings were ſpread, and ſometimes they graſped with their claws a thunderbolt.

L'aigle eſt le plus *grand*, le plus *fort*, le plus vite des oiſeaux qui vivent de proie. *Il* a un bec long & crochu, & les jambes jaunes couvertes d'écailles, les ongles crochus & fort grands, la queuë courte. Son plumage eſt chatain, brun, roux & blanc. Son bec eſt noir par le bout, & bleuätre par le milieu, & en quelques autres jaune.

Les aigles Romaines n'étoient point des *aigles peintes* ſur des drapeaux. C'etoit *des aigles* d'argent ou d'or, au haut d'une pique. *Elles* avoient les ailes étenduës, & tenoient quelquefois un foudre dans leurs ſerres.

88. We ſay *de bonne orge*, good barley; and *de l'orge mondé*, peel'd barley.

89. The following ſubſtantives are of either gender.

Theſe are *rather maſculine*.	Theſe are *rather feminine*.
aigle, eagle, a bird.	*abſinthe*, worm wood.
amour, love.	*amours*, paſſions, intrigues.
bronze, caſt copper.	*alcove*, alcove.
caque, cag, or barrel.	*épitalame*, epithalamium.
cloäque, common-ſewer, or ſink.	*épitaphe*, epitaph.
comté, county.	*himne*, hymn.
duché, dutchy.	*holocauſte*, burnt ſacrifice.
épiſode, epiſode.	*horoſcope*, horoſcope.
goître, hernia gutturis.	*idile*, idyl.
	loutre, otter.

orgue,

orgue, organ.	*orgues*, organs.
riſque, riſk.	*paralaxe*, parallax.
ſphinks, ſphinx.	*thériaque*, treacle.

PRACTICE, or EXAMPLES.

Love, where it really is, cannot be long concealed; and where it is not, cannot long be counterfeited.

No time has hitherto produced conſtant love.

On ne peut pas long tems cacher l'*amour* où *il* eſt, ni *le* feindre où *il* n'eſt pas.

Le paſſé n'a point vu d'*eternéles amours*.

90. *Gens*, people, is always maſculine, when preceding its adjective; and always feminine, when preceded by it. Examp. je parle de *gens conus*, I ſpeak of people known; ce ſont de *vilaines gens*, they are ſad people, *&c.*

Of the GENDER of ADJECTIVES.

The learner muſt obſerve particularly two things.

91. The *1ſt*, that *adjectives* muſt agree in *gender*, *number*, and *caſe* with their *ſubſtantive*.

The *2d*, that under the name of *adjectives* are comprehended the *ſimple adjective*, the *pronoun adjective*, the *participle*, and the *article*.

PRACTICE, or EXAMPLES.

Obſerve well the innocence of that ſhepherdeſs: all lovely by nature, ſhe has not the art yet of endeavouring to appear ſo.

People in years who were once beautiful, are never ſo much in danger of ſinking into ridicule, as when they forget that they are ſo no longer.

Courtiers are ſupple, dexterous creatures, but falſe and full of artifice; and ſuch as ſtick at nothing to carry a point.

Too great an exactneſs, and an overſcrupulous nicety about words make compoſitions

Admirez *la ſimplicité de cette bergére*; *elle* ne ſait qu'être *aimable*, & ne ſait pas encore ſe faire aimer.

Le plus *dangereux ridicule des vieilles perſones* qui ont été *aimables*, c'eſt d'oublier qu'*elles* ne le ſont plus.

Un homme de cour eſt *un homme ſouple*, *adroit*, mais *faux* & *artificieux*; & qui met tout en uſage pour parvenir à *ſes fins*.

Une exactitude outrée, & *un ſoin ſcrupuleux des paroles* rendent *les ouvrages ſecs*, & ſi peu *naturels*,

tions inſipid; and with all their accuracy and elegance ſo little natural, as to fail even of being agreeable.

Copiouſneſs of words does not always flow from a fertility and extent of imagination. Multiplicity of words produces richneſs in a language, ſo far only as ariſes from a variety and an abundance of ideas.

The body of a diſcourſe conſiſts of words, phraſes, and thoughts. The ſubject of it is what is explain'd by thoſe words, phraſes, and thoughts.

turels, qu'*ils* ne ſont point *agréables* avec tout ce qu'ils ont de correct & d'élégant.

L'abondance des paroles ne vient pas toujours *de la fécondité & de l'étenduë de l'eſprit. L'abondance des mots* ne fait *la richeſſe de la langue*, qu'autant qu'*elle* a pour origine *la diverſité & l'abondance des idées.*

La matiére d'un diſcours conſiſte *dans les mots*, *dans les phraſes* & dans *les penſées. Le ſujet* eſt ce qu'on explique par *ces mots*, par *ces phraſes*, & par *ces penſées.*

92. When *adjectives* terminate in *e mute* in the *maſculine gender*, they alſo terminate in *e mute* in the *feminine gender*.

EXAMPLES.

Maſculine.	Feminine.
un châtiment terrible, a terrible puniſhment.	*une terrible afaire*, a terrible affair.
un brave homme, a man of the ſtricteſt honour.	*vous êtes une brave femme*, you are a fine woman truly.
un livre rare, a ſcarce book.	*une marchandiſe rare*, a ſcarce commodity.
un viſage ovale, an oval face.	*une table ovale*, an oval table.

PRACTICE.

A ſtile is poor and flimſy, when dry and uncouth; and without beauty both in thought and expreſſion.

When grounds are impoveriſh'd they muſt be manured with muck and marle.

Such as expect homage from others, ſtrut and put on airs of gravity; as it were to give the world notice to do 'em reverence.

Un ſtile eſt *maigre* & décharné quand il eſt ſec, dur; quand il n'a ni belles expreſſions, ni belles penſées.

Quand *une terre* eſt *maigre*, il la faut amender à force de fumier & de marne.

Ceux qui veulent être révérés ſe redreſſent, & prénent *un air grave*, comme pour avertir les gens qu'on doit s'abaiſſer devant eux.

A ſolemn countenance is put on to perſuade others of the great ſenſe, and grand abilities of the perſon who wears it.

The Goſpel calls him a faithful ſervant, who improves his maſter's talent.

A faithful tranſlation is that, which leaves the author's meaning unalter'd; without either adding to, or taking from it.

On prend *une mine grave*, pour perſuader aux autres qu'on a un grand ſens, & une grande capacité.

Le ſerviteur fidéle eſt apelé dans l'Evangile, celui qui fait valoir le bien de ſon maître.

Une traduction fidéle eſt celle qui ne change point le ſens de l'auteur, qui n'y ajoute, ni n'y diminuë.

93. Other *adjectives* generally form their *feminine*, by adding *e mute* to their *maſculine*.

EXAMPLES.

Maſculine.	Feminine.
un homme blond, a fair man.	*une femme blonde*, a fair woman.
un prince puiſſant, a powerful prince.	*une nation puiſſante*, a powerful nation.
un eſprit borné, a ſmall genius.	*une fortune bornée*, a ſmall fortune.
du beuf roti, roaſt beef.	*de la viande rotie*, roaſt meat.
le prémier jour, the firſt day.	*la prémiére nouvéle*, the firſt news.
un ſeul Dieu, one only God.	*une ſeule eſpérance*, one only hope.
l'argent dû, the money due.	*la ſomme duë*, the ſum due.

PRACTICE.

Cuſtom alters languages; conſtitutes them; and exerts an arbitrary dominion over them.

Courteſy is the imitation of charity in behaviour.

Hope is the only wealth left for thoſe, who are poſſeſs'd of nothing.

The ſingle reflection, that all things muſt have an end, is a very fit one to inſpire us with an indifference for the world.

L'uſage change les langues, les font ce qu'elles ſont; il exerce ſur elles *un ſouverain empire*.

L'*honêteté humaine* imite extérieurement la conduite de la charité.

L'eſpérance eſt *le ſeul bien* qui reſte à ceux qui n'en ont plus.

La ſeule penſée qu'il faut mourir eſt bien propre à inſpirer le dégout du monde.

A

Un

A penetration too acute is troubleſome to ſociety.

Death is an unwelcome idea conſtantly ſuppreſs'd; and ſurpriſes us before we have entertain'd a ſerious thought about it.

Un diſcernement trop délicat eſt *importun* dans la ſociété.

On rejéte ſans ceſſe l'*idée importune* de la mort, & l'on eſt ſurpris avant que d'y avoir bien penſé.

Except,

94. 1. The following in *c*, which form their *feminine* by adding *he* to their *maſculine*; *blanc*, *blanche*, white; *franc*, *franche*, ſincere; and *ſec*, *ſéche*, dry.

PRACTICE, or EXAMPLES.

Earth is call'd the dry and cold element: fire the dry and hot one.

Truth ſhould not be advanced in a dry inſipid manner, which deſtroys its efficacy.

La terre eſt apelée l'*élément ſec* & froid: *le feu* eſt *ſec* & chaud.

La vérité ne doit pas être propoſée d'*une maniére ſéche* & dégoutante, qui en empêche l'éficace.

95. And the following alſo in *c*, which form theirs by changing *c* into *que*; *Grec*, *gréque*, Greek; *caduc*, *caduque*, decay'd; *public*, *publique*, public; *turc*, *turque*, Turkiſh.

PRACTICE, or EXAMPLES.

Pagan morality inculcated nothing more than zeal for the public good, and the preſervation of the ſtate.

Arguments drawn from private intereſt, loſe all their weight; when once oppoſed to public utility.

La morale des païens ne prêchoit autre choſe que l'amour *du bien public*, & la conſervation de la république.

L'intérêt particulier ne raiſone plus quand l'*utilité publique* conclut contre lui.

96. 2. The following *adjectives* in *d*, the firſt of which changes *d* to *t*, and the others *d* to *e mute*, to form their feminine, *verd* or *vert*, *verte*, green; *crud* or *cru*, *cruë*, raw; *nud* or *nu*, *nuë*, naked.

PRACTICE, or EXAMPLES.

Man is born naked and defenceleſs.

L'*homme* nait *nud* & déſarmé.

Theo-

Théo-

Theocritus, with his air of ſimplicity, is a kind of reſemblance of nature undreſs'd.

Théocrite avec ſon air ſimple repréſente *la nature* toute *nuë*.

97. 3. All *adjectives* ending in *f*, which change *f* to *ve* in their *feminine*.

EXAMPLES.

Maſculine.	Feminine.
craintif, fearful.	*craintive*, fearful.
neuf, new.	*neuve*, new.
plaintif, moanful.	*plaintive*, moanful.
vif, alive.	*vive*, alive.

PRACTICE.

Timidity, tho' ſo much rail'd at, has found men timid enough to build temples to it.

La crainte ſi décriée a trouvé des *hommes* aſſez *craintifs* pour lui bâtir des temples.

Too timorous a forecaſt often makes one neglect every means of ſafety, by giving over all for loſt.

La prévoyance trop *craintive* fait ſouvent, que croyant tout perdu, on ne fait rien pour ſe ſauver.

Love is more eager than friendſhip.

L'*amour* eſt plus *vif* que l'amitié.

Sprightly people are apt to be guilty of too great a deſire to ſhine in company, and of not giving others room to ſpeak.

Les *perſones vives* ont d'ordinaire le défaut de vouloir trop briller, & de ne doner pas aux autres le tems de parler.

The wiſe man is attentive to his conduct, punctual to his duties, and careful of his intereſts.

L'*homme* ſage eſt *atentif* à ſa conduite, exact à ſes devoirs, & vigilant ſur ſes intérêts.

A coquet is only attentive to her glaſs, punctual at her toilet, and careful of her dreſs.

Une *femme* coquéte n'eſt *atentive* qu'à ſon miroir, exacte qu'à ſa toilette, & vigilante que ſur ſa parure.

98. 4. The *adjective long*, which makes *longue* for its *feminine*.

PRACTICE, or EXAMPLES.

A voyage to the Indies is a tedious courſe to run.

Le voyage des Indes eſt un voyage de *long cours*.

A German league is longer than an Italian one.

Les *lieuës* ſont plus *longues* en Alemagne qu'en Italie.

99. 5. All *adjectives* ending in *el*, *eil*, *ol*, *ul*, which form their *feminine* by adding *le* to their *maſculine*.

EXAMPLES.

Maſculine.	Feminine.
cruel, cruel.	*cruelle*, cruel.
réel, real.	*réelle*, real.
pareil, like.	*pareille*, like.
fol, or *fou*, mad.	*folle*, mad.
mol, or *mou*, ſoft.	*molle*, ſoft.
bel, or *beau*, handſome.	*belle*, handſome.
nouvel, or *nouveau*, new.	*nouvelle*, new.
vieil, or *vieux*, old.	*vieille*, old.
nul, no.	*nulle*, no.

PRACTICE.

It is a good circumſtance in wine to have a lively red colour.

C'eſt une bonne qualité *au vin* d'être rouge eſt *vermeil*.

It is a good ſymptom, when a wound looks of a lively red; when there is neither proud fleſh, nor livid blood.

C'eſt un bon ſigne quand *une plaie* eſt bien *vermeille*, lorſqu'il n'y a point de chair & de ſang livide.

100. *Gentil*, pretty, makes alſo *gentille*, pretty.

101. 6. *Adjectives* ending in *ien* and *on*, which form their *feminine* by adding *ne* to their *maſculine*.

EXAMPLES.

Maſculine.	Feminine.
ancien, old.	*ancienne*, old.
bon, good.	*bonne*, good.
boufon, comical.	*boufonne*, comical.

PRACTICE.

A Pagan god makes but a ſorry figure in a Chriſtian poem.

Un dieu du Paganiſme fait une méchante figure dans *un poëme Chrétien*.

Chriſtian morality far excels that of the Heathens.

La morale Chrétiéne l'a bien emporté ſur celle des païens.

Bed

Le

Bed is good for a cold.
A regimen in diet is beneficial to the health.

Le lit eſt *bon* pour le rhûme.
La diéte eſt *bonne* pour la ſanté.

102. *Benin* makes *benigne*, gentle; and *malin*, *maligne*, miſchievous.

PRACTICE, or EXAMPLES.

A quadrant aſpect is a malignant one; as aſtrologers ſay, and fools believe.
One feels a malicious pleaſure in mortifying the vain.

Le quadrat eſt *un aſpect malin*, à ce que diſent les aſtrologues, & à ce que croient les ſots.
On trouve *une maligne joie* à mortifier les perſones vaines.

103. 7. *Adjectives* in *eur*, form their *feminine* by changing *r* into *ſe*.

EXAMPLES.

Maſculine.	Feminine.
un homme flateur, a flattering man.	*une femme flateuſe*, a flattering woman.
un homme menteur, a lying man.	*une femme menteuſe*, a lying woman.
un homme railleur, a bantering man.	*une humeur railleuſe*, a bantering humour.

PRACTICE.

The banterer is a nuſance to men of ſolid ſenſe.
A turn for bantering is often the effect of an exceſs of ſelf-love.
There are looks, which deceive; and there is a ſilence, which even ſpeaks a lie.
The hiſtory of the Grecians is ſo intermix'd with fable, that it is now become proverbial to ſay, lying Greece.

L'*homme railleur* eſt incomode aux eſprits ſolides.
L'*humeur railleuſe* eſt ſouvent l'éfet d'un grand fonds d'amour propre.
Il y a des regards trompeurs, & même *un ſilence menteur*.

Il s'eſt mêlé tant de fables dans l'hiſtoire des Grecs, que *la Gréce menteuſe* eſt paſſée en proverbe.

104. *N. B.* Thoſe words ending in *teur*, which are commonly uſed as ſubſtantives, change *teur* to *trice* in their *feminine gender*.

EXAMPLES.

EXAMPLES.

protecteur, protector.	*protectrice*, protectrix.
médiateur, mediator.	*médiatrice*, mediatrix.
curateur, guardian.	*curatrice*, a woman guardian.
acteur, actor.	*actrice*, actreſs.

PRACTICE.

God and the magiſtrates are the protectors of the widow and orphan.

Dieu & les magiſtrats ſont les *protecteurs* de la veuve & des orphelins.

Minerva was conſider'd by the Pagans as the patroneſs of liberal arts.

Parmi les païens Minerve étoit regardée comme *la protectrice* des beaux arts.

105. 8. The *following adjectives*, which add *ſe* to their *maſculine*; *gras*, *graſſe*, fat; *bas*, *baſſe*, low; *las*, *laſſe*, tired; *exprès*, *expreſſe*, clear; *épais*, *épaiſſe*, thick; *gros*, *groſſe*, big; *frais*, freſh, makes *fraîche*, freſh.

PRACTICE, or EXAMPLES.

Wild beaſts retreat into the thickeſt parts of a foreſt.

Les bêtes farouches ſe retirent dans *le* plus *épais* des forêts.

When ice is of a ſufficient thickneſs, it has a reſiſtance, and will bear the weight of carriages.

Quand *la glace* eſt aſſez *épaiſſe*, elle réſiſte, elle porte des charrétes.

106. *Abſous*, abſolved, and *diſſous*, diſſolved, make *abſoute* and *diſſoute*; *favori*, favourite, makes *favorite*, favourite.

PRACTICE, or EXAMPLES.

The agreeable ſcent, which ſtrawberries exhale, denotes ſufficiently, that their ſaline parts have waſted, diſſolved, and evaporated their ſulphur.

L'odeur agréable que les fraiſes exhalent, dénote aſſez que les ſels eſſentiels, qu'elles contiénent, ont atenué, *diſſous*, & exalté leur ſoufre.

The earth was ſoak'd thro' by the waters of the deluge.

La terre fut toute *diſſoute* par les eaux du déluge.

107. 9. *Adjectives* ending in *t*, preceded by *e* or *o*, which form their *feminine* by adding *te* to their *maſculine*.

EXAMPLES.

complet, compleat.	*complette*, compleat.
net, neat, or clean.	*nette*, neat, or clean.
ſot, ſilly.	*ſotte*, ſilly.

Plat, flat, makes *platte*, flat.

PRACTICE.

The mind is clearer and more compoſed in a morning, before diſſipated by buſineſs.	L'*eſprit* eſt plus *net*, & plus recueilli le matin, & avant que les afaires le diſſipent.
Abſolute virtue is not to be expected in mankind.	Il ne faut pas atendre des hommes *une vertu nette*.
The populace is, for the moſt part, ſtupid, credulous, and inconſtant.	Le *peuple* eſt naturélement *ſot*, crédule, inconſtant.
Great wonderers are commonly great fools.	Les grands admirateurs ſont la plupart de fort *ſottes gens*.

108. 10. *Adjectives* ending in *x*, which change *x* into *ſe*.

EXAMPLES.

dangereux, dangerous.	*dangereuſe*, dangerous.
heureux, happy.	*heureuſe*, happy.
jaloux, jealous.	*jalouſe*, jealous.

PRACTICE.

Nothing is more dangerous for a young man than bad company.	*Rien* n'eſt plus *dangereux* pour un jeune homme que les mauvaiſes compagnies.
I applaud your deſign of being no longer the dupe of fortune, and of giving her up as a dangerous miſtreſs.	J'aprouve le deſſein que vous avez fait de vous déſabuſer de la fortune, & de la quitter comme *une maitreſſe dangereuſe*.
Perſons of great merit have always ſome to be envious and jealous of them.	Les gens d'un grand mérite ont toujours des envieux, & des *jaloux*.
A woman ought to be ſcrupulouſly jealous of her honour.	*Une femme* doit être *jalouſe* de ſon honeur juſqu'au ſcrupule.
We love to meet with a man that is engaging; he pleaſes. We ſeek the company of an agreeable man; he diverts.	On aime la rencontre d'un *homme gracieux*, il plait. On recherche la compagnie d'un homme agréable, il amuſe.

The

Les

The polite are always engaging; the ſprightly are generally agreeable.

'Tis not enough for ſociety to have an engaging addreſs, and be of an agreeable converſation; the heart beſides muſt be upright, and the tongue ſincere.

Les *perſones* polies ſont toujours *gracieuſes*; & les perſones enjouées ſont ordinairement agréables.

Ce n'eſt pas aſſez pour la ſociété d'être d'un *abord gracieux* & d'un comerce agréable; il faut encore avoir le cœur droit & la bouche ſincére.

109. *Doux*, ſweet, makes *douce*; *faux*, falſe, *fauſſe*; *roux*, red, *rouſſe*; and *préfix*, prefix, *préfixe*.

PRACTICE, or EXAMPLES.

Paſſions of the malignant kind never afford the peaceful ſweets of contentment.

Friendſhip is more gentle and ſerene than love.

Les paſſions malignes ne donnent jamais de *contentement doux* & paiſible.

L'*amitié* eſt plus *douce*, plus tranquile que l'amour.

110. *Adjectives* commonly uſed as *ſubſtantives* form their *feminine gender* in a *particular manner*.

As for EXAMPLE.

roi, king —— } make { *reine*, queen.
pécheur, ſinner —— } { *péchereſſe*, ſinner.
prince, prince —— } { *princeſſe*, princeſs.

The beſt way to learn theſe laſt is by uſe.

PRACTICE.

Kings are in want of nothing but the ſweets of private life.

Il ne manque rien à un *roi* que les douceurs de la vie privée.

The Hungarians being aſhamed of obeying a queen, call'd queen Mary, king Mary.

Les Hongrois honteux d'obéir à une *reine*, apeloient la *reine* Marie, le *roi* Marie.

111. As to the formation of the *feminine gender* of *pronouns adjective*, it will be found in their declenſion: ſee the declenſion of *ſubſtantives* for that of *articles*.

SECT.

SECT. IV.

Of the NUMBERS of SUBSTANTIVES and ADJECTIVES.

112. WHEN *ſubſtantives* or *adjectives* terminate with *s*, *x*, or *z* in the *ſingular*, their termination is *the ſame* in the *plural*.

EXAMPLES.

Singular.	Plural.
un mauvais repas, a poor meal.	*de mauvais repas*, poor meals.
un diſcours injurieux, an injurious diſcourſe.	*des diſcours injurieux*, injurious diſcourſes.
un vieux corps, an old regiment.	*de vieux corps*, old regiments.
un creux profond, a deep pit.	*des creux profonds*, deep pits.
il eſt doux, it is ſweet.	*ils ſont doux*, they are ſweet.
un gros nez, a large noſe.	*de gros nez*, large noſes.

PRACTICE.

That orator has a ſtrong voice, and yet ſoft, agreeable, and harmonious.

Cet orateur a *une voix* mâle, & pourtant douce, agréable, & ſonore.

There are concerts compoſed of vocal and inſtrumental muſic.

Il y a des concerts mêlés de *voix* & d'inſtrumens.

The firſt ſtep which a mere man of letters makes in public, is generally a wrong one.

Le prémier pas que fait dans le monde un homme enyvré de lecture, eſt preſque toujours *un* faux *pas*.

We ſhould never ſerve our friends in a dilatory manner; as miniſters of ſtate generally do their dependants.

Il ne faut jamais ſervir ſes amis à *pas lents*, comme un miniſtre d'état fait ſa créature.

113. When they do not terminate with one of thoſe three conſonants, their *plural* is commonly form'd by adding an *s* to the *ſingular*, thus:

EXAMPLES.

Singular.	Plural.
un prince Chrétien, a Chriſtian prince.	*des princes Chrétiens*, Chriſtian princes.

un *de*

un grand parc, a great park.	*de grands parcs*, great parks.
un petit étang, a ſmall pond.	*de petits étangs*, ſmall ponds.
un recueil perdu, a loſt collection.	*des recueils perdus*, loſt collections.
un jardin gâté, a ſpoil'd garden.	*des jardins gâtés*, ſpoil'd gardens.

PRACTICE.

Homer is the prince of poets; Demoſthenes the prince of Greek orators.	Homére eſt *le prince* des poëtes; Démoſthéne *le prince* des orateurs.
There is ſomething good and bad in all princes; for they are men like ourſelves.	Il y a dans tous *les princes* du bien & du mal; car ils ſont hommes comme nous.
A king is not ſuch for himſelf; no, he owes his whole ſelf to the ſervice of his people.	*Un roi* n'eſt pas à ſoi, il ſe doit tout entier à ſon peuple.
Kings are always pent up in the midſt of a troubleſome crowd.	*Les rois* ſont toujours envelopés d'une fâcheuſe preſſe.
A wiſe man would ceaſe to be ſuch, if he copied every action of the wiſe men of antiquity.	*Un homme ſage* ceſſeroit de l'être, s'il agiſſoit toujours comme *les ſages* du tems paſſé ont agi.
The lamb is the ewe's little one; the colt is the mare's; chickens are the brood of hens; bitches bring forth their young at nine weeks end, mares after nine months, and elephants after two years.	L'agneau eſt *le petit* de la brebis, le poulain de la cavale, les pouſſins de la poule. Les chiénes ont leurs *petits* à quatre mois, les jumens à neuf, & les éléphans à deux ans.

114. But when they terminate in *al* in the *ſingular*, they terminate in *aux* in the *plural*.

EXAMPLES.

Singular.	Plural.
un cheval Anglois, an Engliſh horſe.	*des chevaux Anglois*, Engliſh horſes.
un animal ſauvage, a wild animal.	*des animaux ſauvages*, wild animals.
un eſprit égal, an even temper.	*ils ſont égaux*, they are equal.
un ornement royal, a royal ornament.	*les ornemens royaux*, the royal robes.

PRACTICE.

PRACTICE.

The horſe is a warlike animal, and an emblem of war.

Horſes grazing are an emblem of peace and liberty; or merely of a country abounding in paſture.

Le *cheval* eſt un animal guerrier, & un ſymbole de la guerre.

Les *chevaux* paiſſans marquent la paix & la liberté, ou ſimplement un pays abondant en pâturages.

115. Except I. The *following ſubſtantives*, which form their plural with the common termination *s*; viz. *bal*, ball; *bals*, balls; *bocal*, veſſel; *bocals*, veſſels; *cal*, calloſity; *cals*, calloſities; *pal*, pale (term of heraldry); *pals*, pales; *régal*, treat; *régals*, treats; *Carnaval*, Shrove-tide; *Carnavals*, Shrove-tides.

II. Some adjectives which have no plural in the maſculine gender; ſuch are *auſtral*, auſtral; *boréal*, northern; *conjugal*, conjugal; *filial*, filial; *final*, final; *frugal*, frugal; *littéral*, literal; *paſcal*, paſchal; *paſtoral*, paſtoral; *trivial*, trivial; *vénal*, venal; *naval*, naval; *virginal*, virginal; *matinal*, early; *fatal*, fatal; *diamétral*, diametrical; *muſical*, muſical; *jovial*, jovial; *natal*, native.

PRACTICE, or EXAMPLES.

The conſolidating ſubſtance which knits fractured bones together is call'd a callus.

The hands grow callous with hard labour; and ſo do the feet by walking.

A battle at ſea is call'd a ſea-fight, or a naval combat.

In French they have no plural to the word *naval*.

Le nœud qui joint un os fracturé, s'apéle *cal*.

Il vient des *cals* aux mains à force de travailler, & des *cals* aux piés à force de marcher.

Un combat de mer s'apéle un combat *naval*.

On ne dit ni *navals* ni *navaux* au pluriel.

116. When ſubſtantives terminate in *ail* in the *ſingular number*, they follow the *general rule*; and form the *plural* by adding an *s* to the *ſingular*.

EXAMPLES.

Singular.	Plural.
un bel éventail, a fine fan.	*de beaux éventails*, fine fans.
un long détail, a tedious detail.	*de longs détails*, tedious particulars.
un bon mail, a good mall.	*de bons mails*, good malls.

PRACTICE.

It has been obſerved that the agitation of the air by means of a fan, has no effect on the thermometer, nor any power of making it colder.

In the eaſt, they uſe fans made of feathers, againſt the heat of the weather and the flies.

On a remarqué que l'agitation de l'air par un *éventail*, ne fait aucun éfet ſur le thermométre, elle n'eſt pas capable de le refroidir.

En orient on a des *éventails* de plumes pour ſe garantir du chaud & des mouches.

117. Except the following words, which terminate in *aux* in their *plural*, viz. *travail*, work; *travaux*, works; *bail*, leaſe; *baux*, leaſes; *émail*, ennamel; *émaux* colours (term of blazon); *gouvernail*, rudder; *gouvernaux*, rudders; *ail*, garlick; *aux*, cloves of garlick; *ſoupirail*, vent; *ſoupiraux*, vents. And theſe four which have no plural, *bercail*, ſheepfold; *poitrail*, the breaſt of a horſe; *tramail*, drag-net; *bétail*, cattle.

PRACTICE, or EXAMPLES.

All falſe ſtones are a compoſition of enamel; that is to ſay, of glaſs and metal.

Toutes les pierres précieuſes contrefaites ſe font avec de l'*émail*, c'eſt-à-dire, du verre, & des métaux.

Blazonry admits of only ſeven colours, or, argent, gules, azure, ſable, vert and purpure.

Le blaſon n'a que ſept ſortes d'*émaux*, or, argent, gueules, azur, ſable, ſinople, & pourpre.

Wine does not keep well in a cellar, which has no inlet for the air.

Le vin ne ſe porte pas bien dans une cave où il n'y a point de *ſoupirail*.

Thieves often break into houſes through the cellar-airies.

Les voleurs entrent quelquefois dans les maiſons par les *ſoupiraux* des caves.

118. When ſubſtantives terminate with *é* in the *ſingular*, their *plural* is formed by adding an *s* to *é*, or *z* to *e*, inſtead of *é*.

EXAMPLES.

Singular.	Plural.
une grande beauté, a great beauty.	*de grandes beautés*, or *beautez*, great beauties.
une vérité conſtante, a certain truth.	*des vérités*, or *véritez conſtantes*, certain truths.

PRAC-

PRACTICE.

Truth, whenever it diſplays itſelf, is always eloquent; but fiction does not eaſily perſuade.

Every party is ſure to ſtifle, or diſſemble the truths which ſerve to diſgrace them, or which redound little to their credit.

La vérité, quand elle parle, eſt toujours éloquente; mais ce qu'on feint ne ſe perſuade pas aiſément.

Chaque parti ne manque jamais de taire, ou de diſſimuler les *vérités* ou *véritez*, qui lui ſont honteuſes, ou peu honorables.

119. When *ſubſtantives* or *adjectives* terminate with *au*, *eau*, *eu*, *oeu*, or *ieu* in the *ſingular*, they take an *x* in the *plural*, thus:

EXAMPLES.

Singular.	Plural.
un étau de boucher, a butcher's ſtall.	*des étaux de boucher*, butcher's ſtalls.
un chapeau noir, a black hat.	*des chapeaux noirs*, black hats.
un grand feu, a great fire.	*de grands feux*, great fires.
un vœu téméraire, a raſh vow.	*des vœux téméraires*, raſh vows.
un lieu inacceſſible, an inacceſſible place.	*des lieux inacceſſibles*, inacceſſible places.

PRACTICE.

God has diſpoſed every thing in its proper place.

Many conſider a multiplicity of common-place figures, as but a copious impertinence; and that it is in general a dangerous knack for people of a middling capacity. Accordingly this topic has even been defined, the art of talking without judgment of things beyond our knowledge.

Dieu a arrangé tous les êtres en un *lieu* convenable.

Bien des gens trouvent que la fécondité des *lieux* communs eſt une mauvaiſe fécondité; & ſur tout que c'eſt un art dangereux pour les gens d'un eſprit médiocre; auſſi a-t-on défini cette topique, un art qui aprend à diſcourir ſans jugement des choſes qu'on ne ſait point.

120. Except *bleu*, blue; which makes in the plural *bleus*, blue.

PRACTICE, or EXAMPLES.

The ſtars appear'd then all as of pure and glittering gold; and as heighten'd by the blue ground to which they were fix'd. It

Les étoiles paroiſſoient toutes d'un or pur & éclatant; & qui étoit encore relevé par le fond *bleu* ou elles ſont atachées. C'eſt

It is the vaſt diſtance which makes the ſkies ſeem blue to us.

C'eſt le très grand éloignement qui nous fait croire que les cieux ſont *bleus*.

121. Thoſe that terminate with *ou* in their *ſingular* take alſo *x* in their *plural*.

EXAMPLES.

Singular.	Plural.
un chou rouge, a red cabbage.	*des choux rouges*, red cabbages.
un clou d'argent, a ſilver nail.	*des cloux d'argent*, ſilver nails.

PRACTICE.

Pliny informs us that Chryſippus, Dieuches, Pythagoras, and Cato had compoſed whole volumes upon cabbage.

Cabbages are enemies to vines.

In Rome it was formerly a cuſtom every year to drive certain nails into the walls of the temples, as a numerical record of the years. This idle ceremony was even deem'd a proper expedient for putting an end to peſtilences: inſomuch, that when the introduction of characters render'd them uſeleſs for pointing out the years, yet they more than once created a dictator, when Rome was attack'd with the plague, to drive the nail on thoſe occaſions.

Pline nous aprend que Chryſippe, Dieuches, Pythagore, & Caton avoient compoſé des volumes entiers ſur le *chou*.

Les *choux* ſont énemis de la vigne.

Autrefois à Rome on fichoit tous les ans certains *cloux* dans les murailles des temples, afin de ſe ſouvenir du nombre des anées. On s'imaginoit même que cette vaine cérémonie étoit propre à faire ceſſer la peſte; ſi bien qu'après que l'uſage des létres l'eut fait abandoner pour marquer les anées, on ne laiſſa pas de créer plus d'une fois un dictateur pour ficher le *clou*, lorſque la peſte affligeoit Rome.

122. Except the following, which take an *s* in their *plural*; *loup-garou*, were-wolf; *loups-garous*, were-wolves; *trou*, hole; *trous*, holes; *fou*, fool, or mad-man; *fous*, fools, or mad-men; *cou*, neck; *cous*, necks; *mou*, effeminate; *mous*, effeminate; *licou*, halter; *licous*, halters.

PRACTICE, or EXAMPLES.

Your ſophiſts aſk, when a peg cannot enter into a hole, whether the fault is in the hole or in the peg.

Plato

Les ſophiſtes demandent quand une cheville ne peut entrer dans un *trou*, ſi c'eſt la faute du *trou* ou de la cheville.

Platon

Plato told Diogenes that he ſaw his vanity thro' the holes of his coat.

A real mad-man is he who blindly follows his paſſions, who knows neither bounds nor meaſure.

The moſt dangerous mad men are thoſe, whoſe folly is hid under the appearance of reaſon and good ſenſe.

Platon diſoit à Diogénes, qu'il voyoit ſa vanité à travers les *trous* de ſon manteau.

Un vrai *fou* eſt celui qui ſuit aveuglément ſes paſſions, & qui ne conoit ni bornes, ni méſures.

Les *fous* les plus dangereux ſont ceux dont la folie eſt cachée ſous les aparences de la raiſon, & du bon ſens.

123. The plural of *œil*, eye; is *yeux*, eyes.

PRACTICE, or EXAMPLES.

The ſubſtance of man's eye is not the light: on the contrary, the eye borrows every moment its light from the rays of the ſun.

Moſt people live without any reflection, and act only by ſight.

La ſubſtance de l'*œil* de l'homme n'eſt point la lumiére: au contraire l'*œil* emprunte à chaque moment la lumiére des rayons du ſoleil.

La plupart des gens vivent ſans réflexion, & ne ſe conduiſent que par les *yeux*.

124. The plural of *aieul*, grand-father is *aieux*, fore-fathers.

125. *Loi*, law, makes *loix*, laws; in its plural.

PRACTICE, or EXAMPLES.

The ſenſual follow no other law than that of pleaſure.

The eclipſe of the ſun which appear'd during the paſſion of Jeſus Chriſt, was a phænomenon contrary to the ordinary laws of nature.

Les voluptueux ne ſuivent d'autre *loi* que celle du plaiſir.

L'éclipſe du ſoleil qui parut au tems de la paſſion de Jeſus Chriſt, ſe fit contre les *loix* ordinaires de la nature.

126. *Ciel*, heaven, makes *cieux*, heavens: but write and pronounce *ciels de lit*, bed-teſters; *les ciels d'un tableau*, the ſkies in a picture; *arc-en-ciels*, rain-bows.

PRACTICE, or EXAMPLES.

Tyrants are only miniſters of the vengeance of heaven, which intends in its anger to chaſtiſe mankind.

Les tyrans ne ſont que les miniſtres des vengeances du *ciel*, qui veut châtier les hommes dans ſa colére.

Aſtrologers, to impoſe on mankind, have labour'd to perſuade us that the heavens are a book, wherein God has written the hiſtory of the world; and that all we have to learn, is to read its characters, which are only the diſpoſitions of the ſtars.

Les aſtrologues, pour duper le monde, ont tâché de perſuader que les *cieux* ſont un livre où Dieu écrit l'hiſtoire du monde; & qu'il n'y a qu'à en ſavoir lire l'écriture, qui n'eſt autre choſe que l'arrangement des planétes.

According to Da Coſta, the Americans worſhip'd the rainbow.

Les Américains adoroient l'*arc-en-ciel*, au raport d'Acoſta.

Menzelius ſays, he has ſeen rainbows at noon-day perfectly white.

Menzelius dit, qu'il a vu des *arc-en-ciels* tout blancs en plein jour.

127. The plural of *gentilhomme*, gentleman; is *gentilshommes*, gentlemen; which is pronounced *jantizome*.

PRACTICE, or EXAMPLES.

A real gentleman muſt never break his word, nor act but as honour directs.

Un vrai *gentilhomme* ne doit point manquer de parole, ne doit faire que des actions d'honeur.

They who are employ'd about the great in quality of their gentlemen, are commonly gentlemen born.

Chez les grands ſeigneurs, ceux qui font les fonctions de *gentilshommes* pour l'ordinaire ſont *gentilshommes* par la naiſſance.

128. *Polyſyllables* ending with *nt* form their plural by changing the *t* into *s*, thus:

EXAMPLES.

Singular.	Plural.
un mouvement impétueux, an impetuous motion.	*des mouvemens impétueux*, impetuous motions.
un eſprit violent, a violent ſpirit.	*des eſprits violens*, violent ſpirits.

PRACTICE.

Phyſicians tell you, that the operations of the animal ſpirits are effected by the brain which directs them; and by the nerve, which receiving that direction,

Les médecins diſent que le *mouvement* des eſprits animaux ſe fait par le moyen du cerveau qui le comande, par le nerf qui porte ce commandement,

direction, conveys it to the obedient muſcle.

Anger diſcompoſes us, when we give into the irregular and turbulent emotions it excites.

In the ſame face we may trace the regularity of the features, and alſo the affections of the ſoul.

If the character of being learned does not give us the privilege of miſtaking with impunity, it exempts us at leaſt from not being raſhly contradicted or condemn'd.

There are men of learning void of common ſenſe.

ment, & par le muſcle qui obéit.

La colére nous dérégle quand nous nous laiſſons emporter aux *mouvemens* bizarres & tumultueux qu'elle donne.

On voit dans un viſage la régularité des traits, & l'on aperçoit les *mouvemens* de l'ame.

Si le tître de *ſavant* ne donne pas le privilége de ſe tromper impunément, il donne du moins celui de n'être ni contredit, ni condamné légérement.

Il y a des *ſavans* qui n'ont pas le ſens comun.

129. Theſe two monoſyllables *tout*, all; *cent*, hundred; make alſo in their plural *tous*, all; *cens*, hundred.

PRACTICE, or EXAMPLES.

It is requiſite, that the thoughts, interſperſed in the courſe of a hiſtory, ſhould make it altogether a well diſpoſed and contrived piece.

Death puts us all upon an equal footing: there the happy in this world will find it ſo.

Il faut que les diverſes penſées qui entrent dans la compoſition d'une hiſtoire, faſſent un *tout* bien aſſorti, & bien entendu.

La mort nous égale *tous*, & c'eſt où nous atendons les gens heureux.

130. Compound words, of which the pronoun *mon* or *ma* makes a part in the ſingular number, change *mon* and *ma* into *mes* in the plural, thus:

EXAMPLES.

Singular.	Plural.
Monſieur votre frére, the gentleman your brother.	*Meſſieurs vos fréres*, the gentlemen your brothers.
Madame, or *Mademoiſéle votre ſœur*, the Lady, or Miſs your ſiſter.	*Meſdames*, or *Meſdemoiſéles vos ſœurs*, the Ladies your ſiſters.

The following *nouns ſubſtantive* have no *plural number*.

131. I. *Names of metal*, as *or*, gold; *argent*, ſilver; *cuivre*, copper, or braſs; *étain*, pewter; *plomb*, lead, *&c.*

PRACTICE, or EXAMPLES.

Pewter is noxious to gold and ſilver; and when blended together, there is no ſeparating them.

L'*étain* eſt énemi de l'*or* & de l'*argent*; & quand ils ſont une fois mêles enſemble, on ne les peut ſéparer.

132. II. *Names of virtues*, or *vices*; as *charité*, charity; *haine*, hatred; *eſpérance*, hope; *déſeſpoir*, diſpair; *pudeur*, modeſty; *foi*, faith; *avarice*, covetouſneſs, *&c.* but ſuch as can be uſed to expreſs a *particular action*, and are actually ſo uſed, have a *plural*; as in theſe examples, *faire des charités*, to give alms; *il a de grandes eſpérances*, he has great hopes, *&c.*

PRACTICE, or EXAMPLES.

In heaven the beatific viſion of God will put an end to faith: hope will be abſorb'd in the poſſeſſion of the gifts promiſed us by the Almighty; but charity will become more perfect than ever it was upon earth.

Dans le ciel la *foi* ceſſera par la claire viſion de Dieu; l'eſpérance par la poſſeſſion des biens que Dieu nous promet; mais la *charité* ſera encore plus parfaite qu'elle n'étoit ſur la terre.

We ought to pay our creditors their debts, the workman his hire, and the ſervant his wages, before we give alms.

Il faut payer ſes dettes, le ſalaire des artiſans, les gages des domeſtiques, avant que de faire des *charités*.

133. III. *Infinitives* and *adjectives* when they become *ſubſtantives*, which often happens in French; ſuch are *le dormir*, ſleep; *le repentir*, repentance; *le boire*, drinking; *le manger*, eating; *le néceſſaire*, a competence; *le vrai*, truth; *le faux*, falſity; *l'utile & l'agréable*, profit and pleaſure, *&c.*

PRACTICE, or EXAMPLES.

Going to ſleep upon a full ſtomach, is bad for the health.

Le *dormir* n'eſt pas ſain après le repas.

An author ſhould mingle the ſolid with the agreeable.

Il faut qu'un auteur mêle le *ſolide* avec l'*agréable*.

The gratification of the ſenſes is generally attended with loathing and repentance.

Le *dégout* & le *repentir* accompagnent d'ordinaire le plaiſir des ſens.

Elo-

Il

Eloquence, to be ſuch, muſt indiſpenſably include the ſolid, and the agreeable; and the agreeable itſelf muſt be really ſuch.

Il faut qu'il y ait dans l'éloquence de l'*agréable*, & du *réel*; mais il faut que cet *agréable* ſoit réel.

134. The following words have very ſeldom or never a *plural*; *abſinthe*, wormwood; *bonheur*, happineſs; *courroux*, wrath; *encens*, incenſe; *eſtime*, eſteem; *Euchariſtie*, Euchariſt; *extrême onction*, extreme unction; *faim*, hunger; *gloire*, glory; *orviétan*, a certain counter-poiſon; *pourpre*, purple; *renomée*, fame; *repos*, reſt; *ſang*, blood; *ſoif*, thirſt; *ſomeil*, ſleep; *paix*, peace; *ſanté*, health; *grêle*, hail; *neige*, ſnow; *batême*, baptiſm; *mithridate*, mithridate; *canéle*, cinnamon; *benjoin*, benjamin; *odorat*, ſmelling; *ouie*, hearing; *vuë*, ſeeing; *toucher*, feeling; *labeur*, labour; *prochain*, neighbour; *ſol*, ſoil, &c.

PRACTICE, or EXAMPLES.

The duke of Orleans ſaid of two new married beggars, that hunger had wedded thirſt.

Monſieur le duc d'Orléans diſoit de deux perſones pauvres qui s'étoient mariées enſemble, que la *faim* avoit épouſé la *ſoif*.

Conquerors have ravaged the world, only to acquire a name.

Les conquérans n'ont ravagé le monde que pour aquérir de la *renomée*.

135. *Names of diſeaſes* have ſeldom a *plural*; as, *la pierre*, the ſtone; *la goute*, the gout; *la migraine*, the megrim; *le flux de ſang*, the blood-flux, &c.

PRACTICE, or EXAMPLES.

The gout is ſaid to be the effect of wine and irregular living.

On accuſe le vin, la débauche, d'être la cauſe de la *goute*.

136. Some words have no *ſingular number*; ſuch are, *gens*, people; *matines*, matins; *nones*, nones; *vêpres*, veſpers; *ténébres*, darkneſs; *pleurs*, tears; *ancêtres*, anceſtors; *complies*, complin; *hardes*, cloaths; *mouchêtes*, ſnuffers, &c.

PRACTICE, or EXAMPLES.

Libertines are in a ſtate of voluntary uncertainty with regard to religion; for ſuch a ſtate

Les libertins ſont dans une incertitude volontaire à l'égard de la religion, parceque cet état

ſtate of darkneſs, being of their own ſeeking, is pleaſing to them; as they find it convenient towards ſtifling their remorſes of conſcience.

état de *ténèbres* qu'ils ſe procurent leur eſt agréable, & leur paroit comode pour apaiſer les remords de leur conſcience.

As long as a man has merit enough of his own, he need not borrow any from his anceſtors.

Tant qu'on ſe peut parer de ſon propre mérite, on n'emprunte point celui de ſes *ancêtres*.

Nature or friendſhip may draw from us very juſtifiable tears amidſt the confuſion of the firſt emotions they occaſion.

La nature, ou l'amitié peut tirer de nous des *pleurs* très légitimes dans le trouble des premiers mouvemens.

As to the formation of the *plural number* of *pronouns*, it will be found in *their declenſion*. See the declenſion of *ſubſtantives* for that of *articles*.

CHAP III.

Of the COMPARISON of ADJECTIVES.

137. THERE are three degrees of compariſon, *viz.*

I. The POSITIVE.
II. The COMPARATIVE.
III. The SUPERLATIVE.

Of the POSITIVE.

138. When the *adjective* is made uſe of in its *ſimple ſignification*, it is call'd *poſitive*.

EXAMPLE.

Il eſt riche, he is rich.

PRACTICE.

Glorified bodies are no longer ſubject to mortal infirmities.

Les corps *glorieux* ne ſont plus ſujets aux infirmités humaines.

Of

Of the COMPARATIVE.

139. When the *adjective* is *compared*, it is call'd *comparative*; which compariſon is made in French by placing before it, either *plus*, more; *moins*, leſs; *ſi*, ſo; *auſſi*, as; or *mieux*, better.

EXAMPLES.

Il eſt *plus riche que* lui, he is richer than he.
Il eſt *moins riche que* vous, he is leſs rich than you.
Il n'eſt pas *ſi riche qu'*eux, he is not ſo rich as they.
Il eſt *auſſi riche que* nous, he is as rich as we.
Il eſt *mieux fait que* moi, he is better ſhaped than me.

PRACTICE.

There is more glory in conquering ourſelves, than others. Stale maxim!

Leſs glory attends our overcoming others, than the conquering ourſelves.

'Tis full as glorious to gain a victory over ourſelves, as to gain one over others.

'Tis not ſo glorious to conquer others, as it is to overcome ourſelves.

When I ſee certain folks, who uſed to be beforehand with me in their obſequiouſneſs, expecting that I ſhould ſalute them the firſt, and ſtanding upon punctilios with me; I ſay to myſelf, ho brave! I am glad things are ſo much mended with them: the man, to be ſure, is better lodged than he was, has better furniſh'd rooms, and is better fed. Doubtleſs, he has lately got into ſome buſineſs, which has conſiderably improved his circumſtances. Be it ſo; and may he get forward, even till he looks down upon me with contempt.

Il eſt *plus glorieux* de ſe vaincre ſoi-même, *que* de vaincre les autres. Maxime ſuranée!

Il eſt *moins glorieux* de vaincre les autres, *que* de ſe vaincre ſoi-même.

Il eſt pour le moins *auſſi glorieux* de ſe vaincre ſoi-même, *que* de vaincre les autres.

Il n'eſt pas *ſi glorieux* de vaincre les autres *que* de ſe vaincre ſoi-même.

Quand je vois de certaines gens, qui me prévenoient autrefois par leurs civilités, atendre, au contraire, que je les ſalue, & en être avec moi ſur le plus ou ſur le moins, je dis en moi-même, fort bien, tant mieux pour eux; vous verrez que cet homme-ci eſt *mieux logé*, *mieux meublé*, & *mieux nourri qu'*à l'ordinaire; qu'il ſera entré depuis quelques mois dans une afaire où il aura déja fait un gain conſidérable. Je ſouhaite qu'il en viéne dans peu de tems juſqu'à me mépriſer.

140. *Obſerve* that *ſi* is always uſed with a negation, unleſs in an interrogation; for then it may be uſed either with or without a negation, according to the ſenſe of the expreſſion.

EXAMPLES.

La cour *ne* fut *jamais ſi brillante qu'*elle l'eſt à préſent, the court never was ſo brilliant as at preſent.

Il *n'*eſt *pas ſi* ſavant *qu'*on le dit, he is not ſo learned as they ſay.

*N'*eſt-il *pas ſi* ſavant *qu'*on le dit? is not he ſo learned as they ſay?

Eſt-il *ſi* ſavant *qu'*on le dit? is he ſo learned as they ſay?

PRACTICE.

'Tis not ſo glorious to defeat others, as it is to conquer one's ſelf.

Is it not as glorious to conquer others, as it is to maſter one's ſelf?

Is it as glorious to defeat others, as it is to conquer one's ſelf?

Il *n'*eſt pas *ſi glorieux* de vaincre les autres, *que* de ſe vaincre ſoi-même.

*N'*eſt-il pas *ſi glorieux* de vaincre les autres, *que* de ſe vaincre ſoi-même?

Eſt-il *ſi glorieux* de vaincre les autres, *que* de ſe vaincre ſoi-même?

141. *Obſerve alſo*, that *que*, *than* or *as*, always follows the comparative, as in the preceding or following examples.

PRACTICE, or EXAMPLES.

As art takes more pains than nature, hypocriſy goes further in the world than real piety.

An extreme ſincerity is ſometimes full as dangerous, as an over-yielding and affected complaiſance.

It is better to hazard an ungrateful return, than to neglect any one duty to the wretched.

People never are ſo happy, or ſo wretched, in fact, as in their own imagination.

Comme l'art eſt *plus induſtrieux que* la nature, l'hypocriſie va *plus loin que* la véritable piété.

Un excès de ſincérité eſt quelquefois *auſſi dangereux qu'*une complaiſance trop molle & trop étudiée,

Il vaut *mieux* s'expoſer à l'ingratitude *que* de manquer aux miſérables.

On n'eſt jamais *ſi heureux* ni *ſi malheureux que* l'on penſe.

142. *Obſerve farther*, that when *que* (ſignifying *than*, and not *as*) precedes a verb, which is not in the infinitive mood, or a verb not preceded by a conjunction, the particle *ne* muſt be placed before ſuch a verb.

EXAMPLES.

Il eſt *plus riche que* je *ne croyois*, he is richer *than* I thought.

Il eſt *moins heureux que* je *n'étois*, he is leſs happy *than* I was.

Il eſt *mieux inſtruit que* je *n'eſpérois*, he is better inſtructed *than* I expected.

Il eſt *plus ſage que* vous *ne* l'*étiez* alors, he is better *than* you was then.

Sometimes the verb which ſhould follow *que*, *than*, is not expreſs'd; as in theſe examples:

Il eſt *plus riche que* s'il avoit deux cens livres de rente, he is richer *than* if he had two hundred a year.

Il eſt *plus heureux que* de comander, he is happier *than* to command.

But then the verb is underſtood; for it is the ſame as if it was,

Il eſt *plus riche qu'*il *ne ſeroit*, s'il avoit deux cens livres de rente. Il eſt *plus riche qu'*il *ne ſeroit*, s'il comandoit.

PRACTICE.

He is rich, whoſe income exceeds his expences: he is poor, whoſe expences exceed his income.

Celui-là eſt riche qui reçoit *plus qu'*il *ne conſume*: celui-là eſt pauvre dont la dépenſe excéde la recette.

Covetouſneſs is more oppoſite to frugality, than liberality.

L'avarice eſt *plus opoſée* à l'économie *que* la libéralité, *viz. que n'eſt* la libéralité.

Human ſociety is an element more fluctuating and more tempeſtuous than the ocean itſelf.

La ſociété eſt une mer *plus infidéle*, & *plus orageuſe que* la mer même, *viz. que n'eſt* la mer même.

143. But when the particle *ne* precedes the firſt verb, it is never placed before the ſecond.

EXAMPLES.

Il *n'*eſt *pas* plus riche *que* l'*eſt* monſieur votre frere; he is not richer *than* your brother.

Il *n'*eſt *pas plus ſavant que* vous l'*êtes*; he is not more learned *than* you are.

Il

Il *n'*eſt *pas plus ſage que* vous l'*étiez* alors; he is no better *than* you was then.

PRACTICE.

The health of the ſoul is as precarious as that of the body: and tho' a man may fanſy himſelf out of all danger from the violence of his paſſions, yet is he as much liable to be hurried away by them, as he is to fall ſick, when in health.

Never were the Jews more averſe to idolatry than at preſent: never more attach'd to the law of Moſes: whence then are derived all the calamities that have overwhelm'd them for ſo many ages? calamities in compariſon much greater and of longer continuance than all thoſe wherewith God formerly puniſh'd their moſt enormous idolatries? whence, I ſay, are they derived, but from the Deicide they perpetrated on the perſon of Jeſus Chriſt?

The ſpirit of man is never more meanly cringing, than when poſſeſs'd by fear.

La ſanté de l'ame *n'*eſt pas *plus aſſurée que* celle du corps (ou bien *qu'eſt* celle du corps); & quoiqu'on paroiſſe éloigné des paſſions, on *n'*eſt pas *moins* en danger de s'y laiſſer emporter, *que* de tomber malade quand on ſe porte bien; viz. *qu'*on y *eſt* de tomber malade, *&c.*

Jamais les Juifs ne furent *plus éloignés* de l'idolatrie *qu'*ils le *ſont*; jamais ils ne furent plus atachés à la loi de Moïſe; d'où viénent donc tous les maux dont ils ſont acablés depuis tant de ſiécles; maux incomparablement plus grands, plus longs que tous les châtimens dont Dieu puniſſoit autrefois leurs idolatries les plus afreuſes? d'où viénent-ils, dis-je, ſinon du Déicide qu'ils ont commis dans la perſone de Jéſus Chriſt?

L'eſprit humain n'eſt jamais *plus exceſſif* dans la flaterie *que** quand il eſt préocupé de terreur.

144. The adverbs *plus*, more; *moins*, leſs; *autant*, as much; *tant*, ſo much; are uſed before ſubſtantives, when compared.

EXAMPLES.

Il fait *plus de bruit que* lui; he makes more noiſe than he.

Il a *moins d'eſpérance que* moi; he has leſs hopes than I.

Il a *autant d'argent que* vous; he has as much money as you.

Il ne ſe donne pas *tant de peine que* lui; he does not give himſelf ſo much trouble as he.

145. Obſerve in this laſt caſe, that *autant*, as much, is always uſed without a negation; and *tant*, ſo much, with a negation;

* Here theſe three words, *il l'eſt*, the laſt of which is the ſecond verb, are underſtood.

negation; except in an interrogation, where *tant* (ſignifying *ſo much, as much*, or *as many*) may be uſed either with or without a negation, according to the ſenſe of the expreſſion.

EXAMPLES.

Il a *autant d'argent* que vous; he has *as much* money as you.

Il *n'*a *pas tant d'argent* que vous; he has not *ſo much* money as you.

A-t-il *tant d'argent* que cela? has he *ſo much* money?

*N'*a-t-il *pas tant de domeſtiques* que vous? has not he *as many* ſervants as you?

146. Obſerve alſo, that when ſubſtantives are compared as above, they are always put in the genitive caſe. See the French examples of the two preceding numbers.

PRACTICE.

There is more wit, than is vulgarly ſuppoſed, in forbearing ſometimes to diſplay one's whole ſtock of it.

Il y a *plus d'eſprit* qu'on ne penſe, à ne montrer pas quelquefois tout ſon eſprit.

Merit generally creates fewer friends, than envious rivals.

Le mérite atire d'ordinaire *moins d'amis* que d'envieux.

A true philoſopher leaves his dreſs to his taylor's direction, and thinks it as great a weakneſs to run away from the mode as to run after it.

Un philoſophe ſe laiſſe habiller par ſon tailleur, & il y a *autant de foibleſſe* à fuir la mode qu'à l'afecter.

Chance does not act with all that order and uniformity, which we ſee in the œconomy of the univerſe.

Le hazard *n'*agit *point* avec *tant d'ordre* & *d'uniformité* que nous en voyons dans l'arrangement de l'univers.

Does chance act with all that order and uniformity, which is viſible in the œconomy of the univerſe?

Le hazard agit-il avec *tant d'ordre* & *d'uniformité* que nous en voyons dans l'arrangement de l'univers?

There is greater plenty of tools than workmen; and among the laſt, there are more bad than good. What think you of him, who wants to ſaw with a plane; and, in order to plane, lays hold of a ſaw?

Il y a *plus d'outils* que d'ouvriers, & de ces derniers plus de mauvais que d'éxcélens: que penſez-vous de celui qui veut ſcier avec un rabot, & qui prend la ſcie pour raboter?

Of the SUPERLATIVE.

'Tis either RELATIVE, or ABSOLUTE.

147. When a quality is raiſed to the higheſt degree in regard of others, it is call'd *ſuperlative relative:* and this is done in French by placing the *article definite* before the adverbs *plus*, moſt; *mieux*, better.

EXAMPLES.

C'eſt *le plus riche de tous*; he is the richeſt of all.

Je parle *du plus riche des deux*; I ſpeak of the richeſt of the two.

Donnez-le *au plus vieux de la compagnie*; give it to the oldeſt of the company.

148. Obſerve, that when the *ſuperlative relative* is follow'd by the *noun* with which the compariſon is made, the ſaid *noun* is always put in the *genitive caſe*; as may be ſeen by the preceding examples.

PRACTICE.

The fineſt ornament of a lady is virtue.

Le plus bel ornement d'une dame, c'eſt la vertu.

The ignorant are generally the readieſt at deciding: they are ſtopt by no doubts; becauſe they neither feel nor ſee difficulties.

Les ignorans ſont d'ordinaire *les plus déciſifs*: ils n'ont point de doutes; parcequ'ils ne ſentent, ou n'aperçoivent pas les dificultés.

To conquer one's ſelf is the moſt glorious of all victories.

La victoire de ſoi-même eſt *la plus glorieuſe*.

To the ſhame of human reaſon, the groſſeſt errors find their abettors.

A la honte de la raiſon humaine *les plus groſſiéres* erreurs trouvent des défenſeurs.

One of the fineſt productions of the age, is the moral reflections of Monſieur de la Rochefoucault.

C'eſt une *des plus fines productions du ſiécle* que les penſées morales de Monſieur de la Rochefoucault.

There is no being upon any certainty with the whimſical: you think you are well with them; not at all: one moment of good humour is follow'd by another of the utmoſt ill temper.

Rien n'eſt ſur avec les capricieux: vous croyez être bien; point du tout: l'inſtant *de la plus belle humeur du monde* eſt ſuivi *de la plus fâcheuſe*.

The ſtrongeſt beats the weakeſt: the haſtieſt man ſtrikes firſt.

Le plus fort bat le foible: *le plus violent* frape le prémier.

A very good education with a middling capacity, is preferable to a ſuperior capacity with an indifferent education.

Une éducation excélente avec un naturel médiocre eſt préférable *au plus riche naturel du monde* avec l'éducation ordinaire.

A man of ſelfiſh views will compaſs his ends ſooner than another, let his abilities be ever ſo great.

L'amour propre eſt plus habile que *le plus habile homme du monde.*

Thoſe talents, which anſwer our wants, are the moſt neceſſary; but thoſe ſubſervient to our pleaſures, are the beſt rewarded.

Les talens qui ſervent aux beſoins ſont *les plus néceſſaires*; ceux qui ſervent aux plaiſirs ſont *les mieux récompenſés.*

149. *Obſerve alſo*, that when the *ſuperlative relative* is follow'd by a verb, of which it is not itſelf the nominative, either the *pronoun qui* muſt be nominative to the ſaid verb, or elſe it muſt be preceded by *dont* or *que* follow'd by whatever nominative the ſaid verb may have; which *verb* muſt always be put in the *conjunctive mood.*

EXAMPLES.

Je parle *du plus riche qui ſoit* au monde; I ſpeak of the richeſt in the world.

C'eſt *le plus heureux garçon dont j'aie* jamais *oui* parler; he is the happieſt lad I ever heard of.

Le plus ſec que vous ayez; the drieſt you may have.

PRACTICE.

Alexander is known to have been the greateſt conqueror that ever exiſted.

Alexandre eſt *le plus grand* conquérant *qui ait* jamais *été.*

Kings are denied the ſweeteſt bleſſing, which ſociety affords the reſt of mankind; and that is friendſhip.

Les rois ſont privés du bien *le plus doux que la ſociété fourniſſe* aux hommes: c'eſt l'amitié.

150. When a *quality* is mention'd in the *higheſt degree without compariſon*, it is call'd *ſuperlative abſolute*; and this is done in French, by placing *adverbs of exaggeration* before it; ſuch as *très*, moſt; *fort*, very; *infiniment*, infinitely; *extrêmement* extremely; *excélemment*, excellently, *&c.*

EXAMPLES.

Votre *très humble ſerviteur*; your moſt humble ſervant.
Cela eſt *fort gracieux*; that's very kind.
Dieu eſt *infiniment bon*; God is infinitely good.

PRACTICE.

There may be no particular reaſons for keeping a ſecret: but we ought to have very evident and cogent ones before we venture to diſcloſe it.

A celebrated author, who had the talent of including much in few words, makes a pretty excuſe for the length of one of his letters; as not having had the leiſure to make it ſhorter.

The Lord is great, and infinitely worthy of all praiſe.

St. Paul ſays, that the glory which God prepares for his children, is ſuperlatively excellent.

Il n'eſt pas beſoin de raiſons particuliéres pour garder le ſecret; mais il en faut de *très claires*, & de *très preſſantes* pour s'en diſpenſer.

Un auteur *fort célébre* qui avoit l'adreſſe de renfermer beaucoup de choſes en peu de mots, s'excuſe agréablement de ce qu'une de ſes létres étoit trop longue, ſur ce qu'il n'avoit pas eu le loiſir de la faire plus courte.

Le Seigneur eſt grand & *infiniment louable*.

Saint Paul dit que la gloire que Dieu deſtine à ſes enfans eſt *excélemment excélente*.

Obſerve, that the *ſuperlative abſolute* never governs any thing.

EXCEPTION.

151. The *following adjectives* form their degrees of compariſon in this manner.

Poſitive.		*Comparative.*		*Superlative.*	
Maſc. *bon.* / Fem. *bonne.*	good	*meilleur.* / *meilleure.*	better	*le meilleur.* / *la meilleure.*	the beſt.
Maſc. *méchant.* / Fem. *méchante.* / or / Maſc. *mauvais.* / Fem. *mauvaiſe.*	wicked / bad	*pire* / *plus méchant.* / *plus méchante.* / or / *plus mauvais.* / *plus mauvaiſe*	worſe	*le pire, la pire.* / *le plus méchant.* / *la plus méchante.* / or / *le plus mauvais.* / *la plus mauvaiſe.*	the worſt.
Maſc. *petit.* / Fem. *petite.*	little	*moindre.* / *plus petit.* / *plus petite.*	leſs	*le moindre.* / *la moindre.* / *le plus petit.* / *la plus petite.*	the leaſt.

PRACTICE,

PRACTICE, or EXAMPLES.

When we have none but good and excellent originals to imitate, we are under a kind of neceſſity of uſing noble and elegant expreſſions.

Your good ſort of people, who have neither ſenſe nor knowledge, are but of little uſe in the world.

Womankind, for ever in extremes, are either better or worſe than the men.

The beſt way to take our revenge, is not to be like him who has injured us.

Courage and generoſity are qualities inheritable from our anceſtors: but yet education muſt be call'd in to the aſſiſtance of birth; otherwiſe the fineſt qualities are of no effect.

We ſhould not only avoid a bad man, but even fly from him.

He, who addicts himſelf to witticiſms, has but a ſorry turn of genius.

The vulgar are always complaining, that the preſent times are worſe than the paſt.

Of all the vices injurious to eloquence, affectation is the worſt.

Some men, after reading a work, extract from it certain paſſages, of which they do not rightly underſtand the meaning, and yet alter them with ſome additions of their own; and theſe paſſages ſo corrupted, disfigured, and transform'd to

Quand on n'a que de *bons* & d'excélens modéles, il faut comme par néceſſité qu'on s'exprime d'une maniére noble & élevée.

Ces perſones *bonnes*, ſans eſprit, & ſans ſavoir, ne ſont pas d'un grand uſage dans le monde.

Les femmes ſont extrêmes, elles ſont ou *meilleures* ou *pires* que les hommes.

La meilleure maniére de ſe venger, c'eſt de ne reſſembler point à celui qui nous fait injure.

Le courage & la valeur ſont des qualités que l'on hérite de ſes ancêtres: mais l'éducation doit venir au ſecours de la naiſſance; car ſans elle *les meilleures* qualités deviénent infructueuſes.

Il faut éviter un *méchant* homme & le fuir.

Celui qui s'acoutume à dire des plaiſanteries a un *mauvais* caractére d'eſprit.

Le peuple ſe plaint toujours que le tems eſt *pire* qu'il n'a été.

De tous les vices de l'éloquence l'afectation eſt *le pire*.

Quelques-uns de ceux qui ont lu un ouvrage en raportent certains traits dont ils n'ont pas compris le ſens, & qu'ils altérent encore par tout ce qu'ils y métent du leur; & ces traits ainſi corrompus & défigurés, qui ne ſont autre

choſe

to their own conceit and manner of expreſſion, they expoſe to cenſure; inſiſt they are bad, and every body agrees that they are ſo: yet after all, examine the paſſages themſelves, which theſe critics, without quoting in reality, pretend to quote; and you'll ſoon be convinced they are not the worſe for being thus pull'd to pieces.

The pint-meaſure in Paris is leſs than that of St. Denis.

At the age of twenty the meereſt trifle will move one's laughter; after forty we laugh but from the teeth outward.

Perſons of a quick fancy and a delicate turn of mind are affected with grief from very trifles.

There is no end of the praiſes beſtow'd upon prudence: and yet as great a quality as this may be, it cannot ſecure to us the ſmalleſt event.

choſe que leurs propres penſées & leurs expreſſions, ils les expoſent à la cenſure; ſoutiénent qu'ils ſont *mauvais*, & tout le monde convient qu'ils le ſont: mais l'endroit de l'ouvrage que ces critiques croient citer, & qu'en éfet ils ne citent point, n'en eſt pas *pire*.

La pinte de Paris eſt *moindre* ou *plus petite* que celle de St. Denis.

A vingt ans on rit pour *la moindre* choſe, à quarante ans on ne rit que du bout des dents.

Quand on a l'imagination vive & l'eſprit ſenſible, *les moindres* choſes donnent du chagrin.

Il n'y a point d'éloges qu'on ne donne à la prudence; cependant quelque grande qu'elle ſoit, elle ne ſauroit nous aſſurer *du moindre* événement.

152. *Adverbs* receive their *degrees of compariſon* in the ſame manner as adjectives.

EXAMPLES.

Poſitive.

Il a agi *ſagement*; he has acted wiſely.

PRACTICE.

We eaſily forgive in our friends ſuch failings as do not affect us.

Nous pardonons *aiſément* à nos amis les défauts qui ne nous regardent pas.

Comparative.

Il a agi *plus ſagement* que vous; he acted more wiſely than you.

Il a agi *moins ſagement* que vous; he has acted leſs wiſely than you.

Il n'a pas agi *ſi ſagement* que vous; he has not acted ſo wiſely as you.

Il en a agi *auſſi ſagement* que vous; he has acted as wiſely as you.

PRACTICE.

We renounce even our intereſts more eaſily than our attachments.

On renonce *plus aiſément* à ſon intérêt qu'à ſon gout.

The inventors of ſciences have pointed out to us the track, and have open'd to us the way to farther improvement.

Les inventeurs des ſciences nous ont tracé la voie, nous ont ouvert le chemin pour aller *plus loin*.

Evil is never carried to a greater exceſs, or done with more alacrity, than when prompted by a falſe motive of conſcience.

Jamais on ne fait le mal *ſi pleinement*, & *ſi gaiement*, que quand on le fait par un faux principe de conſcience.

Superlative.

Il a agi *le plus ſagement* de tous; he has acted the wiſeſt of them all.

Il a agi *très* ou *fort ſagement*; he has acted moſt, or very wiſely.

PRACTICE.

Of all our defects, that which we are the readieſt to acknowledge, is indolence. We perſuade ourſelves, that this does not exclude any of the virtues conſiſtent with ſtill life; and that without deſtroying the more active ones, it only ſuſpends their functions.

De tous nos défauts, celui dont nous demeurons *le plus aiſément* d'acord, c'eſt la pareſſe. Nous nous perſuadons qu'elle renferme toutes les vertus paiſibles, & que ſans détruire entiérement les autres, elle en ſuſpend ſeulement les fonctions.

True ſincerity is an openneſs of heart: 'tis found in few perſons: that which commonly appears ſuch, is but a refined diſſimulation, to attract the confidence of others.

La ſincérité eſt une ouverture de cœur: on la trouve en *fort peu* de gens: celle que l'on voit d'ordinaire n'eſt qu'une fine diſſimulation, pour atirer la confiance des autres.

Reflections too often ſerve only to make us loſe ſight of the firſt thought.

Les réflexions ne ſervent *le plus ſouvent* qu'à faire perdre de vuë la prémiére penſée.

But the long adverbs of exaggeration, as *infiniment*, *extrêmement*, muſt never be placed before them: for example, we do not ſay *extrêmement ſagement*, but *très* or *fort ſagement*, &c.

Ex-

EXCEPTION.

153. The *following adverbs* form their degrees of compariſon in *this manner*:

Poſitive.	*Comparative*	*Superlative.*
bien, well.	*mieux*, better.	*le mieux*, the beſt.
mal, ill.	*pis*, or *plus mal*, worſe.	*le pis*, or *le plus mal*, the worſt.
peu, little, few.	*moins*, leſs, fewer.	*le moins*, the leaſt, or feweſt.

PRACTICE, or EXAMPLES.

Some perſons ſpeak well; yet write but indifferently: the reaſon is, the place they are in, and the ideas raiſed in their minds by circumſtances extrinſic, warm the imagination; and render it more fruitful, than it would be, were it not ſo actuated.

Il y en a qui parlent *bien* & qui n'écrivent pas de même: c'eſt que le lieu, la compagnie, &c. les échaufent, & tirent de leur eſprit plus qu'ils n'y trouveroient ſans cette chaleur.

There are certain overſights far preferable to a dry and inſipid accuracy.

Il y a des négligences qui valent *mieux* qu'une ſéche & ennuyeuſe exactitude.

When we are got into a ſcrape, we muſt do the beſt we can to get out of it.

Quand on eſt embarqué dans quelque méchante afaire, il en faut ſortir *du mieux* qu'on peut.

Some words ſtrike the ear with an unpleaſant ſound.

Il y a des mots qui ſonnent *mal* aux oreilles.

Few know how to maintain the dignity of old age.

Peu de gens ſavent être vieux.

The moderns have diſuſed the parentheſis; becauſe by keeping the mind in ſuſpenſe, it perplexes and renders the diſcourſe more intricate and leſs entertaining. Above all it is inſufferable in verſe; unleſs very ſhort and ſtriking.

Les modernes évitent les parenthéſes; parcequ'en tenant l'eſprit en ſuſpens, elles l'embaraſſent, & rendent le diſcours *moins* net, & *moins* agréable. Elles ſont ſur tout inſuportables en vers, ſi elles ne ſont courtes & ingénieuſes.

Souls which have the moſt humility, are apt in general to ſuſpect themſelves of having moſt pride.

Les ames qui ont *le moins* d'orgueil, ſont pour l'ordinaire celles qui ſe figurent en avoir davantage.

Truth

On

Truth is not ſo much ſought after in argument, as the means of triumphing over one's adverſary.

Are mankind ſo good, ſo faithful, or ſo equitable, as to deſerve our entire confidence in them; and that we ſhould not at leaſt wiſh for the exiſtence of God, to whoſe tribunal we may appeal from their deciſions, and have recourſe to, when perſecuted or betray'd by 'em?

A man is ugly, of a diminitive ſtature, and even wants underſtanding: ſome body whiſpers me, that he has ſeveral thouſands a year: what then? that concerns himſelf alone: I ſhall never be worſe or better for it. Should I begin now to regard him in any other light, or if I had not command enough on myſelf to do otherwiſe, what folly ſhould I betray!

On cherche *moins* la vérité dans la diſpute qu'à triompher de ſon adverſaire.

Les hommes ſont-ils aſſez bons, aſſez fidéles, & aſſez équitables pour mériter toute notre confiance, & ne nous pas faire déſirer *du moins que* Dieu exiſtât, à qui nous puſſions apeler de leurs jugemens, & avoir recours, quand nous en ſommes perſécutés & trahis.

Un homme eſt laid, de petite taille, & a *peu* d'eſprit: l'on me dit à l'oreille, il a cinquante mille livres de rente: cela le concerne tout ſeul; & il ne m'en ſera jamais ni *pis* ni *mieux*: ſi je comence à le regarder avec d'autres yeux, & ſi je ne ſuis pas maître de faire autrement; quelle ſotiſe!

154. There are ſome few *ſuperlatives abſolute*, which are form'd by adding *iſſime* to their *poſitive*; as, *éminentiſſime*, moſt eminent; *révérendiſſime*, moſt reverend; *ſéréniſſime*, moſt ſerene; *illuſtriſſime*, moſt illuſtrious; *généraliſſime*, generaliſſimo, *&c.*

CHAP. IV.

Of NUMBERS.

155. THERE are *five ſorts* of them.

FIRST, the *cardinal number*, viz.

156. *Un* or *une*, one; *deux*, two; *trois*, three; *quatre*, four; *cinq*, five; *ſix*, ſix; *ſept*, ſeven; *huit*, eight; *neuf*, nine; *dix*, ten; *onze*, eleven; *douze*, twelve; *treize*, thirteen; *quatorze*, fourteen; *quinze*, fifteen; *ſeize*, ſixteen; *dix-ſept*, ſeventeen; *dix-huit*, eighteen; *dix-neuf*, nineteen; *vingt*, twenty; *vingt & un*, twenty-one; *vingt-deux*, twenty-two; *vingt-trois*, twenty-three; *vingt-quatre*, twenty-four; *vingt-cinq*, twenty-five; *vingt-ſix*, twenty-ſix; *vingt-ſept*, twenty-ſeven; *vingt-huit*, twenty-eight; *vingt-neuf*, twenty-nine; *trente*, thirty; *trente & un*, thirty-one; *trente-deux*, thirty-two; *trente-trois*, thirty-three; and ſo on to *quarante*, forty, *&c. cinquante*, fifty, *&c. ſoixante*, ſixty; *ſoixante & un*, ſixty-one; *ſoixante & deux*, ſixty-two; *ſoixante & trois*, ſixty-three; *ſoixante & quatre*, ſixty-four; and ſo on to *ſoixante & dix*, ſeventy; *ſoixante & onze*, ſeventy-one; *ſoixante & douze*, ſeventy-two; *ſoixante & treize*, ſeventy-three; *ſoixante & quatorze*, ſeventy-four; *ſoixante & quinze*, ſeventy-five; *ſoixante & ſeize*, ſeventy-ſix; *ſoixante & dix-ſept*, ſeventy-ſeven; *ſoixante & dix-huit*, ſeventy-eight; *ſoixante & dix-neuf*, ſeventy-nine; *quatre-vingt*, eighty; *quatre-vingt-un*, eighty-one; *quatre-vingt-deux*, eighty-two; *quatre-vingt-trois*, eighty-three; and ſo on to *quatre-vingt-dix*, ninety; *quatre-vingt-onze*, ninety-one; *quatre-vingt-douze*, ninety-two; and ſo on to *cent*, one hundred; *cent un*, one hundred and one; and ſo on to *ſix vingts*, one hundred and twenty; *cent vingt-deux*, one hundred and twenty-two; *cent vingt-trois*, one hundred and twenty-three; and ſo on to *deux cens*, two hundred, *&c. trois cens*, &c. *mille*, one thouſand; *deux mille*, two thouſand, *&c. deux mille cent*, two thouſand one hundred, *&c. deux mille deux cens*, two thouſand two hundred; and ſo on to *trois mille*, three thouſand, *&c. quatre mille*, four thouſand; and ſo on to *cent mille*, one hundred thouſand; *deux cens mille*, two hundred thouſand, *&c. trois cens mille*, three hundred thouſand; and ſo on to *un million*, a million; *deux millions*, two millions, *&c. &c. &c.*

PRACTICE, or EXAMPLES.

There are three kinds of thoughts; the noble and elevated, the pleaſing and agreeable, the refined and delicate.

Il y a *trois* genres de penſées; des penſées nobles, des penſées jolies & agréables, des penſées fines & délicates.

The mouth of the Danube has five large canals in the Euxine ſea.

L'embouchure du Danube ſe fait par *cinq* larges canaux dans le pont Euxin.

The creation is the work of ſix days.

La création eſt l'ouvrage de *ſix* jours.

A rampart muſt be a hundred and twenty feet thick to ſtand a battery of cannon.

Un rempart doit être épais de *vingt* toiſes pour réſiſter au canon.

A man muſt reach thirty, e'er he thinks of making his fortune; and is fifty before he has made it. We ſet about building when old, and are in the grave by that time the painter and the glaſier begin to work in the houſe.

Il faut avoir *trente* ans pour ſonger à ſa fortune; elle n'eſt pas faite à *cinquante*; l'on bâtit dans ſa vieilleſſe; & l'on meurt quand on en eſt aux peintres & aux vitriers.

The temple of Solomon was begun four hundred and fourſcore years after the departure from Ægypt.

Le temple de Salomon fut comencé *quatre cens quatre-vingts* ans après la ſortie d'Egypte.

157. *Obſerve*, that when we ſpeak of the date of the year, we write *mil*, and not *mille*; Examp. *l'an mil ſept cens cinquante-cinq*, 1755; *l'an mil ſept cens cinquante-ſix*, 1756.

PRACTICE.

There was an eclipſe of the ſun in February ſeventeen hundred thirty-ſix.

Il y eut une éclipſe de ſoleil dans le mois de Février l'an *mil* ſept cens trente-ſept.

158. *Obſerve alſo*, that in arithmetick we always ſay *ſeptante*, ſeventy; *huitante*, eighty; *nonante*, ninety: inſtead of *ſoixante & dix*, threeſcore and ten; *quatre-vingt*, fourſcore; *quatre-vingt-dix*, fourſcore and ten.

PRACTICE.

None but ſtrangers to the French language ſay in converſation, *ſeptante, huitante, nonante*; inſtead of, *ſoixante & dix, quatre-vingt, quatre-vingt dix*.

Il n'y a que les étrangers qui diſent en converſation *ſeptante, huitante, nonante*, au lieu de *ſoixante & dix, quatre-vingt, quatre-vingt-dix*.

159. Speaking of the ſeventy interpreters of the Holy Bible, we alſo ſay, *les ſeptante.*

PRACTICE, or EXAMPLES.

The word *ſeptuagint* is of general acceptation, from the verſion of the Bible by the ſeventy interpreters, at the command of Ptolomy Philadelphus.

Le mot *ſeptante* eſt fameux par la verſion de la Bible faite par les *ſeptante* interprétes, en exécution de l'ordre de Ptolomée Philadelphe.

160. We never ſay *une ſemaine*, a week; *deux ſemaines*, two weeks; but we ſay *huit jours*, *quinze jours*; neither do we ſay *un quart d'an*, a quarter of a year; *demi-an*, half a year; *trois quarts d'an*, three quarters of a year; but we ſay *trois mois*, three months; *ſix mois*, ſix months; *neuf mois*, nine months; and then *un an*, a year; *treize mois*, thirteen months; *quatorze mois*, fourteen months; and ſo on to *deux ans*, two years: however we ſay, *il a un an & demi*, he is a year and a half old: above two years we reckon in this manner, *deux ans & un mois*, two years and one month; *deux ans & deux, trois, quatre, cinq mois*, two years and two, three, four, five months; and then *deux ans & demi*, two years and half; *deux ans & ſept, huit, neuf mois*, &c. two years and ſeven, eight, nine months; and ſo on.

PRACTICE, or EXAMPLES.

In general, rents are paid quarterly.

Les loyers ſe payent ordinairement tous les *trois mois.*

Strangers to the French ſay, inſtead of three months, a quarter of a year; inſtead of ſix months, half a year; but theſe expreſſions are never allowable.

Les étrangers diſent *un quart d'an* pour *trois mois*, *un demi-an* pour *ſix mois*; mais cela n'eſt pas ſuportable.

161. We never ſay, either noon or night, *it is twelve o'clock*; but we ſay *il eſt midi*, it is mid-day, or twelve o'clock; *il eſt minuit*, it is midnight, or twelve o'clock.

PRACTICE, or EXAMPLES.

The uſual time for calling upon people is from eleven in the morning till twelve, and from twelve to one.

Il faut aller trouver les gens entre onze heures & *midi*; entre *midi* & une heure.

Formerly the French word *minuit* was of either gender: now there is no doubt about it, 'tis always of the maſculine.

Minuit étoit autrefois des deux genres; préſentement il n'y a plus à deliberer; il eſt toujours maſculin.

SECONDLY, *Nouns* of *proportion* and *repetition*, viz.

162. *Le double*, double, twofold, or twice as much; *le triple*, triple, threefold, or thrice as much; *le quadruple*, quadruple, fourfold, or four times as much; *le centuple*, one hundred-fold, or one hundred times as much.

PRACTICE, or EXAMPLES.

The number nine makes three times three.

Le nombre de neuf eſt *le triple* de trois.

God has promiſed to reward the charity of the faithful a hundred fold; to make them a hundred fold return.

Dieu a promis de récompenſer la charité des fidéles *au centuple*, de leur rendre *le centuple*.

163. And their *adverbs*, which are form'd by placing the word *fois* after the ordinal number; as *une fois*, once; *deux fois*, twice; *trois fois*, thrice; *quatre fois*, four times; *cinq fois*, five times, &c. *dix fois*, ten times, &c. *vingt fois*, twenty times, &c. *quatre-vingts fois*, fourſcore times, &c. *cent fois*, one hundred times, &c. *cent ſoixante & onze fois*, one hundred ſeventy-one times, &c. *deux cens quatre-vingt-quinze fois*, two hundred fourſcore and fifteen times, &c. *mille fois*, one thouſand times, &c. &c.

PRACTICE, or EXAMPLES.

Death comes but once; yet it awes us every inſtant of our lives: why ſhould we fear it, before it comes?

La mort n'arrive qu'*une fois*, & ſe fait ſentir à tous les momens de la vie: pourquoi l'appréhender avant que de la ſoufrir?

THIRDLY, the *ordinal number*, viz.

164. *Le prémier*, or *la prémiére*, the firſt; *le ſecond*, or *la ſeconde*, *le* or *la deuxiéme*, the ſecond; *le* or *la troiſiéme*, the third; *le* or *la quatriéme*, the fourth; *le* or *la cinquiéme*, the fifth; *le* or *la ſixiéme*, the ſixth; *le* or *la ſeptiéme*, the ſeventh; *le* or *la huitiéme*, the eighth; *le* or *la neuviéme*, the ninth; *le* or *la dixiéme*, the tenth; *le* or *la onziéme*, the eleventh; *le* or *la douziéme*, the twelfth; *le* or *la treiziéme*, the thirteenth; *le* or *la quatorziéme*, the fourteenth; *le* or *la quinziéme*, the fifteenth; *le* or *la ſeiziéme*, the ſixteenth; *le* or *la dix-ſeptiéme*, the ſeventeenth;

teenth; *le* or *la dix-huitiéme*, the eighteenth; *le* or *la dix neuviéme*, the nineteenth; *le* or *la vingtiéme*, the twentieth; *le* or *la vingt & uniéme*, the twenty-first; *le* or *la vingt-deuxiéme*, the twenty-second; *le* or *la vingt-troiſiéme*, the twenty-third; *le* or *la vingt-quatriéme*, the twenty-fourth; *le* or *la vingt-cinquiéme*, the twenty-fifth; *le* or *la vingt-ſixiéme*, the twenty-ſixth; *le* or *la vingt-ſeptiéme*, the twenty-ſeventh; *le* or *la vingt-huitiéme*, the twenty-eighth; *le* or *la vingt-neuviéme*, the twenty-ninth; *le* or *la trentiéme*, the thirtieth; *le* or *la trente & uniéme*, the thirty-firſt; *le* or *la trente-deuxiéme*, the thirty-ſecond; *le* or *la trente-troiſiéme*, the thirty-third, *&c.* *le* or *la quarantiéme*, the fortieth, *&c.* *le* or *la cinquantiéme*, the fiftieth, *&c.* *le* or *la ſoixantiéme*, the ſixtieth; *le* or *la ſoixante & uniéme*, the ſixty-firſt; *le* or *la ſoixante & deuxiéme*, the ſixty-ſecond; *le* or *la ſoixante & troiſiéme*, the ſixty-third, *&c.* *le* or *la ſoixante & dixiéme*, the threeſcore and tenth; *le* or *la ſoixante & onziéme*, the threeſcore and eleventh; and ſo on to *le* or *la quatre vingtiéme*, the eightieth; *le* or *la quatre-vingt-uniéme*, the eighty-firſt; *le* or *la quatre-vingt-deuxiéme*, the eighty-ſecond; and ſo on to *le* or *la quatre-vingt-dixiéme*, the ninetieth; *le* or *la quatre-vingt-onziéme*, the ninety-firſt; *le* or *la centiéme*, the hundredth; and ſo on to *le* or *la milliéme*, the thouſandth, *&c.*

PRACTICE, or EXAMPLES.

There are two different worlds; one, in which our ſtay is but ſhort, and out of which we muſt depart, never to return thither again. The other, into which we muſt ſoon enter, never to quit it more. Favour, authority, friends, fame and wealth, are of uſe for the former: for the latter, the ſole contempt of all theſe things is of ſervice. The grand point is to make a right choice.

Il y a deux mondes; l'un où l'on ſéjourne peu, & d'où l'on doit ſortir pour n'y plus rentrer; l'autre où l'on doit bientôt entrer pour n'en jamais ſortir. La faveur, l'autorité, les amis, la haute réputation, les grands biens ſervent pour *le prémier* monde: le mépris de toutes ces choſes ſert pour *le ſecond*. Il s'agit de choiſir.

It is time that brings arts to perfection, becauſe improvements are for ever making upon the original invention, and upon the firſt eſſays of ingenuity.

Les arts ſe perfectionent avec le tems, parceque l'on ajoute toujours *à la prémiére* invention, *& aux prémiers* éforts de l'eſprit.

The

L'idée

The idea preſents an object; the thought conſiders it; the imagination faſhions it. The firſt paints; the ſecond examines; the third engages our affections.

L'idée repréſente l'objet; la penſée le conſidére; l'imagination le forme. *La prémiére* peint; *la ſeconde* examine; *la troiſiéme* ſéduit.

Their *adverbs* are thus form'd.

165. *Prémiérement* or *en prémier lieu*, in the firſt place; *ſecondement*, or *en ſecond lieu*, ſecondly; *troiſiémement*, or *en troiſiéme lieu*, thirdly; *en quatriéme lieu*, fourthly; *en cinquiéme lieu*, fifthly; *en ſixiéme lieu*, ſixthly, *&c.*

PRACTICE.

God has made us firſt for himſelf, and in the next place for one another.

Dieu nous a fait *prémiérement* pour lui, *& en ſecond lieu* les uns pour les autres.

166. *Obſerve*, that ſpeaking of the *day of the month*, we make uſe of the *cardinal number*, inſtead of the *ordinal*; Examp. *le deux, le trois, le quatre, le dix, le vingt*, &c. *de ce mois*, the ſecond, the third, the fourth, the tenth, the twentieth, *&c.* of this month: except *le prémier de ce mois*, the firſt of this month; for we never ſay, *l'un de ce mois*.

167. *Obſerve alſo*, that ſpeaking of ſovereigns, we generally uſe the *cardinal number*; as, *Henri trois*, Henry the third; *Henri quatre*, Henry the fourth; *Charles huit*, Charles the eighth; *Louis quinze*, Lewis the fifteenth, *&c.* except *firſt* and *ſecond*, which are expreſs'd by the *ordinal number*, as *George prémier*, George the firſt; *George ſecond*, George the ſecond; *Guillaume prémier*, William the firſt, *&c.*

168. *N. B.* I adviſe the learner to take particular notice, in this laſt obſervation, that *no article* is placed *before* either *the cardinal* or *ordinal number*; as, *Charles douze*, Charles the twelfth; *Guillaume ſecond*, William the ſecond, *&c.* and never *Charles le douze, Guillaume le ſecond.*

169. The *ordinal number* is alſo uſed in theſe, or ſuch like ſentences; *il ſe ſauva lui huitiéme*, he was one of eight who ſaved themſelves; *il y entra lui quatriéme*, he was one of four who went in, *&c.*

FOURTHLY,

FOURTHLY, *the collective*, viz.

170. '*A la huitaine*, eight days hence, term of law; *une neuvaine*, nine days devotion; *une dixaine*, about ten; *une douzaine*, a dozen; *la treizaine*, the thirteenth ball at tennis, which is not counted; *une quinzaine*, about fifteen; *une vingtaine*, about twenty; *une trentaine*, about thirty; *une quarantaine*, about forty; *une cinquantaine*, about fifty; *une ſoixantaine*, about ſixty; *une centaine*, about a hundred.

EXAMPLES.

Une dixaine de perſones, about ten people.

J'en ai une douzaine, I have a dozen of them.

Une quinzaine d'écus, about fifteen crowns.

Une quinzaine de jours, about a fortnight.

Une vingtaine, *une trentaine*, *une quarantaine*, *une cinquantaine*, *une ſoixantaine*, *une centaine de chevaux*, about twenty, thirty, forty, fifty, ſixty, an hundred horſes.

Octave, a feaſt of eight days; *ſexagénaire*, about ſixty or threeſcore; *ſeptuagénaire*, about ſeventy or threeſcore and ten; *octogénaire*, about eighty or fourſcore; *nonagénaire*, about ninety or fourſcore and ten; *centénaire*, centenary; *millénaire*, millenary or thouſand; *un quarteron*, a quarter of a hundred, ſpeaking of things that are told by the hundred; *un quarteron*, a quarter of a pound: Examp. *un quarteron de beurre*, a quarter of a pound of butter, &c. *un quintal*, a hundred weight; *un millier*, a thouſand; as, *un millier d'épingles*, a thouſand of pins; *un millier*, a thouſand weight; Examp. *un millier de plomb*, a thouſand weight of lead; *un quartier*, a quarter; Examp. *ſervir par quartier*, to wait quarterly, ſpeaking of certain officers who wait on the king; *ſemeſtre*, ſix months waiting; Exam. *il ſort de ſemeſtre*, he is juſt out of his ſix months waiting, &c. *les quinze vingts*, an hoſpital in Paris, founded by St. Lewis, for three hundred blind men; it ſtands alſo for the ſaid three hundred men; *les vingt-quatre*, ſpeaking of twenty-four players on the violin, officers to the king of France; *un couple*, a couple; Examp. *un heureux couple*, a happy couple; *une couple*, a yoke, a brace, a couple; Examp. *une couple de chapons*, a couple of capons; *une paire*, a pair; *tercet*, a ſtanza of three verſes; *quatrain*, a ſtanza of four verſes; *huitain*, a ſtanza of eight verſes; *ſixain*, a ſtanza of ſix verſes; *quinzain*, fifteen all at tennis; *trentain*, thirty all at tennis.

PRAC-

PRACTICE.

'Tis a great folly in man or woman to marry after fifty.

C'eſt une grande folie à un homme, ou à une femme *quinquagénaire* de ſe marier.

God commanded Noah to convey into the ark ſeven couple of male and female animals, and ſeven couple of every kind of wing'd creature, and two couple of unclean creatures, in order to preſerve their ſpecies upon earth.

Dieu commanda à Noé de faire entrer dans l'arche ſept *paires* d'animaux mâles & féméles, & ſept *paires* de toutes eſpéces d'oiſeaux, & deux *paires* d'animaux immondes, pour en conſerver la race ſur la terre.

FIFTHLY, the *diſtributive.*

171. *Le tiers*, the third part; *le quart*, the fourth part; *un quartier de pomme*, the quarter of an apple; *le quint*, the fifth part, ſpeaking of a right belonging to a freehold: it is alſo uſed after the word *Charles*, when we mean the emperor; as, *Charles quint*, Charles the fifth; *la moitié*, the half; *quinte*, fifth in muſic; *octave*, eighth in muſic; alſo the laſt day of a feaſt which holds eight days; *annuel*, which laſts one year: Examp. *une charge annuéle*, an office which laſts a year; *triénal*, which laſts three years; Examp. *une charge triénale*, an office which laſts three years only; *quatriénal*, which laſts four years.

PRACTICE.

Away with the paſſions, with ſelfiſhneſs, with injuſtice; and what a calm would there enſue, amidſt the greateſt cities! the common occaſions of life and our ſubſiſtence would not create one third of our preſent perplexities.

Otez les paſſions, l'intérêt; l'injuſtice, quel calme dans les plus grandes villes! les beſoins & la ſubſiſtance n'y font pas *le tiers* de l'embarras.

172. The *cardinal number* is alſo *diſtributive* in theſe ſentences; *il y en avoit huit, qui marchoit un à un, deux à deux, quatre à quatre*, there were eight who walk'd ſingly, two of a breaſt, four of a breaſt.

CHAP. V.

OF PRONOUNS.

173. THERE are *ſeven* of them, *viz.* the *perſonal*, the *poſſeſſive*, the *demonſtrative*, the *relative*, the *interrogative*, the *numeral*, and the *indefinite*.

SECT. I.

174. Of PRONOUNS PERSONAL.

There are *ſix pronouns perſonal*, and *three perſons*, viz.

First perſon —— 1
Second perſon —— 2
Third perſon { *maſculine* —— 3; *feminine* —— 4; *indeterminate* —— 5; *ſupplying* —— 6

They are alſo divided into *conjunctive* and *disjunctive*.

The *conjunctive pronouns*, which are declined without the help of any *article*, are,

For the *firſt perſon*.

Singular common.	*Plural common.*
Nom. *Je*, I.	Nom. *nous*, we.
Dat. *me*, to, or for me.	Dat. *nous*, to, or for us.
Accuſ. *me*, me.	Accuſ. *nous*, us.

For the *ſecond perſon*.

Singular common.	*Plural common.*
Nom. *tu*, thou.	Nom. *vous*, you.
Dat. *te*, to, or for thee.	Dat. *vous*, to, or for you.
Accuſ. *te*, thee.	Accuſ. *vous*, you.

For the *third perſon maſculine*.

Singular.	*Plural.*
Nom. *il* or *ce*, he or it.	Nom. *ils* or *ce*, they.
Dat. *lui*, to or for him, or it.	Dat. *leur*, to, or for them.
Accuſ. *le*, him, or it.	Accuſ. *les*, them.

For

For the *third perſon feminine.*

Singular.	*Plural.*
Nom. *elle* or *ce*, ſhe, or it.	Nom. *elles* or *ce*, they.
Dat. *lui*, to or for her, or it.	Dat. *leur*, to, or for them.
Accuſ. *la*, her, or it.	Accuſ. *les*, them.

For the *third perſon indeterminate common.*

Nom. *on*, one, they, or people.
Dat. *ſe*, to, or for one's ſelf, himſelf, herſelf, itſelf, themſelves, or one another.
Accuſ. *ſe*, one's ſelf, himſelf, herſelf, itſelf, themſelves, or one another.

For the *third perſon ſupplying common.*

Nom. and Accu. } *le*, it, ſo, or they.
Gen. and Abla. } *en*, of him, of her, of it, ſome, with it, of them, from them, by them, or with them.
Dative *y*, to it, there, therein, in it, in them, about it, or them.

The *disjunctive pronouns*, which are declined with the help of the *article indefinite*, are,

For the *firſt perſon.*

Singular common.	*Plural common.*
Nom. *moi*, I.	Nom. *nous*, we.
Gen. and Abl. } *de moi*, of, from, by, or with me.	Gen. and Abl. } *de nous*, of, from, by, or with us.
Dat. *à moi*, to, or for me.	Dat. *à nous*, to, or for us.
Accuſ. *moi*, me.	Accuſ. *nous*, us.

For the *ſecond perſon.*

Singular common.	*Plural common.*
Nom. *toi*, thou.	Nom. *vous*, you.
Gen. and Abl. } *de toi*, of, from, by, or with thee.	Gen. and Abl. } *de vous*, of, from, by, or with you.
Dat. *à toi*, to, or for thee.	Dat. *à vous*, to, or for you.
Accuſ. *toi*, thee.	Accuſ. *vous*, you.

For the *third perſon maſculine.*

Singular.	*Plural.*
Nom. *lui*, he, or it.	Nom. *eux*, they.
Gen. and Abl. *de lui*, of, from, by, or with him, or it.	Gen. and Abl. *d'eux*, of, from, by, or with them.
Dat. *à lui*, to, or for him, or it.	Dat. *à eux*, to, or for them.
Accuſ. *lui*, him, or it.	Accuſ. *eux*, them.

For the *third perſon feminine.*

Singular.	*Plural.*
Nom. *elle*, ſhe, or it.	Nom. *elles*, they.
Gen. and Abl. *d'elle*, of, from, by, or with her, or it.	Gen. and Abl. *d'elles*, of, from, by, or with them.
Dat. *à elle*, to, or for her, or it.	Dat. *à elles*, to, or for them.
Accuſ. *elle*, her, or it.	Accuſ. *elles*, them.

For the *third perſon indeterminate.*

Gen. and Abl. *de ſoi*, of, from, by, or with one's ſelf, himſelf, herſelf, or itſelf.

Dat. *à ſoi*, to, or for one's ſelf, himſelf, herſelf, or itſelf.

Accuſ. *ſoi*, one's ſelf, himſelf, herſelf, or itſelf.

N. B. The *conjunctive pronoun* generally precedes the *verb*; and the *disjunctive* ſeldom does.

175. *Note alſo*, that the *nominative* of the *ſupplying pronoun* is always a *nominative govern'd*, and never governing.

176. *Obſerve*, that the French make uſe of the plural *vous*, when they ſpeak in the *ſingular number*; Examp. *vous riez*, you laugh; *vous profitez*, you make a progreſs, *&c.* however the *adjective*, which has relation to the pronoun *vous*, is put in the ſingular number; Examp. *vous êtes ignorant*, you are ignorant; *vous ſerez triſte*, you will be ſad, *&c.*

PRACTICE.

When age, or ſome unforeſeen accident, ſhall have defaced that beauty of yours, which you are ſo fond of; you'll own it was all but vanity.

Lorſque l'âge, ou quelque accident imprévu, éfacera cette beauté dont *vous êtes idolâtre*; *vous avouërez* que ce n'étoit que vanité.

177.

177. The ſecond perſon ſingular, *tu*, thou; is uſed either when we ſpeak to a particular friend, in a familiar way, or to a beaſt; or when we ſpeak in anger, or with contempt; Exam. *d'où viens-tu mon ami?* whence comeſt thou, friend? *comment te portes-tu?* how do'ſt do? *tu en as menti*, thou lieſt; *tu es un pauvre ignorant*, thou art a poor ignorant fellow, *&c.*

'Tis true that it may be, and is, ſometimes uſed in a different manner, as may be ſeen in the following practice, or example; but then it muſt be with great circumſpection, and a thorough knowledge of the language: therefore this laſt way of ſpeaking is to be avoided.

PRACTICE.

Art thou great? art thou mighty? ſomething is ſtill wanting: make me eſteem thee, that I may have reaſon to grieve for the loſs of thy favour, or at my own inability to obtain it.

Tu es grand? *tu* es puiſſant? ce n'eſt pas aſſez: fais que je *t'*eſtime, afin que je ſois triſte d'être déchu de tes bonnes graces, ou de n'avoir pu les aquérir.

USE of the *pronoun perſonal.*

178. When, in an affirmation, it is ſingle nominative to the verb, it is conjunctive; and placed before the ſame verb; Examp. *je dors*, I ſleep; *il rit*, he laughs; *il eſt* tendre, it is tender; *c'eſt* moi, 'tis I; *ce ſont* les plus ſavans, they are the moſt learned; *on* le *dit*, ſo they ſay; *nous eſpérons*, we hope; *vous conſidérez*, you conſider; *elles écrivent*, they write; *il nége*, it ſnows; *il* le *faut* faire, it muſt be done, *&c.* Sometimes it may elegantly be placed after the verb; and that happens when this laſt is preceded by an adverb, or by a conjunction; as in theſe examples: *à peine conçoit-on* ce qu'ils veulent dire, their meaning is ſcarce perceptible; *auſſi a-t-il* fait, he has even done ſo in fact, *&c.*

PRACTICE.

We are the ſlaves of whatever we either dread or covet.

Nous ſommes eſclaves de toutes les choſes que *nous craignons*, & que *nous déſirons.*

An inſulting raillery is of all injuries the moſt ſeldom forgiven: it is the language of contempt.

La moquerie eſt de toutes les injures celle qui ſe pardonne le moins: *elle eſt* le langage du mépris.

It is hard to light upon one man of good ſenſe in a whole company.

A philoſopher fell from the ſtairs-head to the bottom: lucky enough, ſays he, comforting himſelf, I was juſt propoſing to go down-ſtairs.

A peine trouve-t-on un homme de bon ſens dans toute une aſſemblée.

Un philoſophe diſoit pour ſe conſoler de ſa chûte, *auſſi bien voulois-je* déſcendre.

179. When the ſame pronoun conjunctive happens to be nominative to ſeveral verbs in the ſame tenſe, it may either be omitted or repeated; Examp. *je* vous *aime* & *vous eſtime*, I love and eſteem you; *il* vous *parle* & vous *vole* en même tems, he ſpeaks to you, and robs you at the ſame time; *vous* en mangeates & en *butes*, you eat and drank of it, *&c.* or *je* vous *aime* & *je* vous *eſtime*, *vous* en *mangeates* & *vous* en *butes*: but in this caſe we ſeldom repeat the third perſon in familiar diſcourſe, and we ſay rather, *il* vous *parle* & vous *vole* en même tems, than *il* vous *parle*, & *il* vous *vole* en même tems.

PRACTICE.

Is it true then that you, who take as a perſonal offence, what I ſaid of ſome among the great, are not in fact crying out at an attack made upon others, but on yourſelf? are you then of the number of the ſcornful, the miſchievous, the ſneerers, flatterers, and diſſemblers? I knew nothing of all this; nor even thought of you: I ſpoke only of the great.

Et vous, qui voulez être ofenſé perſonélement de ce que j'ai dit de quelques grands, ne criez-vous point de la bleſſure d'un autre? êtes-vous dédaigneux, malfaiſant, mauvais plaiſant, flateur, hypocrite? *je l'ignorois*, & *ne penſois* pas à vous; (ou bien & *je ne penſois* pas à vous;) j'ai parlé des grands.

A right courtier is maſter of his own behaviour, of his looks and of his countenance: he is cloſe, impenetrable, diſſembles ill turns, ſmiles on his adverſary, curbs his temper, diſguiſes his paſſions, belies his heart, ſpeaks and acts quite contrary to his own ſentiments: all this mighty fineſſe is but that ſtale vice, call'd falſhood:

Un homme qui ſait la cour, eſt maître de ſon geſte, de ſes yeux & de ſon viſage; il eſt profond, impénétrable; *il diſſimule* les mauvais ofices, *ſourit* à ſes énemis, *contraint* ſon humeur, *déguiſe* ſes paſſions, *dément* ſon cœur, *parle*, *agit* contre ſes ſentimens: tout ce grand rafinement n'eſt qu'un vice, que l'on apéle fauſſeté; quel-

falſhood: a vice ſometimes of as little advantage to the courtier's fortune, as candour, ſincerity, and virtue itſelf.

quelquefois auſſi inutile au courtiſan pour ſa fortune, que la franchiſe, la ſincérité, & la vertu.

180. When the indefinite pronoun *on* is nominative to ſeveral verbs, tho' in the ſame tenſe, it muſt be repeated before every verb; Examp. *on dit* & *on aſſure*, they ſay and affirm; *on* y *boit* & *on* y *mange*, people eat and drink there, *&c.*

PRACTICE.

When children are too much brow-beaten and kept under, the vivacity of their genius is often damp'd and even deſtroy'd.

Si *on abaiſſe*, & ſi *on humilie* trop les enfans, *on étouſe* & *on éteint* la vivacité de leur eſprit.

Tho' you are a man of integrity and good ſenſe, yet you are both fear'd and ſhunn'd: and why ſo? becauſe your temper is uneven.

Avec de la probité & de l'eſprit *on* vous *craint*, & l'*on* vous *évite*: pourquoi? vous êtes inégal.

In all other caſes the pronoun nominative muſt always be repeated, *viz.*

181. Before verbs in different tenſes; as, *je* vous *aime*, & *je* vous en *donerai* des marques, I love you, and will make you ſenſible of it; *nous ſoufrons*, & *nous ſoufrirons* long tems, we ſuffer, and ſhall ſuffer a long while, *&c.*

182. Paſſing from a negation to an affirmation, or from an affirmation to a negation; as, *il* ne l'*aime* pas, & *il* l'*aſſiſte*, he does not love him, and yet helps him; *il ne* l'*a pas vu*, & *il* le *condamne*, he has not ſeen it, and yet condemns it; *vous* en *avez mangé* & *vous n'*en *mangerez* plus, you have eaten ſome, but you ſhall eat no more, *&c.*

PRACTICE.

Our ſenſes bear with nothing in extremes. Too much noiſe ſtuns us; too much light dazzles us; too great a diſtance or proximity equally obſtructs the ſight; too great a prolixity or conciſeneſs makes a diſcourſe alike obſcure; too much pleaſure is tireſome; too much harmony diſpleaſes.

Nos ſens n'aperçoivent rien d'extrême. Trop de bruit nous étourdit; trop de lumiére nous éblouit; trop de diſtance, & trop de proximité empêchent la vuë; trop de longueur, & trop de briévetē obſcurciſſent un diſcours; trop de plaiſir incomode; trop de conſonances déplaiſſent. Nous

We ne

We loſe our ſenſation in the extremes of heat or cold. Exceſſive qualities are enemies to us, and not even liable to our perception at laſt. We feel them no more; we become paſſive to them. An immature or a ſuperannuated age equally impedes the underſtanding; too much or too little aliment diſturbs its operations; too much or too little inſtruction ſtupifies it. Extremes prove non-exiſtents to us, and we to them: they are either loſt to us, or we to them.

ne ſentons ni l'extrême chaud, ni l'extrême froid. Les qualités exceſſives nous ſont énemies, & non pas ſenſibles. *Nous ne* les *ſentons* plus; *nous* les *ſoufrons*. Trop de jeuneſſe & trop de vieilleſſe empêchent l'eſprit; trop & trop peu de nourriture troublent ſes actions; trop & trop peu d'inſtruction l'abêtiſſent. Les choſes extrêmes ſont pour nous comme ſi elles n'étoient pas; & nous ne ſommes point à leur égard. Elles nous échapent, ou nous à elles.

183. Before a verb, preceded by one of the particles *mais*, *même*, *ainſi*, and ſuch like; Examp. *il* le *croit*, *mais il ſe trompe*, he believes it, but he is miſtaken; *il* le *fait*, & *même il s'en vante*, he does it, and even boaſts of it; *il* l'*a vu*, *ainſi il* en *parle*, he has ſeen it, and ſo ſpeaks of it, *&c.*

PRACTICE.

Such a one has talents enough to excel in a certain ſphere, and even to preſcribe rules in it; yet has not the diſcretion to forbear talking of other matters which he knows but ſuperficially: he goes on boldly beyond the limits of his own genius; and in ſo doing goes aſtray. Hence it is, that many an eminent man talks like a fool.

Tel a aſſez d'eſprit pour excéler dans une certaine matiére, & en faire des leçons; qui en manque, pour voir qu'il doit ſe taire ſur quelque autre, dont il n'a qu'une foible conoiſſance: *il ſort* hardiment des limites de ſon génie; *mais il s'égare*; & fait que l'homme illuſtre parle comme un ſot.

We know by experience, that we are capable of diverſity of thought.

Nous ſavons par expérience *que nous ſommes* capables de diverſes penſées.

184. When the verb has, beſides one pronoun for its nominative, either ſome nouns or other pronouns, the laſt pronoun muſt be *conjunctive*, and the other pronoun or pronouns *disjunctive*; Examp. *moi*, *je* n'y *entends* rien, as for me, I know nothing of the matter; *vous* & *moi*, *nous* y *irons*, you and I will

go there; *lui & moi, nous* le *ferons*, he and I will do it; *lui, il eſt* trop intéreſſé, as for him, he is too ſelfiſh; *votre couſin & moi, nous* y *ſommes* obligés, your couſin and I are obliged to it; *vous & votre fils, vous* y *devriez* paſſer l'été, you and your ſon ſhould paſs the ſummer there, *&c.*

PRACTICE.

I ſhould ſoon have forſaken theſe pleaſures, you ſay, if I had but faith. And I tell you, you would ſoon have faith, had you once forſaken theſe pleaſures. It is your buſineſs then to begin firſt: were it in my power, I would give you faith; but I cannot, nor conſequently can I try, whether what you aſſert is true: whereas you may leave off thoſe pleaſures, and try the truth of what I advance.

God, who can do all things, bears with ſo many wicked people; and you, the worſt of all, cannot bear with one ſuch.

J'aurois bientôt quitté ces plaiſirs, dites-vous, ſi j'avois la foi. Et *moi je* vous *dis*, que vous auriez bientôt la foi ſi vous aviez quitté ces plaiſirs. Or c'eſt à vous à comencer. Si je pouvois, je vous donerois la foi: je ne le puis, ni par conſéquent éprouver la vérité de ce que vous dites; mais vous pouvez bien quitter ces plaiſirs, & éprouver ſi ce que je dis eſt vrai.

Dieu, qui peut tout, ſoufre tant de méchans; & *vous* qui êtes le pire de tous, *vous* n'en *pouvez* ſoufrir un.

185. But when the third perſon *lui* or *eux*, happens to be the laſt pronoun, it is uſual, particularly in familiar diſcourſe, to put no pronoun conjunctive nominative before the verb; as, il eſt ſage, & *lui* ne l'*eſt* pas, he is good, but the other is not; *ſa couſine & lui ſe reſſemblent*, his couſin and he are alike; *votre* pére & *eux* y *ſont* invités, your father and he are invited to it, *&c.*

PRACTICE.

The world is for thoſe who follow courts, or people cities: nature is only for ſuch as live in the country: they alone truly enjoy life: at leaſt, they alone are ſenſible that they do live.

Le monde eſt pour ceux qui ſuivent les cours, ou qui peuplent les villes: la nature n'eſt que pour ceux qui habitent la campagne: *eux* ſeuls *vivent*; *eux* ſeuls du moins *conoiſſent* qu'ils vivent.

186. We tranſlate, with the pronoun conjunctive nominative after the verb, theſe Engliſh expreſſions; *ſaid he, ſhe replied,*

ſaid you, they added, &c. therefore ſay and write in French, *dit-il, repartit-elle, dites-vous, ajoutérent-ils*, &c.

PRACTICE.

'Tis ſomething great (you ſay) to be praiſed by poſterity; (that is) by thoſe you have never ſeen, and whom you never will ſee. Why are you not grieved then to have miſs'd the applauſe of thoſe who are gone before you?

How many ſtars have not teleſcopes diſcover'd to us, which had no exiſtence to our philoſophers of old? the ſcriptures were boldly attack'd concerning what is frequently aſſerted there, of their prodigious number. There are, it was ſaid, but one thouſand twenty and two ſtars, that is demonſtrable.

C'eſt quelque choſe de grand, *dites-vous*, d'être loué de la poſtérité; c'eſt-à-dire, de ceux que vous n'avez jamais vu; & que vous ne verrez jamais. Que ne vous affligez-vous donc auſſi de ne l'avoir point été de ceux qui vous ont précédé?

Combien les lunétes nous ont-elles découvert d'aſtres qui n'étoient point, pour nos philoſophes d'auparavant? on ataquoit hardiment l'écriture ſur ce qu'on y trouve en tant d'endroits du grand nombre des étoiles. Il n'y en a que miſſe vingt-deux, *diſoit-on*, nous le ſavons.

187. We alſo place the pronoun conjunctive nominative after verbs in the conjunctive mood; as, *fuſſiez-vous* encore plus riche que vous ne l'êtes, were you ſtill richer than you are; *duſſe-je* en ſoufrir, were I to ſuffer by it; *eût-elle* encore plus de beauté qu'elle n'en a, had ſhe ſtill more beauty than ſhe has, *&c.* however we may alſo ſay in this caſe with the conjunctive nominative before the verb, quand *vous ſeriez* encore plus riche que vous ne l'êtes, quand j'en *devrois* ſoufrir, quand *elle auroit* encore plus de beauté, qu'elle n'en a.

188. The pronoun conjunctive nominative is alſo placed after the verb, when we make a wiſh; as, *puiſſiez-vous* être heureux, may you be happy, *&c.*

189. When we aſk a queſtion, the pronoun conjunctive nominative is placed after the verb; Examp. *écrivez-vous?* do you write? *parlent-ils?* do they ſpeak? *dinent-elles?* are they at dinner? *eſt-ce* votre pére? is it your father? *ſe léve-t-on?* do they riſe, *&c.*

PRACTICE.

PRACTICE.

Am I on the point of preferment, and does ſuch a one know it? or is it only what he preſages? for he is beforehand with me, and treats me with ceremony.

Dois-je bientôt être en place, le *ſait-il? eſt-ce* en lui un preſſentiment? il me prévient, il me ſaluë.

May not one queſtion the wiſdom of thoſe laws, which, inſtead of determining ſuits, ſerve only to protract them?

Ne *peut-on* pas douter de la ſageſſe de ces loix, qui, au lieu de terminer les procès, ne ſervent qu'à les prolonger.

190. In this laſt caſe, when the *verb* is in a *compound tenſe*, the pronoun conjunctive nominative, as in *Engliſh*, is placed *after the auxiliary verb*; Examp. *ſont-ils levés?* are they up? *avez-vous* étudié? have you ſtudied? y *ſommes-nous* obligés? are we obliged to it? y *eſt-on* arrivé? are they come to it? *&c.*

PRACTICE.

Kings! monarchs! potentates! ſacred majeſties! have I addreſs'd you by all your haughty titles? grandees of the earth! moſt eminent princes! high and mighty lords! nay, perhaps e'er long, almighty lords! we meer mortals ſtand in need of a little rain for our corn; or (what is ſtill leſs) of a little dew. Ah! do but produce us ſome dew: moiſten the ground with but one drop of rain.

Rois! monarques! potentats! ſacrées majeſtés! vous *ai-je només* par tous vos ſuperbes noms? grands de la terre! très hauts, très puiſſans, & peut-être bientôt tous puiſſans ſeigneurs! nous autres hommes nous avons beſoin pour nos moiſſons d'un peu de pluie; de quelque choſe de moins, d'un peu de roſée: faites de la roſée; envoyez ſur la terre une goute d'eau.

191. *Obſerve*, that the pronoun *je* makes ſo great a cæcaphony after certain verbs monoſyllables; as, *mens-je?* do I lie? *dors-je?* do I ſleep? *&c.* that it is better to take another turn, and ſay, for example; *eſt-ce que je mens?* do I lie? *eſt-ce que je dors?* do I ſleep? *&c.*

192. Take particular notice, that in aſking a queſtion, if the verb has not a pronoun perſonal for its nominative, the nominative precedes the verb, and the pronoun perſonal, *il*,

elle, *ils* or *elles*, is added beſides, and placed after the verb; Examp. *la viande eſt-elle* bonne? is the meat good? votre *traduction eſt-elle* faite? is your tranſlation done? &c.

PRACTICE.

Is then the beauty, order, and duration of the univerſe the effect of meer blind chance?

La beauté, l'ordre, & la durée de l'univers *ſont-ils* l'éfet d'une aveugle fortune?

No one is ſo happy as a true Chriſtian: no one ſo reaſonable, ſo virtuous, ſo amiable. With how little pride does a Chriſtian believe himſelf united to God? how little does he undervalue himſelf, when he conſiders himſelf on a level with inſects?

Nul n'eſt heureux comme un vrai chrétien; ni raiſonable, ni vertueux, ni aimable: avec combien peu d'orgueil *un chrétien ſe croit-il* uni à Dieu? avec combien peu d'abjection *s'égale-t-il* aux vers de terre?

193. Obſerve alſo, that when the pronoun conjunctive nominative *il* or *elle*, follows a verb, which terminates with a vowel, a *t* is inſerted *between two hyphens*; thus, *mange-t-il?* does he eat? votre ſoeur y *ſera-t-elle?* will your ſiſter be there? &c. This is done to avoid the *hiatus*, which otherwiſe would be occaſion'd by the meeting of the two vowels; as, *mange il ſera elle.*

PRACTICE.

A man who diſcovers any proofs of the Chriſtian religion, is like an heir who finds the title-deeds to his eſtate. Will he ſay the deeds are falſe? and neglect to examine them?

Un homme qui découvre des preuves de la religion chrétiéne, eſt comme un héritier qui trouve les tîtres de ſa maiſon. *Dira-t-il* qu'ils ſont faux? & *négligera-t-il* de les examiner?

A man of ever ſo great talents is ſtill uneven: he ebbs and flows: ſometimes his genius is raiſed, and is again depreſs'd: then, if he be prudent, he talks little; he writes nothing; and neither forces his own imagination, nor tries to pleaſe that of others. Who can ſing with a cold? ſhould not the voice be firſt brought into tune?

L'homme du meilleur eſprit eſt inégal; il ſoufre des acroiſſemens & des diminutions; il entre en verve; mais il en ſort: alors s'il eſt ſage, il parle peu; il n'écrit point; il ne cherche point à imaginer & à plaire. *Chante-t-on* avec un rhume? ne faut-il pas attendre que la voix reviéne?

194.

194. When an Engliſh ſentence may be turn'd ſo, as that, without altering the ſenſe, *one*, *they* or *people*, may be uſed as a nominative to a verb, *on* muſt be uſed as nominative to the ſaid verb in French; as in this ſentence: the fear of death is commonly ſtronger than all the reaſonings uſed againſt it; wherein the participle paſſive *uſed* may be turn'd to a verb with *people* for its nominative; thus, *which people uſe againſt it*, la crainte de la mort eſt ordinairement plus forte, que tous les raiſonemens *que l'on fait* contre elle, *&c.* ſee N°. 488. Sometimes the pronoun *on* is uſed inſtead of *je*; as, *on vous entend*, I underſtand you, *&c.* Authors make the ſame uſe of it to avoid ſpeaking in the firſt perſon.

PRACTICE.

Princes are prevail'd on by flattery: 'tis their foible.

On gagne les princes par la flaterie; c'eſt leur foible.

The impreſſion which education makes, is like the letters engraved on the bark of trees; which grow and gather ſtrength along with the tree itſelf.

L'impreſſion de l'éducation eſt comme les létres qu'*on grave* ſur l'écorce des arbres; & qui croiſſent & ſe fortifient comme eux.

We receive favours: we accept of ſervices.

On reçoit les graces: *on* accepte les ſervices.

When there is a vivacity of fancy and pleaſantry of mind, a hundred trifling things are vented; which divert and ſpirit up the moſt ſerious converſation. I mean only ſuch things, as far from being offenſive to good-breeding, are the productions of a polite and delicate turn of mind.

Quand *on a* du feu dans l'imagination, & de l'agrément dans l'eſprit, *on dit* cent folies, qui égayent & qui animent les converſations les plus ſérieuſes. *On entend* (j'entends) de ces folies qui bien loin de choquer la bienſéance, partent d'un eſprit poli & délicat.

195. Sometimes the pronoun *on* before a verb, and never after, is preceded by the letter *l*; thus, *l'on*, which happens, when it comes after a word that terminates with a vowel; as, c'eſt là *où l'on* doit bâtir cette maiſon, 'tis there that houſe is to be built, *&c.*

PRACTICE.

At court, even paſſion is expreſs'd by rule, and opprobrious language is utter'd with politeneſs and in a good ſtyle.

A la cour les coléres ſont éloquentes, & *l'on* s'y dit des injures poliment & en beaux termes.

It C'eſt

It is a brutal kind of temerity to go without knowing where; and to be indifferent, whether the way leads towards life or death.

C'eſt une témérité brutale de ne ſavoir où *l'on* va, & de ne ſe métre pas en peine, ſi la voie que *l'on* ſuit conduit à la vie ou à la mort.

196. When the pronoun perſonal is govern'd by a verb in the dative or accuſative, it is conjunctive, and placed immediately before the ſaid verb; Examp. *vous m'aimez*, you love me; *je vous dis*, I tell you; *vous lui*, or *leur écrirez*, you ſhall write to him, to her, to them; *il s'habille*, he dreſſes himſelf; *elle ſe dit*, ſhe ſaid to herſelf; *on ſe parle*, people ſpeak to one another; *on s'écrit*, people write to one another, *&c.* and not as in Engliſh; *vous aimez moi*, *je dis à vous*, *vous écrirez à lui*, *à elle*, *à eux*, *à elles*, *il habille ſoi même*, *elle dit à ſoi même*, *on parle à ſoi même*, *on écrit à ſoi même:* Let the Engliſh learner take particular notice of this rule.

PRACTICE.

We enjoy life, and all the while are loſing it: every moment ſhortens its duration.

Nous ne jouïſſons de la vie qu'à meſure que nous *la perdons:* chaque moment en abrége la durée.

Our ruling paſſions are the rock on which decency commonly founders.

Les paſſions qui *nous emportent* ſont l'écueil ordinaire de la bienſéance.

The fatiguing life of courtiers, and the diſappointments they meet with, are not ſufficient however to put them out of conceit with the court.

La vie fatigante des courtiſans & les rebuts qu'ils ſoufrent, ne *les dégoutent* point de la cour.

The eternity of God comes on apace; and the few moments of life remaining with us, are on the point of being abſorb'd in that awful immenſity.

L'eternité de Dieu s'avance; & ce peu d'inſtans de vie qui *nous reſtent*, ſont prêts à ſe perdre dans cette immenſité ſi redoutable.

In this world all things are in diſorder: good men abide in it as in a foreign country.

Tout eſt en déſordre dans ce monde: les honêtes gens *y ſont* comme en pays étrangers.

There muſt, I confeſs, be judgments, ſeizures, priſons, and executions: but juſtice, law and equity apart, 'tis ever ſtrange

Il faut des ſaiſies de terre, & des enlevemens de meubles, des priſons, & des ſuplices: mais juſtice, loix, & beſoins

à

ſtrange to me, to conſider with what ſavage fury men act towards one another.

à part, ce *m'eſt* une choſe toujours nouvéle de contempler avec quelle férocité les hommes traitent d'autres hommes.

197. When the verb is in the third perſon ſingular or plural of the imperative mood, we make uſe of the pronoun conjunctive govern'd, placed, as in the preceding rule, immediately before the verb; Examp. *qu'ils m'aiment*, let them love me; *qu'il m'écrive*, let him write to me, *&c.*

PRACTICE.

Let hunger be relieved with food; let thirſt be allay'd with drink; let the cold weather be kept out by apparel; and let a comfortable habitation ſerve to ſhelter you againſt the inclemencies of the weather: every thing elſe, which labour in vain has added by way of ornament, ſhould be the object of your miſtruſt, as ſerving only to enſnare your ſoul.

Que la nourriture appaiſe la faim; que le breuvage appaiſe la ſoif; que le vêtement banniſſe le froid; que le logement défende de l'injure des ſaiſons: mais quant aux autres choſes qu'un travail inutile à ajoutées pour l'ornement, qu'elles *vous ſoient* ſuſpectes, comme ne ſervant qu'à dreſſer des embûches à l'ame.

198. And when the verb is in the firſt and ſecond perſon ſingular or plural of the imperative, the pronoun conjunctive is placed after the verb; Examp. *parlons-nous*, let us ſpeak to one another; *aimez-vous*, love one another; *écrivez-moi*, write to me; *habillez-les*, dreſs them, *&c.*

PRACTICE.

Let us be contented if we are able to look death in the face with ſteadineſs, without bragging of our indifference as to its approach.

Contentons-nous de faire bonne mine à la vuë de la mort, ſans nous vanter d'en aprocher avec indiférence.

The order, beauty, and operations of nature are obvious: the cauſes and principles of 'em are not ſo: aſk a woman how it comes to paſs that ſhe needs only to open her bright eyes in order to ſee. You may poze a learned man with the ſame queſtion. Learn

L'ordre, la décoration, les éfets de la nature ſont populaires: les cauſes, les principes ne le ſont pas: demandez à une femme coment un bel œil n'a qu'à s'ouvrir pour voir, *demandez-le* à un homme docte.

Apre-

Learn to govern your temper, and make it ſo gentle and even, that I may not ſtand in fear of your company.

Let us leave the diſtribution of time to providence, and huſband well ſuch portion of it as is allotted to us. Every bleſſing and every affliction comes from the ſame hand, let us then receive both with the ſame diſpoſition.

Aprenez à régler votre humeur, & *rendez-la* ſi douce, & ſi égale, que je ne craigne pas votre comerce.

Laiſſons à la providence la diſpoſition du tems, & ſoyons ménagers de celui qu'elle nous donne. Tous les biens, & tous les maux viénent de ſa part, *recevons-les* d'un même viſage.

199. In this ſame caſe, inſtead of the pronouns conjunctive *me* and *te*, we make uſe of the pronouns disjunctive *moi*, *toi*, and place them alſo after the verb; Examp. *parlez-moi*, ſpeak to me; *aimez-moi*, love me; *habille-toi*, dreſs thyſelf, *&c.*

PRACTICE.

Philemon's cloaths, you ſay, are glittering with gold: and do not tradeſmen's ſhops glitter with it full as much? he is bedeck'd with the fineſt ſtuffs: and are not the ſhops equally hung with them, even in whole pieces? but then the embroidery and other ornaments about him add magnificence to his finery. Well then! all I can praiſe in him is the artificer's labour. If you aſk what's o'clock, he'll pull out a watch, which is a maſter-piece of its kind. On the hilt of his ſword you will find an onyx: his finger is adorn'd with a large diamond, which he plays in your eye; and which has not a flaw in it. In ſhort, he is without none of thoſe curious trifles that are worn as much out of vanity, as for faſhion-ſake: nor is he leſs extravagant in every

L'or éclate, dites-vous, ſur les habits de Philemon; il éclate de même chez les marchands: il eſt habillé des plus belles étofes; le ſont-elles moins toutes déployées dans les boutiques & à la piéce? mais la broderie & les ornemens y ajoutent encore la magnificence; je loue donc le travail de l'ouvrier: ſi on lui demande quelle heure il eſt, il tire une montre, qui eſt un chef d'œuvre: la garde de ſon épée eſt un onix; il a au doigt un gros diamant qu'il fait briller aux yeux, & qui eſt parfait; il ne lui manque aucune de ces curieuſes bagatéles que l'on porte ſur ſoi autant pour la vanité que pour l'uſage; & il ne ſe plaint non plus toute ſorte de parure qu'un jeune homme qui a épouſé une riche vieille. Vous m'inſpirez enfin de la curioſité;

every foppery of dreſs, than a young fellow juſt tack'd to ſome rich old beldam. However, he excites my curioſity after all; ſuch rarities are worth being ſeen. E'en ſend me then Philemon's cloaths and trinkets; and by my conſent you may diſpoſe of his perſon as you pleaſe.

ſité; il faut voir du moins des choſes ſi précieuſes: *envoyez-moi* cet habit & ces bijoux de Philémon; je vous quitte de la perſone.

200. But when the imperative mood is follow'd by the ſupplying pronoun *en*, inſtead of *moi* and *toi*, we make uſe of *me* and *te*, placed after the verb, and immediately before *en*; as, *parlez-m'en*, ſpeak to me about it; *habille-t'en*, dreſs thyſelf with it.

201. Take notice, that when there is a negation, theſe three laſt obſervations do not take place; for then the pronouns follow the general rule, are conjunctive, and placed before the verb; Examp. *ne nous parlons pas*, let us not ſpeak to one another; *ne les habillez pas*, do not dreſs them; *ne me parlez pas*, do not ſpeak to me; *ne t'habille pas*, do not dreſs thyſelf; *ne m'écrivez pas*, do not write to me; *ne te lave pas*, do not waſh thyſelf; *ne t'en habille pas*, do not dreſs thyſelf with it; *ne m'en écrivez pas*, do not write to me about it; *ne t'en lave pas*, do not waſh thyſelf with it, *&c.*

PRACTICE.

Let us not fall out with mankind for their cruelty, their ingratitude, their injuſtice, their haughtineſs, their ſelf-love, and forgetfulneſs of others: ſuch is their compoſition; ſuch their nature: we may as well quarrel with the ſtone for falling down, or with the ſparks for flying upwards.

Never embark in any buſineſs, without firſt conſidering the obſtacles in your way, and exerting your prudence in calculating the event.

Ne nous emportons point contre les hommes en voyant leur dureté, leur ingratitude, leur injuſtice, leur fierté, l'amour d'eux-mêmes, & l'oubli des autres: ils ſont ainſi faits; c'eſt leur nature: ce ſeroit ne pouvoir ſuporter que la pierre tombe, ou que le feu s'éléve.

Ne vous embarquez à rien que vous n'ayez prévu les obſtacles, & conſomé votre prudence à pénétrer les événemens.

202. The pronouns conjunctive always precede the adverbs *voici*, *voila*; Examp. *me voici*, here I am; *vous voila*, there you are; *le*, *la*, or *les voici*, here he or ſhe is, or they are, *&c.* It will not be amiſs to obſerve here, that pronouns conjunctive only precede thoſe adverbs, nouns being always placed after them; Examp. *voici mon livre*, here is my book; *voici mes livres*, here are my books; *voila des étrangers*, there are ſtrangers, *&c.*

PRACTICE.

There is danger in mocking of others. Liſa, already an old woman, would fain turn a young one into ridicule; and in the attempt herſelf becomes hideous and frightful to us. In imitation of the other, ſhe makes wry faces and diſtorts her features: and behold ſhe appears as ugly as need be wiſh'd, to ſet off to advantage the fair object of her mockery.

Il y a du péril à contrefaire. Liſe déja vieille veut rendre une jeune femme ridicule; & elle-même devient diforme; elle me fait peur; elle uſe pour l'imiter de grimaces & de contorſions: *la voila* auſſi laide qu'il faut, pour embellir celle dont elle ſe moque.

We ſay there is enough, when we wiſh for no more: and we ſay, that will ſuffice, when we have preciſely what we want towards the deſired end.

On dit c'eſt aſſez, lorſqu'on n'en veut pas davantage: & l'on dit *en voila* ſufiſamment, lorſqu'on n'en a préciſément que ce qu'il en faut pour l'uſage qu'on en veut faire.

'Tis a great misfortune to have neither ſenſe enough to ſpeak well, nor judgment enough to hold one's tongue. This is the ſource of all impertinence.

C'eſt une grande miſére que de n'avoir pas aſſez d'eſprit pour bien parler, ni aſſez de jugement pour ſe taire. *Voila le principe* de toute impertinence.

This picture is but a meer rough ſketch: that indeed is a high-finiſh'd piece; is of a good taſte, perfectly correct, and finely drawn.

Voila un tableau qui n'eſt que croqué; celui-là eſt bien fini, d'un bon goût, bien correct, bien deſſiné.

203. When the verb is placed between ſeveral pronouns in the ſame caſe, the firſt muſt be conjunctive, and placed before the verb, and the other or others disjunctive, and placed after the verb; Examp. *j'aime & lui* auſſi, I love, and he alſo; *vous mangez & moi* auſſi, you eat, and I alſo; il *me parle* auſſi bien qu'*à vous*,

vous, & *à eux*, he ſpeaks to me as well as to you, and to them; on *me ménace* auſſi bien que *vous*, & *elles*, they threaten me as well as you and them; il *nous habillera vous* & *moi*, he ſhall dreſs me and you alſo, *&c.*

PRACTICE.

Suppoſe a man places himſelf at a window to gaze at the people paſſing by; were I going along that way, can I ſay he ſtands there to behold me? no: becauſe he is not thinking of me in particular. He who loves a perſon for her beauty, does he love the perſon? no: for if the ſmall-pox, without deſtroying the perſon, ſhould deſtroy her beauty, it would alſo put an end to his love. And if I am valued for my judgment or memory, is it I who am really valued? no: for I may exiſt without theſe qualities. Where is then that I myſelf to be found; which is neither to be met with in the body nor in the ſoul? and how ſhall the body or the ſoul be loved, but for their qualities; which yet do not conſtitute this ſelf, ſince they are capable of a ſeparation from it? for is there any ſuch thing as the loving in abſtract the ſubſtance of a perſon's ſoul; whatever qualities it may have? this is not poſſible; and if it were, would be unreaſonable. It is not then the perſon which is ever beloved, but the qualities only. Or if we ſtill will have it that the perſon is loved, then we muſt ſay that the combination of certain qualities is what conſtitutes the perſon.

Un homme qui ſe met à la fenêtre pour voir les paſſans; ſi je paſſe par là, puis-je dire qu'il eſt là pour me voir? non: car il ne penſe pas à moi en particulier. Mais celui qui aime une perſone à cauſe de ſa beauté, l'aime-t-il? non: car la petite vérole, qui lui ôtera la beauté ſans la faire mourir, fera qu'il ne l'aimera plus. Et ſi l'on m'aime pour mon jugement, ou pour ma mémoire, *m'aime*-t-on, *moi?* non: car je puis perdre ces qualités ſans ceſſer d'être. Où eſt donc ce moi; s'il n'eſt ni dans le corps, ni dans l'ame? & comment aimer le corps ou l'ame; ſinon pour ſes qualités, qui ne ſont point ce qui fait ce moi, puiſqu'elles ſont périſſables? car aimeroit-on la ſubſtance de l'ame d'une perſone abſtraitement, & quelques qualités qui y fuſſent? cela ne ſe peut, & ſeroit injuſte. On n'aime donc jamais perſone, mais ſeulement les qualités. Où ſi l'on aime la perſone, il faut dire que c'eſt l'aſſemblage des qualités qui fait la perſone.

204. When the pronoun perſonal is govern'd by the verb *être*, ſignifying to belong, it is always disjunctive, and placed after the verb; Examp. ce livre *eſt à nous*, that book is ours, or belongs to us; cette maiſon *eſt à nous*, that houſe is ours, or belongs to us, *&c.*

PRACTICE.

From the moment we have enter'd on the ſtage of life, it is no buſineſs of ours to enquire how it will fare with us while we act upon it: 'tis enough that providence has decided what ſhall become of us; our wiſhes or complaints will not alter its decrees.

Du moment que nous ſommes entrés dans la carriére de la vie, ce n'*eſt* plus *à nous* à nous enquérir quel tems il fera durant notre courſe, il ſufit que la providence ait prononcé ce qui en doit être; nos priéres, ni nos plaintes ne changeront point ſes décrets.

205. When a pronoun is govern'd in the dative caſe by a reflective verb, it is disjunctive, and placed after the ſaid verb; Examp. nous ſommes gracieux par des airs prévenans pour ceux qui *s'adreſſent à nous*, we become engaging by a certain manner which prepoſſeſſes in our favour ſuch as fall in our way; il *ſe fie à moi, à lui, à vous*, &c. he truſts to me, to him, to you, *&c.*

PRACTICE.

It is often a more uſeful and compendious way to ſquare with others, than to make others coincide with us.

The higher our ſtation, the more difficult it is for truth to reach our ears.

Il eſt ſouvent plus court & plus utile de quadrer avec les autres, que de faire que les autres *s'ajuſtent à nous*.

Plus nous ſommes élevés, plus la vérité a de peine à *ſe faire* entendre *à nous*.

206. After the verbs *parler*, when it ſignifies to direct one's diſcourſe to; *ſonger*, *penſer*, to think; make uſe alſo of the disjunctive in the ſame manner; Examp. il *parle à moi* & non pas *à vous*, he ſpeaks to me and not to you; je *ſonge* ou je *penſe à vous*, I think of you, *&c.*

PRACTICE.

The ſolidity of a man's genius is known by his thoughts; and as every thought is uſeleſs which has not eternity for its object; not to think always on

On conoit la ſolidité d'un eſprit par celle de ſes penſées; & comme toutes ſont inutiles, ſi elles n'ont pour objèt l'éternité; à moins que de penſer con-

on that is in effect to think always about nothing. As our only riches in this world are the hopes of ſalvation; it is an anticipation of death in this life, not to labour without ceaſing to that end. Let us be happy till time ſhall be no more, yet when time itſelf ſhall deliver us up to eternity, without having employ'd all our lives in preparing to meet it; eternity indeed will abide with us, but this will be only to mark out the permanency of our pains and miſeries. Reader! 'tis to yourſelf I ſpeak.

continuélement *à elle*, on ne penſe jamais à rien. Comme chacun n'a vaillant au monde que l'eſpérance d'être ſauvé, c'eſt mourir par avance en vivant, de ne pas travailler ſans ceſſe à ſon ſalut. Ayons tout à ſouhait dans le tems, ſi du tems nous entrons dans l'éternité ſans avoir employé tous les ſoins de la vie à l'aquérir, l'éternité nous demeurera, mais ce ſera pour marquer la durée de nos malheurs & de nos peines. Lecteur, je *parle à toi*.

207. In all other caſes we alſo make uſe of the disjunctive pronouns, *viz.*

After a *prepoſition*; as, *devant moi*, before me; *avec vous*, with you; *contre lui*, againſt him; *auprès de lui*, near him; *loin d'eux*, far from them; *juſqu'à lui*, quite to him; *ſur ſoi*, about one; *contre lui-même*, againſt himſelf; *contre vous-mêmes*, againſt yourſelves; chacun agit *pour ſoi*, every body acts for himſelf, *&c.*

PRACTICE.

True virtue conſiſts only in the abhorrence of ourſelves, (who really are hateful for our concupiſcence) and ſeeking after the true amiable being in order to love it. But as we cannot love what is without us, we muſt love a being which exiſts within us, and yet is diſtinct from us. Now there is none other ſuch than the univerſal being. The kingdom of God is within ourſelves: the univerſal good reſides within us all; and yet is a very diſtinct being from man.

La vraie & l'unique vertu eſt de ſe haïr, car on eſt haïſſable par ſa concupiſcence, & de chercher un être véritablement aimable pour l'aimer. Mais comme nous ne pouvons aimer ce qui eſt *hors de nous*, il faut aimer un être qui ſoit *en nous*, & qui ne ſoit pas nous. Or il n'y a que l'être univerſel qui ſoit tel. Le royaume de Dieu eſt *en nous*: le bien univerſel eſt *en nous*, & n'eſt pas nous.

Moſt women judge of a man's merit, and even of his good appearance, according to the impreſſion he makes on them; and ſeldom allow either to one for whom they find no perſonal liking.

La plupart des femmes jugent du mérite & de la bonne mine d'un homme par l'impreſſion qu'il fait *ſur elles*; & n'acordent preſque ni l'un ni l'autre à celui pour qui elles ne ſentent rien.

208. After *que*, preceded by *ne*, ſignifying *none but*; Examp. qu'ils *ne* parlent *qu'à moi*, let them ſpeak to *none but* me; *n'*habillez *que lui*, dreſs *none but* him; *n'*écrivez *qu'à elle*, write to *none but* her; *n'*en parlez *qu'à moi*, ſpeak to *none but* me about it, *&c.*

209. Speaking of perſons, the pronoun is disjunctive after *être*, when it has *ce* for its nominative; as, *c'eſt lui*, 'tis he; *c'eſt eux*, 'tis them; *c'eſt à lui* à parler he is to ſpeak; *c'eſt de nous* qu'on parle, they ſpeak of us, *&c.*

PRACTICE.

They who have rejected and crucified Jeſus Chriſt who was their ſcoff and deriſion, are the very men from whom we have received the writings which bear witneſs of him; and which foretell, that he ſhould be the ſcorn of men and the outcaſt of the people. So that even in rejecting him, they have pointed him out: and thus has he been alike proved both by the juſt part of the Jews, who acknowledged him; and by the unjuſt amongſt them, who rejected him; both facts having been foretold concerning him.

Ceux qui ont rejetté & crucifié Jeſus Chriſt qui leur a été en ſcandale, ſont ceux qui portent les livres qui témoignent de lui, & qui diſent qu'il ſera rejetté & en ſcandale. Ainſi ils ont marqué que *c'étoit lui* en le refuſant: et il a été également prouvé, & par les Juifs juſtes qui l'ont reçu, & par les injuſtes qui l'ont rejetté; l'un & l'autre ayant été prédits.

210. It is alſo disjunctive, if it is not a ſupplying pronoun, when govern'd by a verb in the genitive or ablative caſe; Examp. il *ſe plaint de vous*, he complains of you; il *parle de moi*, he ſpeaks of me; il le *tient de moi*, *de nous*, *de toi*, *de vous*, *de lui*, *d'elle*, *d'eux*, he has it from me, from us, from thee, from you, from him, from her, from them. And ſo on.

PRAC-

PRACTICE.

A good man with all his modeſty cannot avoid having that ſaid of him, which a bad man has the aſſurance to ſay of himſelf.

All ages have produced men of fine underſtanding, and obſequious learning; men, ſuch ſlaves to the great as to eſpouſe their very libertiniſm; and to lead a life of voluntary ſervitude in defiance of their own reaſon and conſcience. Such men have only lived for others; whom they ſeem to have regarded as their ultimate hopes. They have been aſham'd to work out their own ſalvation in ſuch grand company; or to appear what perhaps they really were in their hearts; and have been loſt thro' worldly regards or puſillanimity. Are there then upon earth great men ſo great, men of power ſo powerful, as to have a right of commanding us both to believe and live as they think fit, and according to their good pleaſure and caprice; and that we ſhould carry our complaiſance ſtill further by dying in a manner agreeable to them; however dangerous to ourſelves?

Un homme de bien ne ſauroit empêcher par toute ſa modeſtie, qu'on ne diſe *de lui* ce qu'un malhonête homme ſait *dire de ſoi*.

Il y a eu de tous tems de ces gens d'un bel eſprit, & d'une agréable litérature; eſclaves des grands, dont ils ont épouſé le libertinage & porté le joug toute leur vie contre leurs propres lumiéres, & contre leur conſcience. Ces hommes n'ont jamais vécu que pour d'autres hommes; ils ſemblent les avoir regardés comme leur derniére fin. Ils ont eu honte de ſe ſauver à leurs yeux, de paroître tels qu'ils étoient peut-être dans le cœur; & ils ſe ſont perdus par déférence ou par foibleſſe. Y a-t-il donc ſur la terre des grands aſſez grands, & des puiſſans aſſez puiſſans pour *mériter de nous* que nous croyions, & que nous vivions à leur gré, ſelon leur goût & leurs caprices; & que nous pouſſions la complaiſance juſqu'à mourir, non de la maniére qui eſt la plus ſure pour nous, mais de celle qui leur plait davantage?

211. *Même* is added to all the pronouns disjunctive, to give a greater force to the expreſſion; Examp. j'y ſerai *moi-même*, I ſhall be there myſelf; vous écrirez *vous-même*, you'll write yourſelf; il y chantera *lui-même*, he will ſing there himſelf; c'eſt *d'elle-même* que je l'ai apris, I learnt it from herſelf; je le tiens *de lui-même*, I have it from himſelf; *la* voila *elle-même*, there ſhe is herſelf, *&c.*

PRAC-

PRACTICE.

Diſſimulation which is ſkilful in diſguiſing all things, wears itſelf a maſk, and aſſumes the name of prudence.

Even the impious are moved at the ſight of death, and dare not die in the manner they have lived.

La diſſimulation qui ſait déguiſer toutes choſes, ſe maſque *elle-même*, & prend le nom de prudence.

Les impies *eux-mêmes* ſont émus à la vuë de la mort, & n'oſent ſe hazarder à mourir comme ils ont vécu.

Remarks upon the indeterminate pronoun *ſoi*.

212. It is uſed when ſpeaking in a general or indeterminate manner; Examp. *l'homme n'a rien à ſoi*, man has nothing of his own; *chacun agit pour ſoi*, every one acts for himſelf; *n'aimer que ſoi eſt un crime*, to love only one's ſelf is a crime, *&c.*

PRACTICE.

'Tis a great art to know how to be entire maſter of one's ſelf.

C'eſt un grand art que de ſavoir être *à ſoi*.

To be polite, one ſhould neither have any particularities, nor expreſs any ſelf-conceit.

Pour être poli, il ne faut point avoir d'humeur, ni de ſentiment *à ſoi*.

It is not enough to laugh, becauſe we like it. We muſt take care not to be upbraided by others, for laughing out of time.

Il ne ſufit pas de rire pour *ſoi*, il faut que les autres ne puiſſent pas nous reprocher de rire mal-à-propos.

213. Obſerve that *ſoi* in this caſe is uſed when ſpeaking of things of the maſculine gender; as, *le vice* eſt abominable *en ſoi*, vice is abominable in itſelf; *l'aimant* attire le fer *à ſoi*, the loadſtone will draw iron, *&c.* But ſpeaking of things of the feminine gender, we may make uſe of *elle* inſtead of *ſoi*; as, *cette biére* renferme *en elle* celui qui trouvoit le monde trop petit pour lui, in that coffin is contain'd he who thought the world too little for him, *&c.* inſtead of *cette biére* renferme *en ſoi*, &c.

PRACTICE.

Piety reſolves all things into God, and ſelf-love applies every thing to dear ſelf.

La piété raporte tout à Dieu, & l'amour propre raporte tout *à ſoi*.

Charity

La

Charity includes every virtue.

La charité renferme en *elle* toutes les vertus.

214. *Soi* is alſo uſed, when we ſpeak of the exterior of a perſon, with the prepoſition *ſur*, ſignifying about; as, il ne porte jamais de mouchoir *ſur ſoi*, he never carries a handkerchief *about him*, &c.

215. *Soi* is never uſed in the plural number; inſtead of it we make uſe of *eux*, *elles*, *eux-mêmes*, or *elles-mêmes*; as, ces choſes ſont bonnes *en elles*, thoſe things are good in themſelves; les hommes n'ont rien *à eux*, men have nothing of their own; les ſecrets ſe découvrent ſouvent *d'eux-mêmes*, ſecrets often diſcover themſelves; les habitudes ne s'en vont jamais *d'elles-mêmes*, habits never go away of themſelves, *&c.*

PRACTICE.

Men are ſo uſed to play the counterfeit with others, as to become at laſt ſtrangers to themſelves.

Les hommes ſont ſi acoutumés à ſe déguiſer aux autres, qu'enfin ils ſe déguiſent *à eux-mêmes*.

If women in general examin'd themſelves with as much care as they examine others, they would not have the idle vanity to fanſy themſelves ſuch perfect creatures.

Si les femmes s'examinoient *elles-mêmes* avec le même ſoin, qu'elles examinent les autres, elles n'auroient pas la ſotte vanité de ſe croire ſi acomplies.

216. *Soi* is never uſed as a nominative, unleſs it is to give more force to the noun or pronoun which governs the verb, and then the word *même* muſt be join'd to it; Examp. *on* ſe trompe ſouvent *ſoi-même*, people often deceive themſelves; *on* ſe ruine ſouvent *ſoi-même*, people often ruin themſelves, *&c.*

PRACTICE.

We eſteem and admire ourſelves without ſufficient reaſon; and, intoxicated with this fancy, we are ever buſy to find out what others are; groſsly ignorant of ourſelves.

On s'eſtime & on s'admire *ſoi-même* aſſez injuſtement; & s'endormant ſur cette eſtime, on court toujours pour conoître les autres, & l'on ignore profondément ce que l'on eſt.

'Tis difficult to make others underſtand what we do not well underſtand ourſelves.

Il eſt dificile de bien faire entendre aux autres ce que l'on n'entend pas bien *ſoi-même*.

217. *N. B.* The French indeterminate and collective pronoun *on* is always ſingular grammatically, tho' it has a plural ſignification.

PRACTICE.

If you are to be conſider'd a ſecond time, take care that it be for the ſake of being admired; and not of being underſtood.

Si l'*on* vous relit deux fois, que ce ſoit pour vous admirer; & non pas pour chercher ce que vous avez voulu dire.

The greateſt part of ſuch as are call'd men of courage, are thoſe, who run into danger for want of ſeeing it.

La plupart de ceux qu'*on* apéle braves ne voient pas le péril, & y courent téméraire-ment.

218. To know when *ce*, he, ſhe, it or they, muſt be uſed inſtead of *il*, *elle*, *ils* or *elles*, he, it, ſhe or they.

Obſerve firſt, that *ce* is never uſed inſtead of the ſaid pronouns, unleſs it is nominative to the verb *être*, to be.

PRACTICE.

She is a tall brown girl, has a ſprightly ſparkling eye, is freſh and ruddy, with a delicate ſhape, and a bewitching ſmile.

C'eſt une grande brune qui a l'œil vif & brillant, le teint frais & vermeil, la taille bien faite, & un ſouris qui enchante.

It is raſhneſs to ſtake all at once.

C'eſt être imprudent que de métre tout à l'aventure.

There is a left-handed wiſdom or falſe cunning, which makes uſe of tricking, crafts and ſtratagems, to ſucceed in its projects.

Il y a une prudence fauſſe & vicieuſe: *c'eſt celle* qui emploie la fourberie, la ruſe & les ſtratagémes pour réuſſir dans ſes projets.

An antient philoſopher (perhaps 'tis Ariſtotle) calls hope, the dream of a man awake.

Un ancien ſage, *c'eſt Ariſtote*, a apelé l'eſpérance, le ſonge d'un homme éveillé.

Secondly, that *ce* is always nominative to the verb *être*, except on the following occaſions, *viz.*

219. When the verb is follow'd by an adjective, without an article; Examp. *il eſt bon*, it is good; *elle eſt ſéche*, it is dry; *ils ſeront triſtes*, they'll be melancholy; *il eſt aimable*, he is lovely; *elle eſt charmante*, ſhe is charming; *il eſt bouillant*, it is boiling; *elle eſt vivante*, ſhe is living, &c.

PRACTICE.

To own ourſelves guilty of faults, is leſs diſgraceful, than the arrogance of aſſerting that we never commit any.

Il eſt moins *honteux* d'avouër qu'on fait des fautes, que d'avoir la vanité de ſoutenir qu'on n'en fait point.

The loweſt effort of human reaſon is to be ſenſible that there is an infinity of objects beyond its reach. It is feeble indeed if it goes not ſo far.

La derniére démarche de la raiſon, c'eſt de conoître qu'il y a une infinité de choſes qui la ſurpaſſent. *Elle* eſt bien *foible* ſi elle ne va juſques-là.

220. When the verb *être* is follow'd by a noun ſubſtantive common without an article; as, *il eſt marchand*, he is a merchant; *il eſt apotiquaire*, he is an apothecary; *il eſt ſoldat*, he is a ſoldier, *&c.*

PRACTICE.

Courtiers look on the vulgar with diſdain: yet oftentimes are merely ſuch themſelves.

Les gens de cour mépriſent le peuple, & *ils ſont* ſouvent *peuple* eux-mêmes.

221. Speaking of time, we alſo ſay with the pronoun *il*, it, in Engliſh; *il eſt midy*, it is twelve of the clock, or midday; *il eſt minuit*, it is twelve of the clock, or midnight; *il eſt Mêcredi*, it is Wedneſday; *il ſera aſſez tems*, it will be time enough, *&c.* but in anſwer to theſe or ſuch like queſtions, *viz. quel jour eſt-ce aujourd'hui?* what day is to-day? *quelle heure eſt-ce qui ſonne?* what hour does the clock ſtrike? *&c.* you muſt anſwer with the pronoun *ce*; *c'eſt Lundi, Mardi, Vendredi, Samedi, Dimanche*, &c. 'tis Monday, Tueſday, Friday, Saturday, Sunday, *&c. c'eſt une heure, trois heures, neuf heures, onze heures*, 'tis one, three, nine, eleven o'clock, *&c.*

222. We alſo ſay, *c'eſt domage, c'eſt pitié*, 'tis a pity.

223. The ſupplying pronoun *le, en*, and *y*, is ſo call'd, becauſe, beſides ſtanding for ſubſtantives, it alſo ſtands for whole ſentences; as in theſe examples; il eſt réſolu de *le faire*, & il n'*en demordra* point, he is reſolved to do it, and will not ſwerve from it; puiſque vous me dites que la choſe eſt réſoluë, je ne m'*y oposera:* plus, ſince you tell me the thing is reſolved upon, I will not oppoſe it any more, *&c.*

PRACTICE.

Man is in himſelf juſt what he is before God. The thoughts, words and actions of other men neither add to, nor diminiſh ought in him; it is better then, to be a man of probity than to ſeem ſuch.

L'homme eſt en éfet tel qu'il eſt devant Dieu. Les penſées, les diſcours & les actions des autres hommes n'*y ajoutent*, ni n'*en diminuent* rien; & il vaut mieux être homme de bien que de *le paroître*.

224. This pronoun is always conjunctive, and placed before the verb: Examp. of the nominative; elle eſt ſavante, & vous ne *le ſerez* jamais, ſhe is learn'd, and that you can never be, *&c.* Of the accuſative; on dit que ce ſont des ignorantes, & je *le crois*, they ſay they are ignorant women, and I believe it, *&c.* Of the genitive; ces huitres ſont bonnes, j'*en mangerois* bien quelques-unes, thoſe oiſters ſeem to be good, I could eat ſome of them; cette maiſon eſt belle, & la ſituation *en eſt* agréable, that houſe is beautiful, and its ſituation agreeable, *&c.* Of the ablative; j'irai demain matin à Hampſtead, & j'*en reviendrai* le ſoir, I ſhall go to-morrow morning to Hampſtead, and return in the evening, *&c.* Of the dative, ces choſes ſont pernicieuſes, ne vous *y accoutumez* pas, thoſe things are pernicious, do not uſe yourſelf to them, *&c.*

PRACTICE.

Learning is but little cultivated in affluence, and thrives but ill in a neceſſitous ſtate; a moderate fortune is its proper ſituation.

Les létres ne ſont guères cultivées au milieu des richeſſes, & elles *le ſont* mal dans la pauvreté; une fortune honête eſt leur état convenable.

The lover of contradiction falls out with his own opinion, the minute any one elſe gives into it.

Un contrediſant ceſſe de vouloir ce qu'il veut, dès qu'un autre *le veut* comme lui.

Such as have a competent knowledge of arts, underſtand and follow the rules of 'em; but the compleat maſter of an art forms and lays down the rules to be follow'd.

Ceux qui ont la conoiſſance des arts *en ſavent* & *en ſuivent* les régles; mais ceux qui les poſſédent font & donnent des régles à ſuivre.

When the ſky is clouded, people conclude it will ſoon rain, or ſome ſtorm will follow.

Quand le tems eſt couvert on *en infére* qu'il pleuvra bientôt, qu'il viendra quelque orage.

One

On

One does a thing freely, when not forced to it; willingly, when without reluctance; chearfully, when one has an inclination to it; and briſkly, when one ſhews a pleaſure in doing it.

On agit de bon gré, lorſqu'on n'*y eſt* pas forcé; de bonne volonté, lorſqu'on n'*y a* pas de répugnance; de bon cœur, lorſqu'on *y a* de l'inclination; & de bonne grace, lorſqu'on témoigne *y avoir* du plaiſir.

225. Obſerve that *le* and *en* ſtand either for perſons or things, and that *y* ſtands for things only; except in an anſwer to a queſtion, where *y* ſtands for perſons: as for example, after theſe queſtions; *penſez-vous à moi?* do you think of me? *vous fiez-vous à elle?* do you truſt her? it would be better to ſay in anſwer, oui, *j'y* penſe, yes, I do think on you; non, je ne m'*y* fie pas, no, I do not truſt to her; than oui, je penſe *à vous*, non je ne me fie pas *à elle:* but in other caſes, ſpeaking of perſons, make uſe of the pronoun *à lui*, *à elle*, &c. inſtead of *y*.

226. Obſerve alſo, that after the nominative *ce*, the ſupplying pronoun *le*, when we ſpeak of things, and not of perſons, is declinable in the plural number; as, je croyois que c'étoient *les livres* que vous m'aviez promis, mais je voi que *ce* ne *les* ſont pas, I thought theſe were the books you promiſed me, but I ſee they are not, *&c.*

227. Many women, who ſpeak well, make the ſupplying pronoun *le* feminine, when govern'd by the verb *être*; as, j'ai été éfrayée, & je *la ſuis* encore, I have been frighten'd, and am ſo ſtill, *&c.*

228. How to place the conjunctive pronouns, when ſeveral of them come together.

The nominative precedes the other caſes; as, *je vous* aime, I love you; *je l'*eſtime, I eſteem her; *je leur* dis, I told them, *&c.*

PRACTICE.

In gay airs the meaſure ſhould be quicken'd; in the tender and languiſhing, it ought to be ſlacken'd.

Dans les airs gais il faut animer la cadence, dans les airs tendres *il la* faut flatter.

When once we can captivate the multitude with the ſpecious bait of liberty, they are

Quand une fois on a trouvé le moyen de prendre la multitude par l'apas de la liberté, elle

are ſure blindly to follow, whenever they but hear the empty ſound of the word.

The ſhame which is inſeparable from vice, is ſure to embitter more or leſs the pleaſure we draw from it.

We ſometimes deliberately ſtudy to impoſe upon ourſelves. We ſhun ourſelves, as it were, becauſe we are loth to find we are in the wrong.

Many have the falſe ſhame of not daring to obtain neceſſary information, as being a tacit confeſſion of their own ignorance.

elle ſuit en aveugle; pourvu qu'*elle en* entende ſeulement le nom.

La honte qui accompagne le vice, trouble toujours un peu le plaiſir que l'*on y* prend.

Nous nous trompons quelquefois nous-mêmes de deſſein prémédité; *on ſe* fuit, pour ainſi dire, quand on ne veut pas trouver qu'on a tort.

Bien des gens ont la mauvaiſe honte de n'oſer s'informer des choſes qu'ils ne ſavent pas, parceque c'eſt avouër qu'*ils les* ignorent.

229. When the dative and accuſative come together, the datives *lui*, to him, to her; *leur*, to them; follow the accuſative: Examp. je *le lui* dis, I told it him; il *le leur* promit, he promiſed it them; nous *la lui* donnerons, we ſhall give it her, *&c.*

PRACTICE.

Health, youth, wealth and intereſt cannot make a man feel himſelf happy, unleſs his conſcience ſuggeſts to him as much.

From our firſt entrance into life, we begin to do evil, and to form wrong judgments of things: there is ſcarce a man living who does not recommend ſome vice, or who does not inſtil it into the minds of others; nay, and into their hearts too.

La ſanté, la jeuneſſe, le bien & la faveur, ne ſauroient perſuader à un homme qu'il eſt heureux, ſi ſa conſcience ne *le lui* ſuggére.

Dès que nous entrons dans le monde, nous començons à malfaire, & à mal juger des choſes; à peine y en a-t-il un ſeul dans le ſiécle, qui ne loue quelque vice, ou qui ne l'imprime aux autres, & ne *le leur* comunique.

230. All the other datives precede the accuſative; as, je *vous le* dis, I told it you; il *nous les* promit, he promiſed them us; il *me le* donnera, he will give it me, *&c.*

PRACTICE.

PRACTICE.

Why ſo cold to me? why ſo reſentful of what eſcaped from me concerning ſome young people that frequent the court? are you faulty, Thraſyllus? that was more than I knew till now; I learn it from yourſelf. I have known indeed this long time you are none of the young people there.

Pourquoi me faire froid, & vous plaindre de ce qui m'eſt échapé ſur quelques jeunes gens qui peuplent les cours? êtes-vous vicieux, O Thraſyle? je ne le ſavois pas, & vous *me l'*aprenez: ce que je ſai, c'eſt que vous n'êtes plus jeune.

They take the ſureſt way to cure us of our faults, who teach us to obſerve them in others.

Pour nous corriger plus ſurement de nos fautes, il faut *nous les* faire conſidérer dans les autres.

Every buſineſs in life is carried on for the acquiſition of property; and the only original title, by which men hold this property, is the will of the law-giver. Nor are they capable of enjoying it with any certainty: a thouſand accidents wreſt it out of their hands. So it is of ſcience: ſickneſs eraſes it from our minds.

Toutes les ocupations des hommes ſont à avoir du bien; & le tître par lequel ils le poſſédent, n'eſt dans ſon origine que la fantaiſie de ceux qui ont fait les loix. Ils n'ont auſſi aucune force pour le poſſéder ſurement: mille accidens le leur raviſſent. Il en eſt de même de la ſcience: la maladie *nous l'*ôte.

231. Obſerve that when the particle *ne* happens to come with the pronouns conjunctive, it is always placed immediately after the nominative conjunctive: Examp. *je ne vous* aime pas, I do not love you; *je ne le lui* dis pas, I did not tell it him, *&c.* but when you aſk a queſtion, or when the verb is in the firſt or ſecond perſon plural or ſingular of the imperative mood, the particle *ne* is placed firſt; as, *ne vous* aimois-je pas? did I not love you? *ne le lui* dis-je pas? did I not tell it to him? *ne vous* haïſſez-pas, do not hate one another; *ne le lui* dites pas, do not tell it to him, *&c.*

PRACTICE.

Every man ſeeks tranquillity, and no body finds it. No wonder; becauſe every one expects

Tout le monde cherche le repos, & perſone ne le trouve: on ne doit pas s'en étoner; chacun

expects to meet with it from exterior objects: whereas tranquillity is only to be found within ourſelves.

There are ſome who have all the bitterneſs and malignity of anger, without any of its vehemence.

Let us never flatter ourſelves with an abſolute exemption from any vice, or the total ſuppreſſion of any paſſion.

chacun le cherche hors de lui, & *il ne le* peut trouver qu'en lui-même.

Il y a des gens qui ont l'aigreur & la malignité de la colére, quoiqu'*ils n'en* aient pas les emportemens.

Ne nous flattons jamais de l'entiére exemtion d'aucun vice, ni de l'amortiſſement total d'aucune paſſion.

232. *y* and *en* are placed immediately after all pronouns conjunctive, and before the verb: Examp. *je vous les y montrerai*, I'll ſhew you them there; *je* ne *vous en aime* pas moins, I do not love you the leſs for it, *&c.*

PRACTICE.

Men are inceſſantly advancing, ſpite of all they can do, nearer and nearer towards death; not knowing but that every ſtep they take may bring 'em to their journey's end.

I cannot account for the weakneſs of thoſe, whoſe whole time is engroſs'd in the care of acquiring happineſs in this world; as if there ever was a man ſince the beginning of the creation, that really ſucceeded in ſuch a deſign. We may indeed grow great; but that greatneſs will not add to our real ſtrength. No; we muſt always remain in our original dependency.

The reflexions we make on the impertinencies of others, help us to correct our own.

The woman, who never takes off her eye from a particular man, or who carefully avoids looking at him, gives us in either caſe room to ſuppoſe of her the ſelf ſame thing.

Les hommes marchent inceſſamment vers la mort malgré eux, & ils ne ſavent point même ſi chaque pas ne *les y fera* point arriver.

Je ne ſaurois comprendre la foibleſſe de ceux qui donnent tout le tems de leur vie aux ſoins de faire fortune en ce monde, comme ſi quelqu'un depuis le prémier inſtant de ſa création, *l'y avoit* jamais *faite*. On peut bien *s'y agrandir*; mais cette grandeur n'agrandit pas notre meſure: nous demeurons toujours dans notre prémiére petiteſſe.

Les réflexions qu'on fait ſur les impertinences des autres, nous aident à *nous en corriger*.

Une femme, qui n'a jamais les yeux que ſur une même perſone, ou qui *les en détourne* toujours, fait penſer d'elle la même choſe.

233. When *y* and *en* happen to be in the ſame ſentence, *y* precedes *en*: Examp. je vous *y en* ferai tenir, I'll remit you ſome thither, *&c.*

PRACTICE.

People talk ſo very ill of ſuch a man, and I ſee ſo little harm in him, that I begin to ſuſpect whether he has not ſome obnoxious merit, which eclipſes their own.

L'on me dit tant de mal de cet homme, & j'y en voi ſi peu, que je comence à ſoupçoner qu'il n'ait un mérite importun, qui éteigne celui des autres.

234. Obſerve that *y* and *en* are placed after the firſt and ſecond perſon ſingular of the imperative mood, when there is no negation: Examp. *portez-y* cela, carry that thither; *mangeons-en*, let us eat ſome, *&c.* and in this caſe, when there are other pronouns conjunctive, *y* and *en* are placed after the ſaid conjunctive pronouns; as *fiez-vous-y*, truſt to it; *donnez-lui en*, give him ſome: but with a negation, or in the third perſon ſingular and plural of the imperative mood, they follow the general rule; that is, the pronoun ſupplying is placed immediately before the verb, and after the other pronouns conjunctive, if there are any: Examp. *n'y portez pas* cela, do not carry that thither; *ne lui en donnez pas*, do not give him any; qu'*il y porte* cela, let him carry that thither; qu'*ils en mangent*, let them eat ſome, *&c.*

PRACTICE.

Have you a ſhilling, or even a guinea in your pocket; that won't do: the virtue lies in the number. Get but a conſiderable heap of ſuch pieces of coin, that may riſe to a pyramid; and I'll anſwer for the reſt. What tho' you have neither birth, wit, talents, nor experience? no matter: let but your pyramid remain entire, and I'll place you ſo high, that you ſhall ſtand cover'd in the preſence of your maſter, if you have one: nay, he himſelf ſhall be great indeed, if with

Vous avez une piéce d'argent, ou même une piéce d'or; ce n'eſt pas aſſez; c'eſt le nombre qui opére: *faites-en* ſi vous pouvez un amas conſidérable & qui s'éléve en pyramide, & je me charge du reſte. Vous n'avez ni naiſſance, ni eſprit, ni talens, ni expérience, n'importe: ne diminuez rien de votre monceau, & je vous placerai ſi haut que vous vous couvrirez devant votre maître, ſi vous en avez: il ſera même fort éminent ſi avec votre métal qui

with your daily increaſing wealth, I do not go further, and ſee him ſtanding uncover'd before you.

Why ſo dilatory? what are you trifling about? ſet a due value upon time, and make a ſpeedy uſe of it: prize the preſent day; nay, the preſent hour: for the loſs of either is irretrievable.

qui de jour à autre ſe multiplie, je ne fais enſorte qu'il ſe découvre devant vous.

Que tardez-vous? à quoi vous amuſez-vous? priſez le tems ce qu'il vaut ſervez-*vous en* promtement: eſtimez ce jour-ci, même cette heure; car la perte en eſt irréparable.

235. Obſerve that when two imperatives, in the firſt or ſecond perſon, follow one another, and are join'd by the conjunctions & or *ou*, any pronoun conjunctive may be placed before the laſt, though there ſhould be no negation; as *voyez-la & lui parlez*, ſee her, and ſpeak to her; *allez-y & y reſtez*, go and ſtay there; *prenez-en & en mangez*, take and eat ſome of them, &c. we may alſo ſay, *voyez-la & parlez-lui, allez-y & reſtez-y, prenez-en & mangez-en.*

236. When the verb is in the ſecond perſon of the imperative, *y* is never placed after *me*; for example, we do not ſay, *portez-m'y*, carry me thither; in that caſe give another turn to the expreſſion; as this, for example, *portez-moi là.*

REMARKS upon the Engliſh pronoun IT, in all its numbers and caſes.

237. *It* is tranſlated in French by the ſupplying pronoun (ſee N°. 174, 223, &c.) Examp. je *le* ferai, I'll do *it*; faites-*le*, do ſo; il *en* mange ſouvent, he often eats *of it*, or *of them*, or *ſome*; il *en* vient, he comes *from it*, or *from them*; je ne m'*y* fie pas, I do not truſt *to it*, or *to them*; ce *l'*eſt, 'tis *it*; ce *les* ſont, 'tis *they*, &c.

PRACTICE.

There is a point of perfection in art, as there is of goodneſs and maturity in nature: he who is ſenſible of it has a perfect taſte.

Silent and heart-breaking griefs are now quite out of faſhion. Tears, lamentations, and long narratives are the mode.

Il y a dans l'art un point de perfection comme de bonté & de maturité dans la nature: celui qui *le* ſent a le goût parfait.

Les douleurs muétes & ſtupides ſont hors d'uſage; on pleure, on récite, on répéte, on eſt ſi touché de la mort de

mode. The death of a huſband is now ſo affecting a circumſtance, that not a trifling incident belonging to it is forgotten.

There he diſplay'd his own character; which was eaſineſs and invention; elegance and perſuaſion; accuracy and ingenuity.

de ſon mari, qu'on n'*en* oublie pas la moindre circonſtance.

Il *y* montra ſon caractére, qui étoit la facilité, l'invention, l'élégance, l'inſinuation, la juſteſſe, & le tour ingénieux.

Except,

238. *Firſt*, when it is nominative governing, for then it muſt be tranſlated by the third perſon *il*, *ils*, *elle*, *elles* or *ce*; Examp. *il mord*, *it* bites; *elle boit*, *it* drinks; *ils ſeront* bons rotis, *they*'ll be good roaſted; *elles ſeront* trop cuites, *they*'ll be too much done; *c'eſt* le chien, *'tis* the dog; *ce ſont* des inſtrumens de muſique, *they* are inſtruments of muſic, *&c.*

PRACTICE.

Self-love ſtands upon a deal of obſequiouſneſs and reſpect. 'Tis extremely difficult to pleaſe.

Trees are pruned for two reaſons; the firſt, to prepare them for bearing better fruit; the ſecond, to make them look always handſomer than they would be without it.

Natural malice is infinitely more alert and active, when it can meet with a plauſible diſguiſe, and lay behind the curtain.

Nothing gives more vigour and eloquence to a diſcourſe, than the choice of words: they infuſe a kind of ſoul and ſpirit into the ſubject.

Time runs on, and I am borne away with the current againſt

L'amour propre veut beaucoup de ſoins & d'égards. *Il* eſt fort malaiſé à ſatisfaire.

On taille les arbres pour deux raiſons; la prémiére pour les diſpoſer à donner de plus beaux fruits; & la ſeconde pour les rendre en tout tems plus agréables à la vuë qu'*ils* ne ſeroient, s'ils n'étoient pas taillés.

La malignité naturéle eſt infiniment plus vive & plus agiſſante, lorſqu'elle a un prétexte honête pour ſe couvrir, & pour ſe déguiſer.

Rien ne donne plus de vigueur & d'élégance au diſcours que le choix des paroles: *elles* donnent aux choſes une eſpéce d'ame & de vie.

Le tems vole & m'emporte malgré moi; j'ai beau vouloir

againſt my will: in vain I try to ſtop myſelf, it will force me along.

me retenir, *c'*eſt lui qui m'entraine.

It is not the number of volumes, which is to perpetuate the author's memory.

Ce ne ſont pas les gros volumes qui donnent l'immortalité.

239. *Secondly*, when it is govern'd by a verb in the accuſative caſe, and that it is no ſupplying pronoun, it muſt be render'd in French by the third perſon *le*, *la*, or *les*: Examp. ſi vous me donnez à préſent votre montre, je vous *la renverrai* la ſemaine prochaine, & *les* horloges auſſi ſi vous me *les envoyez* aujourd'hui, if you give me your watch now, I'll ſend *it* you back again next week, and the clocks alſo if you ſend *them* me to-day; je *les ai pris* aux filets, I took *them* with nets, *&c.*

PRACTICE.

The ardour of friendſhip warms the heart without preying upon it; and ſets it in motion without diſturbing it.

Le feu de l'amitié échaufe le coeur ſans *le conſumer*, & *le remuë* ſans *le troubler*.

This partridge has a flavour grateful to the ſmell before one taſtes it.

Cette perdrix a un fumet qu'on prend plaiſir à ſentir avant qu'on *la mange*.

A great beauty dazzles our ſenſes, and captivates 'em,

Une grande beauté éblouit nos ſens, *les ſuſprend*, *les ſéduit*.

240. *Thirdly*, when it is govern'd by a prepoſition, it is very ſeldom expreſs'd in French; Examp. get *upon it*, montez *deſſus*; you ſee thoſe trees? place yourſelf *over-againſt them*, vous voyez bien ces arbres? métez vous *vis à vis*, &c. In this caſe, the prepoſitions, as you ſee, become adverbs; but obſerve that the prepoſition *ſans* is never uſed as ſuch, and the prepoſition *avec* very ſeldom, if ever; therefore in theſe or ſuch like expreſſions, *I cannot do* without it, *he came* with it, *&c.* give another turn to the ſentence; as this for example, *je ne puis m'en paſſer*, *il l'a aporté*.

PRACTICE.

There is a medium to be obſerved in company between a certain indolence of converſation, or an abſence of thought, which every now and then throws us wide of the

Il y a un parti à prendre dans les entretiens entre une certaine pareſſe, ou quelquefois un eſprit abſtrait, qui nous jettant loin du ſujet de la converſation, nous fait faire, ou

the topic of diſcourſe, and makes us aſk ſilly queſtions, or give abſurd anſwers; and on the other hand giving a troubleſome attention to every word that drops from another, either to carp at, play *with*, or find a myſtery in *it* unobſerved by every one elſe; or laſtly, to look for ſome doubt or ambiguity in its meaning, for the ſake only of an opportunity of giving our own in the room of it.

ou de mauvaiſes demandes ou de ſottes réponſes; & une attention importune qu'on a au moindre mot qui échape, pour le relever, badiner *autour*, y trouver un myſtére que les autres n'y voient pas, y chercher de la fineſſe & de la ſubtilité, ſeulement pour avoir ocaſion d'y placer la ſiéne.

The wiſe man cures himſelf of ambition with ambition. He puſhes on towards ſomething ſo great, that he cannot ſtop at riches, honours, ſucceſs and favour: he ſees nothing in ſuch ſmall advantages either good or ſolid enough to poſſeſs his heart, and deſerve all his care and wiſhes. He has rather need of reſolution to avoid too great a contempt of 'em. The only temptation he is liable to is that kind of glory juſtly ariſing from pure and ſimple virtue. But this, mankind ſeldom acknowledge, and therefore *he makes himſelf eaſy without it.*

Le ſage ſe guérit de l'ambition par l'ambition même; il tend à de ſi grandes choſes, qu'il ne peut ſe borner à ce qu'on apéle des tréſors, des poſtes, la fortune & la faveur; il ne voit rien dans de ſi foibles avantages qui ſoit aſſez bon & aſſez ſolide pour remplir ſon cœur, & pour mériter ſes ſoins & ſes déſirs; il a même beſoin d'éforts pour ne les pas trop dédaigner; le ſeul bien capable de le tenter eſt cette ſorte de gloire qui devroit naître de la vertu toute pure & toute ſimple, mais les hommes ne l'acordent guéres, & *il s'en paſſe.*

241. It may be obſerv'd that *it* or *them*, after the prepoſitions *après* and *avec*, are ſometimes tranſlated by *lui*, *eux*, *elle*, or *elles*; Examp. lorſque cette riviére ſe déborde, elle entraine tout *après elle*, when that river overflows, it carries every thing away with it; cette maiſon en tombant a entrainé l'autre *avec elle*, that houſe falling, drew the other *after it*, &c. but as theſe ſentences are as good without *avec elle* and *après elle*, as with; and that it often happens we cannot make uſe of theſe expreſſions, it is beſt to avoid them, either by omitting them abſolutely, as in the two foregoing examples, where lorſque

cette

cette riviére ſe déborde elle entraine tout, cette maiſon en tombant a entrainé *l'autre*, is as good French without *après elle* and *avec elle* as with, or by changing the prepoſition to an adverb, as by *Exception third*; Examp. it fell *after them*, il tomba *après*, &c. or by giving another turn to the expreſſion, as by the ſame exception; Examp. endeavour to make ſhift *with it*, *faites en ſorte que cela vous ſerve.*

242. *Fourthly*, ſpeaking of irrational creatures, when it is govern'd by a verb, in the dative caſe, it is tranſlated by the pronoun perſonal *lui* or *leur*; Examp. *donnez-lui* cet os, give *it* that bone; je *leur enverrai* de la graine, I'll ſend *them* ſome ſeed, *&c.*

243. *Fifthly*, ſpeaking of inanimate things, when it is govern'd by a verb, in the dative caſe, it is tranſlated, ſometimes by the pronoun perſonal *lui* or *leur*, and ſometimes by the ſupplying pronoun *y*; this can only be learn'd by uſe: for ſpeaking of a ſword, I muſt ſay, je *lui dois* la vie, it ſaved my life; and of plants, *donnez-leur* de l'eau, give them ſome water; and yet I can't ſay, ſpeaking of the ſame ſword, *metéz-lui* une nouvelle garde, put a new hilt *to it*; *pendez-lui* cette ceriſe, hang that cherry to it; but I muſt ſay, *métez-y* une nouvéle garde, *pendez-y* cette ceriſe.

PRACTICE.

All metals will diſſolve according to the application of more or leſs fire, and the mixture of certain minerals ſuch as borax and antimony.

Tous les métaux ſont fuſibles ſelon qu'on y aplique plus ou moins de feu & quelques drogues, comme le borax & l'antimoine.

244. Take particular notice, that the French often attribute to objects which are not perſonal, what ought to be attributed only to objects perſonal; and in that caſe the pronoun *it*, in all its numbers and caſes, is tranſlated by the pronoun perſonal *il* or *elle*, alſo in all its numbers and caſes; Examp. *l'amour propre* nous aveugle, c'eſt *lui* qui eſt la cauſe de nos plus grands maux, ſelf-love blinds us, 'tis the cauſe of all our misfortunes, *&c.*

PRACTICE.

Flattery has a ſoothingneſs in its ſound: it is difficult not to liſten *to it*.

La flaterie a la voix douce, il eſt dificile de *lui* refuſer l'oreille.

The people of Gadara honour'd poverty with a particular kind of worſhip; looking upon

Les habitans de Gadara honoroient *la pauvreté* d'un culte particulier, parcequ'ils *la* re-

upon *it* as the parent of induſtry and of all the arts. Ariſtophanes and Theocritus alſo beſtow on it the very ſame encomiums.

regardoient comme la mére de l'induſtrie & de tous les arts. Ariſtophane & Théocrite lui donnent auſſi les mêmes titres.

245. Obſerve that *il* is placed before neuter verbs, (which then become impersonal,) though follow'd by another nominative, when this laſt is uſed in a numeral or indefinite ſenſe; Examp. abundance of them are come from Holland, *il en eſt arrivé une grande quantité* de Hollande; they ſay, an expreſs is arrived from Spain, on dit qu'*il eſt arrivé un courier* d'Eſpagne; many things are wanting, *il manque pluſieurs choſes*, &c.

SECT. II.

Of PRONOUNS POSSESSIVE.

246. *PRonouns poſſeſſive* are derived from pronouns perſonal, and are twelve; ſix of which are *conjunctive*, and ſix *relative*; ſome of them relate to one perſon only, and ſome to more.

The *pronouns conjunctive* are declined with the article indefinite, and the *pronouns relative* with the article definite.

The *conjunctive poſſeſſive pronouns*, derived from the ſingular of pronouns perſonal, which relate to one perſon only, are theſe; *mon, ton, ſon.*

Their firſt perſon is thus declined:

	Singular. M. F.	*Plural. Common.*
Nom. and Accu.	*mon, ma*, my.	*mes*, my.
Gen. and Abla.	*de mon, de ma*, of, from, by, or with my.	*de mes*, of, from, by, or with my.
Dat.	*à mon, à ma*, to, or for my.	*à mes*, to, or for my.

And ſo are declined their ſecond perſon *ton, ta, tes*, thy; and their third *ſon, ſa, ſes*, his, her, or its.

The

The *conjunctive poſſeſſive pronouns*, derived from the plural of pronouns perſonal, which relate to more than one perſon, are theſe; *notre, votre, leur.*

Their firſt perſon is thus declined:

	Singular. Common.	*Plural. Common.*
Nom. and Accu.	*notre*, our.	*nos*, our.
Gen. and Abla.	*de notre*, of, from, by, or with our.	*de nos*, of, from, by, or with our.
Dative,	*à notre*, to, or for our.	*à nos*, to, or for our.

And ſo is declined their ſecond perſon *votre, vos*, your.

Third perſon.

	Singular. Common.	*Plural. Common.*
Nom. and Accu.	*leur*, their.	*leurs*, their.
Gen. and Abla.	*de leur*, of, from, by, or with their.	*de leurs*, of, from, by, or with their.
Dative,	*à leur*, to, or for their.	*à leurs*, to, or for their.

The *relative poſſeſſive pronouns*, derived from the ſingular of pronouns perſonal, which relate to one perſon only, are theſe three; *le mien, le tien, le ſien.*

Their firſt perſon is thus declined:

	Singular. M. F.	*Plural. M. F.*
Nom. and Accu.	*le mien, la miéne*, mine.	*les miens, les miénes*, mine.
Gen. and Abla.	*du mien, de la miéne*, of, from, by, or with mine.	*des miens, des miénes*, of, from, by, or with mine.
Dat.	*au mien, à la miéne*, to, or for mine.	*aux miens, aux miénes*, to, or for mine.

And ſo are declined their ſecond perſon *le tien, la tiéne, les tiens, les tiénes*, thine; and their third *le ſien, la ſiéne, les ſiens, les ſiénes*, his, hers, or its.

The *relative poſſeſſive pronouns*, derived from the plural number of pronouns perſonal, which relate to more than one perſon, are theſe; *le nôtre*, *le vôtre*, *le leur*.

Their firſt perſon is thus declined:

	Singular. M. F.	*Plural. Common.*
Nom. and Accu.	*le nôtre*, *la nôtre*, ours.	*les nôtres*, ours.
Gen. and Abla.	*du nôtre*, *de la nôtre*, of, from, by, or with ours.	*des nôtres*, of, from, by, or with ours.
Dat.	*au nôtre*, *à la nôtre*, to, or for ours.	*aux nôtres*, to, or for ours.

And ſo are declined their ſecond perſon *le vôtre*, *la vôtre*, *les vôtres*, yours; and their third, *le leur*, *la leur*, *les leurs*, theirs.

247. The *conjunctive poſſeſſive pronouns* always precede their ſubſtantive; Examp. c'eſt *ma tabatiére*, 'tis my ſnuff-box; ce ſont *nos amis*, they are our friends, *&c.*

PRACTICE.

A man never parts with his avarice or ambition. Even while his breath is failing him, and his hour approaching, his countenance ghaſtly, and his limbs emaciated; we hear him cry out: oh my fortune, my eſtate!

L'on ne ſe rend point ſur le déſir de poſſéder & de s'agrandir; la bile gagne, & la mort aproche, qu'avec un viſage flétri & des jambes déja foibles, l'on dit, *ma fortune*, *mon établiſſement!*

Prudence keeps the other virtues within their ſphere, prevents their degrading themſelves and exceeding their proper boundaries.

La prudence retient les vertus dans *leur ordre*, les empêche de s'émanciper, & de ſortir hors de *leurs limites*.

248. Obſerve that before a ſubſtantive of the feminine gender, beginning with a vowel or an *h mute*, we make uſe of the maſculine *mon*, *ton*, or *ſon*, inſtead of the feminine *ma*, *ta*, or *ſa*, to avoid the *hiatus*; as for example, we ſay, *mon ame*, my ſoul; *ton épée*, thy ſword, *&c.* though *ame* and *épée* are of the feminine gender.

PRACTICE.

This or that cauſe was tried, and decided in a manner quite contrary to my judgment; I was of a contrary opinion.	On a jugé ce procès, & il a paſſé contre *mon opinion*; j'étois d'un avis contraire.
There is a manner of filling well a French-horn, ſo as to ſave one's breath.	Il y a de l'art à bien emboucher un cor pour ménager *ſon haleine*.

249. This Engliſh expreſſion, *for*, *my*, *thy*, *his*, *her*, *our*, *your*, or *their ſake*, is thus render'd in French, with the diſjunctive perſonal pronoun, inſtead of the poſſeſſive conjunctive, *pour l'amour de moi*, *de toi*, *de lui*, *d'elle*, *de nous*, *de vous*, *d'eux*, or *d'elles*.

PRACTICE.

He who fanſies himſelf in love with his miſtreſs, *for her own ſake*, is greatly miſtaken.	Si l'on croit aimer ſa maîtreſſe *pour l'amour d'elle*, on eſt bien trompé.

250. When, in a ſentence, a noun or a pronoun perſonal determines the poſſeſſion or appurtenance, the pronoun poſſeſſive conjunctive is omitted as uſeleſs; as in theſe examples, *j'ai mal aux dents*, *à l'eſtomac*, *à la tête*, *aux yeux*, *aux reins*, &c. I have a pain in my teeth, in my ſtomach, in my head, in mine eyes, in my back, &c. *il lui a paſſé l'épée au travers du corps*, he run him through the body, &c. in the firſt of which the pronoun *je*, I, ſufficiently determines that I, who ſpeak, and not another, am the perſon whoſe teeth, or eyes ake, or whoſe ſtomach, head or back akes; and in the ſecond the pronoun *lui*, of him, that the ſword was run through the body of him ſpoken of, and not of another: or in theſe, *nous nous lavons les piés*, *les mains*, *le viſage*, &c. we are waſhing our feet, our hands, our face, &c. *nous nous ſommes coupé les ongles*, *les cheveux*, &c. we have cut our nails, our hair, &c. where the ſecond *nous*, which ſignifies of ourſelves, ſufficiently determines what perſons are meant. Let the Engliſh learner take particular notice of this rule, wherein they often fail; for they commonly ſay, as in Engliſh, *j'ai mal à mes dents*, *à mon eſtomac*, *à ma tête*, *à mes yeux*, *à mes reins*, &c. *nous lavons nos piés*, *nos mains*, *notre viſage*, &c. *nous avons coupé nos ongles*, *nos cheveux*, &c. which is wrong. However, when a pain or diſtemper continues for ſome time upon us, we may ſay, with the conjunctive poſſeſſive pronoun, ſpeaking to a perſon acquainted

quainted with it; *ma jambe* ne guérit point, my leg does not mend; *ma migraine m'*a tourmenté aujourd'hui plus qu'à l'ordinaire, my megrim has tortured me this day more than uſually; *mon bras me* fait toujours mal, my arm pains me ſtill, *&c.*

PRACTICE.

The cuſtom of waſhing the hands is very antient: it was much more practiſed formerly than at preſent.

La coutume de *ſe laver les mains* eſt très anciéne; elle étoit même beaucoup plus comune autrefois qu'elle ne l'eſt aujourd'hui.

God created man to walk upright, that he might contemplate the heavens. Other animals move with their heads downwards, bent towards the earth they are made for.

Dieu a fait marcher *l'homme la tête* levée, afin qu'il contemplât le ciel. *Les autres animaux* marchent *la tête* baiſſée parcequ'ils ne ſont nés que pour la terre.

When upon reading you find your mind exalted and warm'd with noble and generous ſentiments, ſeek no other teſt of the merits of the work: 'tis a perfect one; and the production of a maſterly genius.

Quand une lecture *vous* éléve *l'eſprit*, & qu'elle vous inſpire des ſentimens nobles & généreux, ne cherchez pas une autre régle pour juger de l'ouvrage, il eſt bon, & fait de main de maître.

My diſtemper allows me no reſpite.

Mon mal ne *me* donne point de relâche.

251. The poſſeſſive conjunctive pronoun is uſed in certain particular expreſſions, although the pronoun perſonal determines the poſſeſſion or appurtenance; Examp. *il perd tout ſon ſang*, he loſes all his blood; *il ſe tient bien ſur ſes jambes*, he ſtands firm on his legs; *il ſe trouva ſur ſes piés*, he found himſelf upon his feet, *&c.*

252. For a greater affirmation of a fact, inſtead of *je l'ai vu*, I ſaw it; *il l'a entendu*, he has heard it; *nous l'avons touché*, we have felt it; we ſay, *je l'ai vu de mes propres yeux*, I ſaw it with my own eyes; *il l'a entendu de ſes propres oreilles*, he heard it with his own ears; *nous l'avons touché de nos propres mains*, we felt it with our own hands.

253. The poſſeſſive conjunctive pronoun is always repeated before a ſubſtantive, and after a conjunction; as, je parle *de mes fréres & de mes ſœurs*, I ſpeak of my brothers and ſiſters;

*j'*en donnerai avis *à mon pére, & à ma mére*, I'll adviſe my father and mother of it, *&c.* and not as in Engliſh, je parle *de mes fréres & ſœurs, j'*en donnerai avis *à mon pére & mére.*

PRACTICE.

The advantage which the great have over the reſt of mankind, is prodigious in one reſpect. I matter not the elegance of their table; their coſtly furniture; their dogs; their horſes; their monkeys, dwarfs, buffoons, and flatterers: but what I envy them, is the happineſs of having about them perſons not inferior in integrity or ability; nay, ſometimes in both, ſuperior to themſelves.

L'avantage des grands ſur les autres hommes eſt immenſe par un endroit. Je leur céde *leur bonne chére, leurs riches ameublemens, leurs chiens, leurs chevaux, leurs ſinges, leurs nains, leurs fous, & leurs flateurs:* mais je leur envie le bonheur d'avoir à leur ſervice des gens qui les égalent par le cœur & par l'eſprit, & qui les paſſent quelquefois.

REMARKS upon the pronoun *its.*

254. *Its* is commonly render'd in French by *ſon, ſa,* or *ſes*; as, ce cheval a rompu *ſa* bride, that horſe has broke *its* bridle; une riviére qui ſort *de ſon* lit, a river which overflows *its* banks; cette maiſon a *ſes* beautés & *ſes* comodités, that houſe has *its* beauties and conveniencies, *&c.*

PRACTICE.

Self-love is generally very clear-ſighted for *its* own intereſt.

An harangue properly applies itſelf to the heart; its end is to perſuade and move; *its* beauty conſiſts in being lively, nervous and pathetic. A diſcourſe makes immediate application to the underſtanding; its purpoſe is to explain or inſtruct; *its* beauty conſiſts in perſpicuity, accuracy, and elegance. Oration labours to prepoſſeſs the imagination; its deſign runs commonly on panegyric.

L'amour propre eſt d'ordinaire très éclairé ſur *ſes* intérêts.

La harangue en veut proprement au cœur; elle a pour but de perſuader & d'émouvoir; *ſa* beauté conſiſte à être vive, forte & touchante. Le diſcours s'adreſſe directement à l'eſprit; il ſe propoſe d'expliquer & d'inſtruire; *ſa* beauté eſt d'être clair, juſte, & élégant. L'oraiſon travaille à prévenir l'imagination; *ſon* plan roule ordinairement ſur la louange, ou ſur la critique;

ſa

negyric or invective; *its* beauty conſiſts in being noble, delicate, and ſtriking.

ſa beauté conſiſte à être noble, délicate, & brillante.

255. But ſpeaking of things in particular, when *his*, *its*, or *their*, relates to a ſubſtantive, belonging to a ſentence, preceding that in which they are uſed, they are commonly render'd in French by the ſupplying pronoun *en*; Examp. that *herb* is good, I know *its* qualities, cette *herbe* eſt bonne, j'*en* conois les qualités; thoſe *herbs* are good, I know *their* qualities, ces *herbes* ſont bonnes, j'*en* conois les qualités, *&c.*

PRACTICE.

The qualities of a man form his character, talents are his ornament. The former make us good or bad men; and have a ſtrong influence on our moral habits: the latter render us either uſeful or agreeable, and tend greatly to fix the opinion people have of one another.

Les qualités forment le caractére *de la perſone*, les talens *en* ſont l'ornement. Les prémiéres rendent bon ou mauvais, & influent fortement ſur l'habitude des mœurs; les ſeconds rendent utile ou amuſant, & ont grand part au cas qu'on fait des gens.

A glimmering is the approach of *light*, ſplendor is *its* perfection. Theſe are the degrees of light in general.

La lueur eſt un commencement de *clarté*, & la ſplendeur *en* eſt la perfection: ce ſont les diférens dégrés de l'éfet de la lumiére.

They who watch the conduct of *others* to remark *their* faults, do it generally to have the pleaſure of cenſuring, rather than learning how to amend themſelves.

Ceux qui obſervent la conduite *des autres*, pour *en* remarquer les fautes, le font ordinairement plutôt pour avoir le plaiſir de cenſurer, que pour aprendre à rectifier leur propre conduite.

256. The *poſſeſſive relative disjunctive pronoun* is ſo call'd, becauſe it is never join'd to its ſubſtantive, which it always ſuppoſes already mention'd, and relates to it; Examp. c'eſt *ſon livre* & non pas *le vôtre*, 'tis his book and not yours; je parle *de mon frére* & non pas *du vôtre*, I ſpeak of my brother, and not of yours; eſt-ce *la ſiéne?* is it hers? ce ſont *les nôtres*, they are ours; ſont-ce *les leurs?* are theſe theirs? *&c.*

PRAC-

PRACTICE.

Theocritus has a great deal of trifling knowledge; his thoughts are always ſingular; what he wants in depth, he makes up with method: memory is all his talent; he puts on an air of abſence and neglect, and ſeems always laughing within himſelf at thoſe, whom he fanſies his inferiors in point of merit. I happen'd once to read to him a work of my own: he gave me the hearing, and when I had gone through it, entertain'd me with a piece of his own performance: but what, you'll ſay, did Theocritus think of my performance? I have told you that already: he entertain'd me with his own.

Théocrine ſait des choſes aſſez inutiles, il a des ſentimens toujours ſinguliers; il eſt moins profond que métodique, il n'exerce que ſa mémoire; il eſt abſtrait, dédaigneux, & il ſemble toujours rire en lui-même de ceux qu'il croit ne le valoir pas: le hazard fait que je lui lis *mon ouvrage*; il l'écoute; eſt-il lu, il me parle *du ſien*; & *du vôtre* me direz-vous, qu'en penſe-t-il? je vous l'ai déja dit, il me parle *du ſien*.

We ſhould act differently in this life, according to theſe different principles; either that we are to remain here for ever: or that we are certain of remaining here but a ſhort time, and uncertain even of an hour's continuance. The laſt is what I take to be the truth of the caſe.

Il faut vivre autrement dans le monde ſelon ces diverſes ſupoſitions: ſi l'on pouvoit y être toujours: s'il eſt ſur qu'on n'y ſera pas longtems, & incertain ſi l'on y ſera une heure. Cette derniére *ſupoſition* eſt *la nôtre*.

257. Obſerve that when the verb *être*, ſignifying *to belong*, is not govern'd by the pronoun ſubſtantive *ce*, the Engliſh poſſeſſive relative disjunctive pronoun *mine*, *ours*, *thine*, *yours*, *his*, *hers*, or *theirs*, is tranſlated by the French perſonal disjunctive pronoun; Examp. *ce livre eſt à moi*, that book is mine, or belongs to me; *cette tabatiére eſt à vous*, that ſnuff-box is yours, or belongs to you; *ces maiſons ſont à nous*, *à toi*, *à lui*, *à eux*, *à elle*, or *à elles*, theſe houſes are ours, thine, his, theirs, or hers, *&c.*

PRAC-

PRACTICE.

Even a little child will ſay, *this dog is mine:* that is my place where the ſun ſhines. Obſerve here the beginning and an emblem of uſurpation throughout the world. See 204.

Ce chien eſt à moi, diſoit ce pauvre enfant; c'eſt là ma place au ſoleil: voila le comencement & l'image de toutes les uſurpations. Voyez 204.

258. The *relative poſſeſſive pronouns* are uſed ſubſtantively in the maſculine gender, ſingular number, in theſe or ſuch like caſes; il faut rendre à chacun *le ſien*, we muſt give every one his due; à chacun *le ſien* n'eſt pas trop, to every one his own is in nothing too much; *le mien* & *le tien* ſont la ſource de toutes les diviſions, theſe words mine and thine are jointly the ſource of all diviſions, *&c.*

PRACTICE.

Theſe two monoſyllables mine and thine expreſs the cauſe of every war and every conteſt.

C'eſt *le mien* & *le tien* qui ſont cauſe de toutes les guerres & de tous les procès.

Nothing alters the appearance of certain courtiers, like the ſovereign's preſence. Hardly do I know them by their faces. Their looks are changed, and their very features ſunk: the haughty indeed and the proud are the moſt dejected, as having the moſt to loſe: 'tis the truly courteous and modeſt man who keeps his countenance beſt, as having nothing to reform in himſelf.

Il n'y a rien qui enlaidiſſe certains courtiſans comme la préſence du prince; à peine les puis-je reconoître à leur viſage, leurs traits ſont alterés, & leur contenance eſt avilie: les gens fiers & ſuperbes ſont les plus défaits; car ils perdent plus *du leur:* celui qui eſt honête & modeſte s'y ſoutient mieux, il n'a rien à reformer.

259. They are alſo uſed ſubſtantively in the maſculine gender, plural number, when they ſignify a collection of objects; Examp. *vous & les vôtres*, you and yours; *lui & les ſiens*, he and his; *nous & les nôtres*, we and ours, *&c.*

PRACTICE.

There is hardly any man ſo perfect in himſelf or ſo abſolutely

Il n'y a guères d'homme ſi accompli & ſi néceſſaire aux

lutely neceſſary to his friends, that has not ſome peculiarity or other to qualify the loſs of him.

aux ſiens, qui m'ait de quoi ſe faire moins regréter.

SECT. III.

Of PRONOUNS DEMONSTRATIVE.

260. THEY are either *ſubſtantive*, *incompleat*, or *adjective*, and are declined with the article indefinite.

Ce, *he*, *ſhe*, *it*, or *they*, is always *ſubſtantive*; and is already mention'd among the pronouns perſonal, it is only uſed in the nominative, having no other caſe. From this pronoun *ce*, all the other demonſtrative pronouns are form'd.

261. *Firſt*, The *incompleat ce*, ſo called, becauſe it always precedes the relative *qui* or *que*, without which, in this caſe, it has not its compleat ſenſe; it muſt always be follow'd by a verb, and is thus declined:

Common.

Nom. and Accu.	*ce*,	what, in the ſenſe of that which, or of the thing or things which.
Gen. and Abla.	*de ce*,	*qui* or *que*, of, from, by, or with what, in the ſame ſenſe.
Dative,	*à ce*,	to, or for what, alſo in the ſame ſenſe.

262. Obſerve that when *which* in Engliſh is the nominative caſe governing, it is render'd in French by *ce qui*; but when it is in any other caſe, it muſt be render'd by *ce que*; Examp. *ce qui eſt ici*, what, or that *which*, or the thing *which is*, or things *which are*, here; il le compare à *ce qui m'eſt arrivé*, he compares it to what, or to that *which*, or to the thing *which has*, or things *which have* happen'd to me; *ce que* vous voudrez, what, or that *which*, or the thing or things *which*, you pleaſe; il parle de *ce que* vous ſavez, he ſpeaks of what, or of that *which*, or of the thing or things *which*, you know, &c. Hence it appears that *ce* is often in one caſe, and *qui* or *que* in another.

PRAC-

PRACTICE.

What is falſe and affected is ever inſipid and tireſome.

A great and good ſoul abhors whatever is mean and daſtardly. A virtuous man deteſts whatever is criminal and unjuſt.

Many diſturb themſelves without reaſon about what does not belong to them, meddle with what does not relate to them, and neglect their neareſt concerns.

Haughtineſs and diſdain in converſation often draw upon us the very reverſe of our wiſhes, if we wiſh for eſteem.

It is the part of a man of probity to do with pleaſure every thing, that is his duty.

He who buys a publick poſt puts himſelf under a kind of neceſſity to ſell by retail, what he has purchaſed by wholeſale.

Ce qui eſt faux & afecté eſt toujours fade & ennuyeux.

Une ame bien placée abhorre tout *ce qui eſt* baſſeſſe & lâcheté. Une perſone vertueuſe déteſte tout *ce qui eſt* crime & injuſtice.

Beaucoup de gens s'inquiétent mal-à-propos *de ce qui* ne les *regarde* pas ; ſe mêlent *de ce qui* ne les *concerne* pas ; & négligent *ce qui* les *touche* de près.

Le dédain & le rengorgement dans la converſation atirent préciſément le contraire *de ce que* l'on cherche, ſi c'eſt à ſe faire eſtimer.

Il eſt d'un honête homme de ſe porter avec afection *à* tout *ce qui regarde* ſon devoir.

Celui qui achéte des charges publiques ſe met dans une néceſſité de vendre en détail *ce qu'*il a aquis en gros.

263. When the firſt of two ſentences depending on one another, wherein the verb is preceded by *ce qui* or *ce que*, is nominative to the verb *être* follow'd by *que* or *de* in the ſecond, this laſt verb muſt be preceded by *ce* without *qui* or *que* ; thus, *ce qui m'étone, c'eſt qu'*il paſſoit pour honête homme, what I wonder at, is that he paſſed for an honeſt man ; *ce qu'il aime, c'eſt d'*être ſoumis à la volonté de Dieu, what he loves, is to be reſign'd to the will of God, *&c.*

PRACTICE.

What gives things a ſweet taſte, is a certain mixture of ſmooth and globular atoms, which touching lightly the organs of ſenſation, ſtrikes without piercing them. We

*Ce qui rend les choſes douces, c'eſt qu'*elles ſont compoſées d'atomes ronds & polis qui touchent légérement nos ſens, & les frapent ſans les bleſſer. On

We do not live long enough to benefit by our own miſtakes: our whole life is ſpent in freſh errors; and the moſt we can get by miſtaking is to die corrected.

On ne vit point aſſez pour profiter de ſes fautes: on en comet pendant tout le cours de ſa vie; & tout *ce que l'on peut faire à force de faillir, c'eſt de* mourir corrigé.

264. *Ce* is alſo repeated in this laſt caſe, when the verb *être* is follow'd by a ſubſtantive; as, *ce que je demande, c'eſt mon bien*, what I demand is my property, *ce que vous aimez le plus, c'eſt ſon argent*, what you love beſt, is her money, &c.

PRACTICE.

A coquet does not want to be beloved. All ſhe aims at is to appear lovely, and to paſs for a beauty. Her predominant foibles are, vanity and levity.

Une femme coquette ne ſe ſoucie pas d'être aimée: il lui ſufit d'être trouvée aimable, & de paſſer pour belle. *Ce qui domine en elle, c'eſt la vanité & la légéreté.*

265. *What ſuch a thing is*, muſt be render'd in French by *ce que c'eſt que telle choſe*; Examp. *ce que c'eſt que le ſublime*, *what the ſublime is*, &c. *what is ſuch a thing?* by *qu'eſt-ce que telle choſe?* and *what it is*, by *ce que c'eſt*; as, tell me *what it is*, dites-moi *ce que c'eſt*, &c. they alſo vulgarly ſay, *qu'eſt ce que c'eſt?* what is it? for *qu'eſt ce*, or *qu'eſt cette choſe*, &c.

PRACTICE.

What is the ſublime? it does not ſeem to have been ever defined as yet. Is it a figure of rhetoric? Does it depend upon any particular figures, or on a combination of ſeveral? Is every kind of writing ſuſceptible of the ſublime, or is it confined to ſubjects of dignity? can any thing beyond the beautiful ſimplicity of nature grace an eclogue, or aught beſides a perfect delicacy adorn an epiſtolary ſtyle or that of converſation? or rather where the natural or delicate combine to make a work compleat, is it not there that the ſublime exiſts? elſe *what is the ſublime?* where is it to be found?

Qu'eſt-ce que le ſublime? il ne paroit pas qu'on l'ait encore défini; eſt-ce une figure? nait-il des figures ou au moins de quelques figures? tout genre d'écrire reçoit-il le ſublime, ou s'il n'y a que les grands ſujets qui en ſoient capables? peut-il briller autre choſe dans l'eglogue qu'un beau naturel, & dans les létres familiéres comme dans les converſations qu'une grande délicateſſe? ou plutôt le naturel & le délicat ne ſont-ils pas le ſublime des ouvrages dont ils font la perfection? *queſt-ce que le ſublime?* où entre le ſublime?

266. When the firſt ſentence, of two depending on one another, begins with *ce*, follow'd by the verb *être*, *que* muſt precede the ſecond ſentence, in this manner; *c'eſt être heureux, que de n'avoir beſoin de rien*, he is happy who wants nothing; *c'eſt mal parler, que de trop parler*, he talks ill, who talks too much, *&c.*

PRACTICE.

To attain the art of leading a good life, is a glorious ſtudy indeed.	*C'eſt* une belle étude *que* celle de bien vivre.
There is ſometimes a dexterity in keeping our good qualities out of ſight.	*C'eſt* une adreſſe *que* de ſavoir quelquefois déguiſer les bonnes qualités que l'on a.

267. *Secondly*, The adjective *ce*, *cet*, *cette*, *ces*, which is always placed before its ſubſtantive, and for this reaſon call'd conjunctive, it is thus declined;

Singular maſculine.		*Singular feminine.*	
Nom. and Accu.	*ce*, or *cet*, this or that.	Nom. and Accuſ.	*cette*, this or that.
Gen. and Ablat.	*de ce*, or *de cet*, of, from, by, or with this or that.	Gen. and Ablat.	*de cette*, of, from, by, or with this or that.
Dat.	*à ce*, or *à cet*, to, or for this or that.	Dat.	*à cette*, to, or for this or that.

Plural common.

Nominative and Accuſative, *ces*, theſe or thoſe.
Genitive and Ablative, *de ces*, of, from, by, or with theſe, or thoſe.
Dative, *à ces*, to, or for theſe, or thoſe.

PRACTICE.

The grand art of pleaſing conſiſts in finding out a medium between the too much and the too little: moderation is what conſtitutes the perfection of human virtues.	Le grand art de plaire conſiſte à trouver le milieu entre le trop & le trop peu: *ce tempérament* fait la perfection des vertus humaines.
There are a ſort of proud men, who upon the advancement	Il y a des hommes ſuperbes que l'élévation de leurs

ment of a rival will become both humble and tractable; ſuch a mortifying circumſtance ſhall prevail on them even to be commonly civil. But time, which brings all things about, reſtores them again to their primitive temper.

rivaux humilie & aprivoiſe, ils en viénent par *cette diſgrace* juſqu'à rendre le ſalut: mais le tems qui adoucit toutes choſes les remet enfin dans leur naturel.

The fluidity of any matter is occaſion'd by the configuration of all its conſtituent parts. When a body is entirely compoſed of ſimilar and minute particles, with ſurfaces ſmooth and globular, the whole taken together is a fluid body.

C'eſt la configuration des parties dont un corps eſt compoſé, qui en fait la fluidité. Lorſque la ſurface *de ces particules* eſt ronde & unie, le corps qui nait de leur aſſemblage eſt fluide.

268. Obſerve that *ce* is put before words of the maſculine gender, beginning with a conſonant; and *cet* before words of the ſame gender, beginning with a vowel or an *h mute*.

PRACTICE.

That man is old and worn out, ſays a great man; I have had him in my ſervice ſo long that he is ſuperannuated; what can I do with him? thus ſome younger perſon robs him of all his hopes, and ſupplies the poſt, which is refuſed to the poor old man, only becauſe he has been too deſerving of it.

Il eſt vieux & uſé, dit un grand, il s'eſt crevé à me ſuivre, qu'en faire? un autre plus jeune enléve ſes eſpérances, & obtient le poſte qu'on ne refuſe *à ce malheureux* que parcequ'il l'a trop mérité.

Young folks generally want that ſpirit of diſcretion which gains upon the ſenſes and the heart; and has the advantage even over eloquence, or ſilence.

Les jeunes gens n'ont preſque jamais *cet eſprit* de ménagement qui conduit les ſens & le cœur; & qui régne ſur le diſcours & ſur le ſilence.

269. *Ci* or *là* are ſometimes put after a ſubſtantive preceded by the adjective *ce*, *cet*, *cette* or *ces*, in this manner; *cet homme-ci*, this man, or this man here; *cet homme-là*, that man, or that man there, *&c.*

PRAC-

PRACTICE.

You lament the loſs of your money, of your child, or your houſe: but make no account of the loſs of your modeſty, your prudence, or your temperance. Yet theſe are goods which really belong to you; and which you have a title to claim; the reſt are no goods of yours; nor indeed to be call'd goods at all.

The truly humble man conſiders himſelf only with regard to his own independant ſtock. He values the merit of others, as being what they have received from God; and comparing himſelf with them by this rule, becomes in his own opinion inferior to all mankind: for the ſpirit of humility conſiſts in the compariſon of our own defects with the virtues of others: whence it follows, that, however perfect a man may be, he ſtill may without offence to truth, believe himſelf the moſt imperfect.

Vous pleurez quand vous avez perdu votre argent, votre fils, votre maiſon: & quand vous avez perdu la modeſtie, la ſageſſe, la tempérance, vous ne pleurez pas. Cependant ce ſont *ces biens-ci* qui ſont à vous, & de votre reſſort; les autres ne ſont ni à vous, ni même des biens.

Le vrai humble ne ſe regarde que ſelon les choſes qu'il a de ſon fonds, & regarde les autres ſelon celles qu'ils ont de Dieu; & ſe comparant à eux ſur *ce pié-là*, il s'eſtime le pire de tous: car c'eſt-là le génie de l'humilité, de comparer ſes défauts aux vertus des autres: ce qui fait que quelque parfait que l'on ſoit, on peut ſans menſonge ſe croire le plus imparfait.

270. *Thirdly*, The incompleat *celui, ceux, celle, celles*, ſo call'd, becauſe it always precedes either the pronoun *qui*, in any of its caſes, or a genitive, which determines in what manner an object is to be conſider'd; Examp. *ceux qui l'ont fait en ſont loués*, thoſe who have done it, are praiſed for it; *celui qui mépriſe ſon prochain ne ſe conoît guére*, he who deſpiſes his neighbour, knows himſelf but little; *ceux que je vous enverrai ſe garderont long-tems*, thoſe which I ſhall ſend you, will keep a good while; *celle que j'envoie chez vous eſt la plus jeune*, ſhe which I ſend to your houſe is the youngeſt; *celles qui ont fait cette action ſeront punies*, thoſe who have done that action will be puniſh'd; *vous aimez le tabac d'Eſpagne, & moi celui d'Ecoſſe*, you love Spaniſh ſnuff, and I Scotch; *il parle du vin de Portugal, & moi de celui de France*, he ſpeaks of Portugal wine, and

and I of French wine; *ſi vous parlez de marrons, ceux de Lyon ſont les meilleurs*, if you ſpeak of cheſnuts, thoſe of Lyons are the beſt, &c. Obſerve that when *celui* is uſed in a general ſenſe, which ſometimes happens; as, *celui qui mépriſe ſon prochain ne ſe conoit guère*, it may be omitted, and we may ſay, *qui mépriſe ſon prochain ne ſe conoit guére*, &c.

271. It is thus declined.

Singular maſculine.

Nom. and Accu.	*celui*, he, him, this or that.
Gen. and Ablat.	*de celui*, of, from, by or with him, this or that.
Dat.	*à celui*, to, or for him, this or that.

Singular feminine.

Nom. and Accuſ.	*celle*, ſhe, her, this, or that.
Genit. and Ablat.	*de celle*, of, from, by or with her, this, or that.
Dat.	*à celle*, to, or for her, this, or that.

Plural maſculine.

Nom. and Accuſ.	*ceux*, they, them, theſe, or thoſe.
Gen. and Ablat.	*de ceux*, of, from, by or with them, theſe, or thoſe.
Dat.	*à ceux*, to, or for them, theſe, or thoſe.

Plural feminine.

Nom. and Accu.	*celles*, they, them, theſe, or thoſe.
Gen. and Ablat.	*de celles*, of, from, by or with them, theſe, or thoſe.
Dat.	*à celles*, to, or for them, theſe, or thoſe.

PRACTICE.

He who chaſtiſes in anger ſeems to gratify rather his own reſentment, than to correct.

Celui qui châtie dans la colére ne corrige pas, il ſe venge.

The ſtudied addreſs of thoſe who are more apt to talk much than to think juſtly, does not long continue to be agreeable.

L'agrément *de ceux qui* s'atachent plus à parler qu'à bien penſer, ne plait pas longtems.

There are two laws only, which ſerve to govern the chriſtian commonwealth, better than all the ſtate-laws in the world; the love of God, and the love of our neighbour.

Deux loix ſufiſent pour régler toute la république chrétiéne, & mieux que toutes les loix publiques; l'amour de Dieu, & *celui du prochain.*

The

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The qualities of the heart are the moſt eſſential: thoſe of the mind the moſt ornamental.

He who knows every thing, except himſelf, in reality knows nothing.

There is no road too long for one who travels with eaſy and gentle ſteps: and no advantage too remote for the man who can wait for it with patience.

Les qualités du cœur ſont les plus eſſentiéles: *celles de l'eſprit* ſont les plus brillantes.

Qui ne ſe conoit pas ſoi-même, ne ſait rien, quoiqu'il ſache tout.

Il n'y a point de chemin trop long *à qui* marche lentement & ſans ſe preſſer: il n'y a point d'avantage trop éloigné *à qui* s'y prépare par la patience.

272. *Fourthly*, The diſtributive *celui-ci*, *celui-là*, *ceux-ci*, *ceux-là*, *celle-ci*, *celle-là*, *celles-ci*, *celles-là*, the Engliſh of which is the ſame as that of *celui*, *celle*, with this difference only, that the particle *here*, which denotes an object nigher, and the particle *there*, which denotes an object farther off, are ſometimes expreſs'd, and always underſtood; it is alſo declined as the pronoun *celui*, *celle*.

PRACTICE.

Envy is its own tormentor, and turns its rage in the firſt place againſt its own vitals, before it attacks its neighbour. Torture is the conſequence of other crimes, but of this it is the fore-runner. For the envious man extracts miſery to himſelf from the felicity of others, and pines away at the ſight of his neighbour's proſperity.

L'envie eſt à elle-même ſon bourreau qui tourne ſa fureur contre ſes propres entrailles, avant que de la tourner contre ſon prochain. La peine ſuit les autres vices, mais elle devance *cellui-ci*. Car l'envieux fait ſon malheur du bonheur d'autrui, & emmaigrit de la proſpérité de ſon voiſin.

Life ſhould not be meaſured by its duration, but by the uſe we make of it. Him then let us commend and deem happy, who has well employ'd the time allotted him.

On ne doit pas eſtimer la vie par le tems, mais par le ſeul uſage qu'on en fait. Louöns donc & eſtimons *celui-là* heureux, qui a bien employé tout ce qu'il en a jamais eu.

He that would arrive at contentment ſhould take the road of innocence: they who deviate

Qui veut trouver le contentement doit chercher l'innocence; ceux qui s'éloignent

viate from the one, never attain to the poſſeſſion of the other.

Speech is a talent; words are an art. To the former we give a turn and propriety: the latter we chuſe and place in order.

nent *de celle-ci*, ne poſſédent jamais l'autre.

On a le don de la parole, & la ſcience des mots. On donne du tour & de la juſteſſe *à celle-là*. On choiſit & l'on range *ceux-ci*.

273. *Fifthly*, The ſubſtantive *ceci*, *cela*, which is only ſaid of things; it is thus declined;

Singular common.		*Singular common.*	
Nom. and Accu.	*ceci*, this.	Nom. and Accu.	*cela*, that.
Gen. and Abla.	*de ceci*, of, from, by, or with this.	Gen. and Abla.	*de cela*, of, from, by, or with that.
Dative, *à ceci*, to, or for this.		Dative, *à cela*, to, or for that.	

274. *Ceci*, this, and *cela*, that, are uſed when they ſignify this or that thing, in this manner; Examp. *ceci* me ſervira, this will ſerve me, *viz.* when it ſignifies, this thing will ſerve me; *cela* me fait peur, that frightens me, *viz.* that thing frightens me; je parle *de ceci*, I ſpeak of this or this thing; il le compare *à ceci* or *à cela*, he compares it to this or to that, *viz.* thing, &c.

PRACTICE.

So deeply is vanity rooted in the heart of man, that people of the loweſt claſs in life muſt have their admirers: and philoſophers themſelves have a biaſs this way. They who write againſt glory, pretend ſtill to the glory of writing well; and ſuch as read their works, glory in having read them. Nay, I myſelf, while I am penning this obſervation, have very likely the ſame ambition; and ſo perhaps will they who chance to read it.

La vanité eſt ſi ancrée dans le cœur de l'homme, qu'un goujat, un marmiton, un crocheteur ſe vante, & veut avoir ſes admirateurs; les philoſophes mêmes en veulent. Ceux qui écrivent contre la gloire, veulent avoir la gloire d'avoir bien écrit; & ceux qui le liſent, veulent avoir la gloire de l'avoir lu; & moi qui écris *ceci*, j'ai peut-être cette envie; & peut-être que ceux qui le liront l'auront auſſi.

It is certain that the ſoul is either mortal or immortal. Either part of this dilemma muſt produce a total difference in our moral ſyſtem. And yet philoſophers have laid down their ſyſtems of morality without the leaſt dependance on it. Strange over-ſight!

Il eſt indubitable que l'ame eſt mortéle ou immortéle. *Celà* doit métre une diférence entiére dans la morale. Et cependant les philoſophes ont conduit la morale indépendamment *de celà*. Quel étrange aveuglement!

SECT. IV.

Of PRONOUNS RELATIVE.

275. THERE are ſix pronouns relative, *viz.* *qui* and *quoi*, which are declined with the article indefinite; *lequel*, which is declined with the article definite; *même*, which is ſometimes declined with the article definite, and ſometimes with the indefinite; *l'un l'autre*, and *l'un & l'autre*, which are declined with the article definite. *Vid.* the Introduction, N°. 54.

276. Obſerve, that when *who*, *which*, *that*, &c. in whatever ſenſe they may be uſed, are underſtood in Engliſh, they muſt always be expreſs'd in French by the determining pronoun *qui*, *que*, &c. Examp. I ſpeak of the richeſt man in the world, *viz.* *who* is in the world, je parle de l'homme le plus riche *qui* ſoit au monde; the table you bought, *viz.* *which* you bought, la table *que* vous avez achetée; 'tis to you I ſpeak, *viz.* *to whom* I ſpeak, c'eſt à vous *à qui*, or *que* je parle; 'tis of you I ſpeak, *viz.* *of whom* I ſpeak, c'eſt de vous *qui*, or *dont* je parle, *&c.*

PRACTICE.

Decorum often obliges people in high life (viz. *who are in high life*) to ſubmit to taſks, they are not pleaſed with, *viz.* *with which they are not pleaſed.*

Les bienſéances obligent ſouvent ceux *qui* vivent dans le grand monde à des corvées *qui* ne ſont point de leur goût.

We

Nous

We fly from thoſe who purſue us. We ſhun thoſe who are diſagreeable to us. We avoid the converſation we are diſpleaſed with, *viz. with which we are diſpleaſed.*

Mankind magnify in their minds the idea they have (*viz. which they have*) of their own perſons; through a ſtrange deluſion of fancy, that they are really the greater for inhabiting a large houſe, and being ſurrounded there with a crowd of admirers.

Nous fuyons ceux qui nous pourſuivent. Nous évitons ceux qui nous font peine. Nous éludons les converſations *qui* nous déplaiſent.

Les hommes rehauſſent l'idée *qu'*ils ont d'eux-mêmes, en s'imaginant par une illuſion groſſiére qu'ils ſont réélement plus grands, parcequ'ils ſont dans une plus grande maiſon, & qu'il y a plus de gens qui les admirent.

277. *Common.*

Nomin. *qui*, who, which.
Accuſ. *que*, *qui*, whom, which.
Genit. and Ablat. } *de qui*, *dont*, whoſe, or of, from, by or with whom,
Dative, *à qui*, to, or for whom.

278. *Qui* is uſed as accuſative, inſtead of *que*, only when it ſignifies *what perſon*, or when the noun or pronoun it ſhould follow, is underſtood; as in theſe examples, *je ſai qui* vous aimez, *viz. quelle perſone* vous aimez, I know *whom* you love, viz. *what perſon* you love; *j'inviterai qui* vous voudrez, *viz. la perſone*, *celui* or *celle que* vous voudrez, I ſhall invite *whom* you pleaſe, viz. *the perſon*, *him* or *her*, *whom* you pleaſe, *&c.*

279. *Common.*

Nom. and Accu. } *quoi*, what.
Gen. and Abla. } *de quoi*, or *dont*, of, from, by or with what.
Dative, *à quoi*, to, or for what.

280. *Quoi* is very ſeldom, if ever, uſed in the nominative, and in the other caſes it is commonly uſed in an indeterminate ſenſe; Examp. *je ne ſai de quoi il s'agit*, I know not what's

the matter; *il a donné de quoi bâtir cette égliſe*, he has given wherewith to build that church; *nous ſavons avec quoi cela eſt fait*, we know of what that is made; *je ne ſai à quoi il penſe*, I do not know what he thinks on, *&c.*

281. When we determine *what*, we alſo make uſe of *quoi*; as, *de faire en ſorte qu'il viéne, voila de quoi il s'agit*, how to make him come, that's the queſtion; *il viendra, c'eſt de quoi je puis vous aſſurer*, he will come, that's what I can aſſure you, *&c.*

PRACTICE.

In a wicked man we can find no ingredient to make a true great man. Commend his ſchemes and projects, admire his conduct as much as you pleaſe; extol his addreſs in uſing the ſureſt and ſhorteſt means to gain his ends; if his ends are bad, wiſdom has no ſhare in them: and where wiſdom is wanting, find greatneſs if you can.

There is no true wit in equivocal expreſſions: nothing is more eaſily hit off. The ambiguity in which its character conſiſts, is rather a defect than a beauty: 'tis what makes it inſipid. The myſterious air it borrows from the doubtfulneſs of a meaning, makes the genuine ſenſe only the more difficult to come at; and mixes a diſappointment with the diſcovery.

Dans un méchant homme il n'y a pas *de quoi* faire un grand homme. Louez ſes vuës & ſes projets, admirez ſa conduite, exagérez ſon habileté à ſe ſervir des moyens les plus propres & les plus courts pour parvenir à ſes fins: ſi ſes fins ſont mauvaiſes, la prudence n'y a aucune part; & où manque la prudence, trouvez la grandeur ſi vous le pouvez.

Il n'y a point d'eſprit dans l'équivoque: rien ne coûte moins. L'ambiguité *en quoi* conſiſte ſon caractére eſt moins un ornement qu'un défaut: c'eſt ce qui la rend inſipide. L'aparence myſtérieuſe, que lui donne ſon double ſens, fait qu'on ne va pas au véritable ſans peine; & quand on l'a trouvé, on a regret à ſa peine.

282. But, when *what* in Engliſh ſignifies *that which*, or *the thing* or *things which*, we make uſe of the pronoun demonſtrative *ce qui*, or *ce que*; Examp. je ne ſai *ce que* c'eſt, I know not *what* is the matter; voila *ce qui* eſt arrivé, that is *what* has happen'd, *&c.* See N°. 261, *&c.*

PRACTICE.

Grammar was *what* at firſt introduced the ſciences. Geometry paved the way to the mathematical arts.

La grammaire eſt *ce qui* a introduit aux ſciences. La géométrie aux mathématiques.

283. *Singular maſculine.* *Plural maſculine.*

Nom. and Accu.	*lequel*, which.	*leſquels*, which.
Gen. and Abla.	*duquel*, *dont*, of, from, by, or with which.	*deſquels*, *dont*, of, from, by, or with which.
Dat.	*auquel*, to, or for which.	*auxquels*, to, or for which.

Singular feminine. *Plural feminine.*

Nom. and Accu.	*laquéle*, which.	*leſquéles*, which.
Gen. and Abla.	*de laquéle*, *dont*, of, from, by, or with which.	*deſquéles*, *dont*, of, from, by, or with which.
Dat.	*à laquéle*, to, or for which.	*auxquéles*, to, or for which.

284. Obſerve firſt, that *lequel*, &c. is ſaid of irrational creatures and of inanimate things, and that it is ſeldom uſed as nominative, except in law, treaties, orders, &c. See N°. 289.

PRACTICE.

The canal of Languedoc runs croſs a river in a kind of bridge thrown over it by way of aqueduct or conduit, under which the river continues its courſe.

Le canal de Languedoc paſſe par deſſus une riviére ſur *laquéle* on a fait un pont en forme d'aqueduc, par deſſous *lequel* la riviére continuë ſon cours.

We fly from thoſe things and perſons we fear, and from thoſe we dread. We avoid thoſe things which we don't chuſe to meet, and ſuch perſons as we have no mind to ſee, or don't chuſe to be ſeen by.

On fuit les choſes & les perſones qu'on craint, & celles qu'on a en horreur. On évite les choſes qu'on ne veut pas rencontrer, & les perſones qu'on ne veut pas voir, ou dont on ne veut pas être vu.

We

On

We elude thoſe queſtions which we are either unwilling or unable to anſwer.

On élude les queſtions *auxquéles* on ne veut ou l'on ne peut répondre.

285. *Secondly*, That to avoid the ambiguity, which might be occaſion'd by *qui*, this pronoun is uſed, even in the nominative and accuſative, whether it relates to perſons or things; as in this example, la maiſon de votre frére *qui* eſt en campagne, which may ſignify either, the houſe of your brother *who* is in the country, or your brother's houſe *which* is in the country; for it does not appear here, whether *qui* relates to the brother, or to the houſe. But that difficulty will be removed, if inſtead of *qui*, which is of both genders and numbers, the maſculine *lequel* is uſed, for then it can only relate to the brother; and if the feminine *laquéle*, it muſt neceſſarily relate to the houſe. However, I think, the beſt way would be to give another turn to the ſentence; and this muſt abſolutely be done, when the ſubſtantives to which *qui*, *lequel*, or *laquéle* may relate, are of the ſame gender and number; as in this example, Salomon, fils de David, *qui* fit bâtir le temple de Jéruſalem, Solomon, the ſon of David, *who* built the temple of Jeruſalem; where theſe two ſubſtantives Solomon and David, to either of which *qui*, *who*, may relate, being of the ſame gender and number, *lequel*, no more than *qui*, can determine which of them built that temple.

PRACTICE.

Logic ſeems to be the art of demonſtrating truth; and eloquence that gift of the mind, by which we become maſters of the hearts as well as underſtandings of others, and able to influence them to our purpoſes.

Solomon the ſon of David and founder of the temple of Jeruſalem was the wiſeſt of kings.

Il ſemble que la logique eſt l'art de convaincre de quelque vérité; & l'éloquence un don de l'ame, *lequel* nous rend maîtres du cœur & de l'eſprit des autres, & qui fait que nous leur inſpirons tout ce qui nous plait.

Salomon *qui* étoit fils de David, & qui fit bâtir le temple de Jéruſalem, a été le plus ſage de tous les rois.

286. To avoid too frequent a repetition of *qui*, we alſo elegantly make uſe of *lequel*, *laquéle*, &c.

287. In the dative caſe, or after a prepoſition, when we ſpeak of irrational creatures or inanimate things, we make uſe of the pronoun *lequel*, *laquéle*, &c. Examp. *le chien auquel* vous avez

avez mis un collier, the dog on which you put a collar; *la lêtre à laquéle* vous avez répondu, the letter which you have anſwer'd; *la table ſur laquéle* vous écrivez, the table upon which you write; *l'eſcabeau ſur lequel* il eſt aſſis, the ſtool upon which he ſits, *&c.*

PRACTICE.

Love in the minds of young people is never ſo predominant, but that intereſt or ambition may add new fewel to it.

Flattery is a bait which, however mankind are apprized of; yet the moſt circumſpect are always ready to digeſt.

We can't enough wonder at the imprudence with which mankind advance towards death, altho' it is the gate, which receives them into eternity.

Il n'y a point dans le cœur d'une jeune perſone *un ſi violent amour, auquel* l'intérêt ou l'ambition n'ajoute quelque choſe.

La flaterie eſt *un piége* que tout le monde aperçoit, & *dans lequel* pourtant les plus déliés ne laiſſent pas de donner.

On ne ſauroit aſſez s'étoner *de l'imprudence avec laquéle* les hommes marchent vers la mort, qui les fait entrer dans l'abîme de l'éternité.

288. Upon choice, we alſo make uſe of *lequel*, &c. Examp. *donez moi lequel* vous voudrez, give me *which* you will; *il m'a promis de me doner lequel, laquéle*, or *leſquels* je voudrai, he has promis'd to give me *which* I pleaſe, *&c.*

PRACTICE.

There certainly is a particular kind of talent requiſite to make one's fortune in the world, eſpecially in an eminent degree: it neither depends on good ſenſe, nor on genius; nor on greatneſs, ſublimity, ſtrength, or delicacy of mind. I cannot ſay preciſely in what it conſiſts: I wiſh ſomebody would let me into the ſecret.

Il faut une ſorte d'eſprit pour faire fortune, & ſur tout une grande fortune: ce n'eſt ni le bon ni le bel eſprit, ni le grand, ni le ſublime, ni le fort, ni le délicat; je ne ſai préciſément *lequel* c'eſt, & j'atends que quelqu'un veuille m'en inſtruire.

Of the uſe of the pronoun *qui*.

289. Speaking of all ſorts of objects, *qui* is uſed as nominative, and *que* as accuſative; Examp. *la maiſon qui* eſt tombée, *the houſe which* is fallen; *le cheval qui* mange, *the horſe which* eats; *la linote qui* chante, *the linnet which* ſings; *l'homme*

qui

qui parle, *the man who* ſpeaks; *la femme qui* paſſe, *the woman who* goes by; *le cheval que* vous avez acheté, *the horſe which* you have bought; *les linotes que* vous voulez vendre, *the linnets which* you deſign to ſell; *l'homme qu'*il a trompé, *the man whom* he has cheated; *la femme que* vous aimez, *the woman whom* you love, *&c.* See N°. 278.

PRACTICE.

There are a ſet of God's creatures call'd men, who have ſouls endow'd with reaſon, and yet their whole lives are ſpent in the continual employment of ſawing marble: an occupation indeed of no great cunning or reflexion. There are others again, who look on ſuch drudges with aſtoniſhment; at the ſame time are wholly uſeleſs themſelves, and paſs every day in the year in doing nothing at all: this is ſomething ſtill more ſtupid than ſawing marble.

Il y a *des créatures* de Dieu *qu'*on apele des hommes, *qui* ont *une ame qui* eſt eſprit, dont toute la vie eſt ocupée, & dont toute l'atention eſt réunie à ſcier du marbre: cela eſt bien ſimple, c'eſt bien peu de choſe. Il y en a *d'autres qui* s'en étonent, mais *qui* ſont entiérement inutiles, & *qui* paſſent tous les jours à ne rien faire: c'eſt encore moins que de ſcier du marbre.

There is a falſe modeſty which is vanity at the bottom; a falſe glory no better than levity; a ſeeming grandeur which in truth is meanneſs; an artificial virtue which is rank hypocriſy; and, an affected wiſdom, which is mere preciſeneſs.

Il y a *une fauſſe modeſtie qui* eſt vanité; *une fauſſe gloire qui* eſt légéreté; *une fauſſe grandeur qui* eſt petiteſſe; *une fauſſe vertu qui* eſt hypocriſie; *une fauſſe ſageſſe qui* eſt pruderie.

Princes debaſe rather than exalt themſelves by aſſuming a grandeur, which no body ever dreamt of diſputing with them.

Les princes s'abaiſſent plus qu'ils ne s'élévent en afectant *une grandeur que* perſone ne ſonge à leur diſputer.

290. Speaking of perſons, or objects uſed as perſons, we alſo uſe *qui* after a prepoſition, as well as in the genitive and dative caſe; Examp. *l'homme avec qui* je ſuis venu, the man with whom I came; *les femmes chez qui* vous étiez, the women at whoſe houſe you were; *le ciel en qui* j'eſpére, heaven in which I hope; *la fortune de qui* il atend tout, le trompera, fortune from which he expects every thing will deceive him; *celui à*

qui

qui vous parliez eſt de ma conoiſſance, he whom you ſpoke to is my acquaintance, *&c.* never make uſe of *de qui* or *à qui* in any other caſe.

PRACTICE.

There are ſome folks with whom there is no coming to a concluſion; becauſe they are ever irreſolute and wavering.

Il y a *des gens avec qui* l'on ne peut rien conclurre, parcequ'ils ſont toujours irréſolus & indéterminés.

There are perſons of whom one can never believe an ill thing without ſeeing it: but there are none in whom ſuch a diſcovery ought to ſurpriſe us.

Il y a *des gens de qui* on ne peut croire de mal ſans l'avoir vu; mais il n'y *en* a point *en qui* il nous doive ſurprendre en le voyant.

We are ſaid to have admiſſion where we enter. We addreſs thoſe we have a mind to ſpeak to. We frequent thoſe with whom we are often in company.

On a accès où l'on entre. On aborde *les perſones à qui* l'on veut parler. On aproche *celles avec qui* l'on eſt ſouvent.

Effeminacy and ſenſuality to which he has abandon'd himſelf, will make death bitter to him.

La maleſſe & la volupté à qui il s'eſt dévoué, lui rendront la mort amére.

291. It is true, that ſpeaking of irrational creatures, we may ſometimes make uſe of *à qui*; but as we can never err by making uſe of the dative *auquel*, *à laquéle*, *auſquels* or *auxquéles*, I adviſe the learner ſo to do.

292. The pronoun *qui*, although in the nominative, muſt not be uſed after a noun without an article, when it relates to that noun; Examp. he has done it out of jealouſy, which is a paſſion full of ſuſpicion, *la jalouſie qui* eſt une paſſion qui rend l'homme ſoupçoneux, le lui a fait faire; and not, il l'a fait *par jalouſie qui* eſt une paſſion qui rend l'homme, *&c.*

PRACTICE.

He is govern'd by avarice, the moſt infamous of all paſſions.

Il agit par *avarice* la plus infame de toutes les paſſions.

293. *Qui* muſt be repeated as other pronouns; Examp. je parle *d'un homme qui* boit, *qui* mange & *qui* dort plus qu'un autre, I ſpeak of a man who drinks, eats, and ſleeps more than another *&c.*

PRAC-

PRACTICE.

'Tis with ſome reluctance that men ever acknowledge the beauty and delicacy of any moral ſentiment, which ſtates and repreſents them as they really are.

Les hommes ne conviénent qu'à regret de la beauté & de la délicateſſe d'un trait de morale *qui* les peint, & *qui* les déſigne.

There are oafs who know themſelves ſuch, and yet have the dexterity to turn their very incapacity to account.

Il y a des gens niais *qui* ſe conoiſſent, & *qui* employent habilement leur niaiſerie.

Of the uſe of the genitive *dont*.

294. Speaking of all ſorts of objects, in the genitive caſe, we frequently make uſe of *dont*, which is often better than the genitive of any of the other pronouns; Examp. *la femme dont je* parle, the woman of whom I ſpeak; *le cheval dont il* ſe ſert, the horſe of which he makes uſe, *&c.*

PRACTICE.

It is out of character for an hiſtorian to be ſanguine, who ought as ſuch to lay every paſſion aſide.

Les grands mouvemens ſont défendus *à l'hiſtorien, dont le devoir* eſt d'être ſans paſſion.

They who go to viſit ſtrangers, muſt have their names ready at their tongues end.

Ceux qui vont faire des viſites *à des gens dont ils* ne ſont point conus, ſont obligés de décliner leur nom.

There are people who never make an encomium without ſome fatal But at the end of it, which deſtroys all that was ſaid before.

Il y a *des gens dont les louanges* ſont toujours ſuivies d'un Mais funeſte qui gâte tout.

Words may be defined articulate ſounds, either ſimple or compound, which men make uſe of as ſigns to expreſs their thoughts.

On peut définir les mots *des ſons diſtincts & articulés, dont les hommes* ont fait des ſignes pour exprimer leurs penſées.

295. Obſerve *firſt*, that *dont* is never uſed when we aſk a queſtion; *ſecondly*, that when uſed, it muſt immediately be preceded by its ſubſtantive, and follow'd by the nominative of the verb, as in the preceding examples; *thirdly*, that in the ablative *d'où* is better than *dont*.

Of the uſe of the relative *où* and *d'où*.

296. Speaking of things *in which*, *in what*, *to which*, *at which*, *at what*, in the ſenſe of *where*, *wherein*, *wherewith* or *whereat*, are tranſlated in French by *où*; Examp. this is *the houſe in which* he lives, *viz. where* he lives, voici *la maiſon où* il demeure; I'll tell you *in what place*, or *wherein* I put *it*, je vous dirai *où* je *l'*ai mis; *the church in which*, or *wherein*, he was buried, *l'égliſe où* il eſt enterré; *the mark at which*, or *whereat* he aims, *le but où* il tend, *&c.*

PRACTICE.

In behaviour, I hate all manner that is affected; and a ſtudied addreſs is too groſs a counterfeit to impoſe on men of a refined way of thinking.

Je hais l'étude des actions, & un extérieur compoſé eſt un piége *où* les ames délicates ne tombent point.

Nothing more enervates a diſcourſe than the ſeveral ſentences in it being too conciſe; eſpecially if tack'd together, as if it were with nails, where they have no connexion in nature.

Rien n'afoiblit plus le diſcours que quand les membres en ſont trop courts, étant d'ailleurs comme joints & atachés enſemble avec des cloux aux endroits *où* ils ſe déſuniſſent.

The court is a place where flattery is always in high vogue.

La cour eſt un lieu *où* la flaterie eſt bien à la mode.

The road to fortune at court is ſurrounded with a thouſand precipices; and every one does his utmoſt to give you a fall.

Le chemin de la fortune eſt à la cour environé de mille précipices; *où* chacun vous pouſſe de ſon mieux.

The orator ſhould be laconic or diffuſe, according to the ſubject he treats, and the occaſion on which he ſpeaks.

L'orateur doit être ſuccinct ou diffus, ſelon le ſujet qu'il traite, & l'ocaſion *où* il parle.

297. *From which*, or *whence*, muſt be render'd by *d'où*; Examp. the country *from which* I come, le pays *d'où* je viens; the houſe *whence* he came out, la maiſon *d'où* il ſortoit, *&c.*

PRACTICE.

The ſciences lie between two extremes, which yet border upon one another. The firſt

Les ſciences ont deux extrêmités qui ſe touchent. La prémiére eſt la pure ignorance, *où*

firſt is that mere natural ignorance, which all men are born with. The ſecond is that which only great minds attain to, when upon examining every thing within the reaeh of human knowledge, they find after all, they really know nothing; and perceive themſelves return'd to that ſelf-ſame ignorance, with which they ſet out. However, this is a wiſe ignorance; becauſe a conſcious one. Thoſe who are in a midway, and have left their natural ignorance far behind them without attaining to the other extreme of the conſcious ſort; have a tincture of ſelf-ſufficient knowledge, and take much upon themſelves. Such men only perplex the reſt of mankind; being worſe judges of things than any men in the world.

où ſe trouvent tous les hommes en naiſſant. L'autre extrémité eſt celle où arrivent les grandes ames qui ayant parcouru tout ce que les hommes peuvent ſavoir, trouvent qu'ils ne ſavent rien, & ſe rencontrent dans cette même ignorance *d'où* ils étoient partis. Mais c'eſt une ignorance ſavante qui ſe conoit. Ceux d'entre deux qui ſont ſortis de l'ignorance naturéle, & n'ont pu arriver à l'autre, ont quelque teinture de cette ſcience ſufiſante, & ſont les entendus. Ceux-là troublent le monde, & jugent de tout plus mal que les autres.

298. *Singular.*

	M. *F.*
Nom. and Accu.	*le même, la même*, the ſame.
Gen. and Abla.	*du même, de la même*, of the, from the, by the, or with the ſame.
Dat.	*au même, à la même*, to the, or for the ſame.

Plural.

Common.

Nom. and Accu.	*les mêmes*, the ſame.
Gen. and Abla.	*des mêmes*, of the, from the, by the, or with the ſame.
Dat.	*aux mêmes*, to the, or for the ſame.

299. *Singular common.*

Nom. and Accuſ.	*même*, the like, or ſuch.
Genit. and Ablat.	*de même*, of the, from the, by the, or with the like; of, from, by, or with ſuch.

Plural common.

Nom. and Accuſ.	*mêmes*, the like, or ſuch.
Genit. and Ablat.	*de mêmes*, of the, from the, by the, or with the like; of, from, by, or with ſuch.

Singular common.		*Plural common.*	
Dative,	*à même*, to, or for the like; to or for ſuch.	Dative,	*à mêmes*, to the like, for the like; to ſuch, or for ſuch.

Même takes alſo before it the numeral article, as may be ſeen in the

PRACTICE.

A good man is always the ſame; the wicked change every hour.

To childrens eyes all objects ſeem great; courts, gardens, buildings, furniture, men, animals: worldly things have the ſame appearance of greatneſs to the minds of men, and, I dare ſay, for the ſame reaſon; their underſtandings are ſmall.

Hiſtory is more chaſte than poetry: it does not preſume to wear ſuch ornaments as the other does, no more than a modeſt woman will dare to dreſs like a lady of the town.

Among the Romans the ſame man was a vigilant magiſtrate, a careful ambaſſador, and an active general.

Fancy or opinion that parent of error is the greater cheat for not being always ſo. For it would be an infallible teſt of truth, if it was always productive of falſehood. But being falſe for the moſt part, and not always, it gives no criterion of its true quality; marking with the ſame character both truth and falſehood.

Emulation is met with only among perſons of the ſame profeſſion, talents, and condition. Inferior artiſts are more ſubject to jealouſy, men of letters

L'homme de bien eſt toujours *le même*; le méchant change à toute heure.

Aux enfans tout paroit grand, les cours, les jardins, les édifices, les meubles, les hommes, les animaux: aux hommes les choſes du monde paroiſſent ainſi, & j'oſe dire par *la même* raiſon, parcequ'ils ſont petits.

L'hiſtoire eſt plus chaſte que la poëſie: elle n'oſe employer *les mêmes* ornemens qu'elle, non plus qu'une honête femme ceux d'une courtiſane.

Chez les Romains *un même* homme étoit magiſtrat attentif, ambaſſadeur exact, & capitaine vigilant.

Cette maitreſſe d'erreur que l'on apéle fantaiſie & opinion, eſt d'autant plus fourbe qu'elle ne l'eſt pas toujours. Car elle ſeroit régle infaillible de vérité, ſi elle l'étoit infaillible du menſonge. Mais étant le plus ſouvent fauſſe, elle ne donne aucune marque de ſa qualité, marquant *du même* caractére le vrai & le faux.

L'émulation ne ſe rencontre guères que dans les perſones *de même* art, *de mêmes* talens & *de même* condition. Les plus vils artiſans ſont les

plus

ters and profeſſors of the liberal arts, painters, muſicians, poets and writers in every ſphere, ſhould be ſuſceptible of emulation only.

plus ſujets à la jalouſie. Ceux qui font profeſſion des arts libéraux ou des belles létres, les peintres, les muſiciens, les poëtes, tous ceux qui ſe mêlent d'écrire ne devroient être capables que d'émulation.

Great men and their inferiors are equally ſubject to accidents, vexations, and paſſions of the ſame ſort. But the former are at the top of the wheel, the latter near the center of it, and conſequently are leſs agitated; tho' by the ſame motion.

Les grands & les petits ont *mêmes accidens*, *mêmes fâcheries*, & *mêmes* paſſions. Mais les uns ſont au haut de la rouë, & les autres près du centre, & ainſi moins agités par les mêmes mouvemens.

Heat and cold are incompatible qualities in the ſame ſubject: the ſtronger muſt deſtroy the weaker.

There is ſometimes a mixture of good and evil in one and the ſame quality.

Le froid & le chaud ſont incompatibles dans *un même* ſujet; le plus fort détruit le plus foible.

Il y a quelquefois un mélange de vice & de vertu dans *une même* qualité.

300. And when *même* ſignifies *ſelf*, *himſelf*, *herſelf*, or *itſelf*, and *mêmes* ſignifies *ſelves*, or *themſelves*, it always follows a noun or pronoun, and no article is placed between them; Examp. *ſon frére même* l'a abandoné, *his brother himſelf* has forſaken him; *la reine même* lui a fait l'honeur de l'aller voir, *the queen herſelf* did him the honour to go to ſee him; *le vôtre même* n'eſt pas à comparer au mien, *yours itſelf* is not to be compared to mine; *allez-y vous-mêmes*, go yourſelves, *&c.*

PRACTICE.

Complaiſance itſelf muſt be conducted with propriety and diſcretion.

Detraction diſfigures every thing it touches. It ſits at the head of a formidable tribunal always ready to judge of our actions, and even of our intentions; to come at which, it preſumes to ranſack our very hearts.

Here-

Il faut que la *complaiſance même* ſoit bien ménagée, & bien entenduë.

La médiſance défigure tout; elle tient un redoutable tribunal toujours dreſſé pour juger les actions, & les *intentions mêmes*, qu'elle va préſomptueuſement fouiller dans les cœurs.

Autre-

Heretofore my mind was wandering and vagrant; now it is return'd, and I am brought back to myſelf.

That blind and predominant ſelf-love which poſſeſſes man, is what renders him furious, ſavage and inhuman.

There is a manner of expreſſion ſo eaſy and natural, that it finds an immediate acceſs to the heart, as if it were the voice of nature itſelf.

We conſult the opinion of others, in general, only with the ſecret hopes of finding ourſelves in the right.

Nothing diſpoſes us ſo much to be juſt to others, as the knowledge of our ſelves.

With opinionated men we ſhould be always on our guard, and upon the watch.

Autrefois mon imagination étoit errante & vagabonde; aujourd'hui mon eſprit me raméne *à moi-même.*

L'homme eſt poſſédé d'un amour *de lui-même* aveugle & violent, qui le rend fougueux, farouche, & inhumain.

Il y a une certaine maniére de s'exprimer facile & naturéle, qui va droit au cœur, parcequ'il ſemble que la nature parle *elle-même.*

On n'examine d'ordinaire les opinions des autres qu'avec une ſecréte envie de trouver qu'on a raiſon *ſoi-même.*

Rien ne contribuë davantage à nous rendre équitables envers les autres, que la conoiſſance *de nous-mêmes.*

Avec des gens infatués *d'eux-mêmes* il faut toujours être ſur ſes gardes, & ſur le Qui vive.

301. But when *même*, without an article, does not follow a noun or pronoun, it becomes an adverb, and ſtands for the Engliſh word *even*; Examp. on dit *même*, que ſon frére l'a abandoné, it is even reported that his brother has forſaken him, *&c.*

PRACTICE.

The art of engraving was known and practiſed by the ancients. We have ſtill ſome of their remains in ſtones of exquiſite taſte and beauty; which, in theſe latter ages, have been both imitated and equall'd.

There are things which the moſt nervous eloquence cannot expreſs with ſufficient energy.

La gravure en pierre a été conuë & pratiquée des anciens; il nous reſte d'eux des pierres gravées d'un gout excélent & d'une grande beauté; on les a imitées & *même* égalées dans les derniers ſiécles.

Il y a *même* des choſes que l'éloquence la plus forte ne peut exprimer d'une maniére aſſez forte.

302.

	Singular.	*Plural.*
Nom. *and* Accu.	*l'un l'autre*, one another.	*les uns les autres*, one another.
Gen. *and* Ablat.	*l'un de l'autre*, of, from, by or with one another.	*les uns des autres*, of, from, by or with one another.
Dat.	*l'un à l'autre*, to or for one another.	*les uns aux autres*, to, or for one another.

EXAMPLES.

Ils ſe flatent l'un l'autre, or *les uns les autres*, they flatter one another; *ils ſe fient l'un à l'autre*, or *les uns aux autres*, they truſt one another, *&c.*

PRACTICE.

A turbulent mind, an uneven temper, an inconſtant heart, or an unſteady conduct; are all defects of the ſoul; but very different ones; which notwithſtanding their relation to one another, do not always imply a neceſſary concurrence in one and the ſame ſubject.

The diſputes between philoſophers often ariſe from a miſtaken meaning. Did they but take the pains to conſider what one another would be at, it would appear they are much of a mind. For want of this, they cavil for the ſake of cavilling, without agreeing upon the ſenſe of terms.

Envy and hatred ever cooperate, and inflame each other upon the ſame *ſubject*. Scarce are they diſtinguiſhable, but in this inſtance; that the one is level'd at perſons; the other at their ſtate and condition.

We

Inquiétude d'eſprit, inégalité d'humeur, inconſtance de cœur, incertitude de conduite; tous vices de l'ame, mais diférens; & qui avec tout le raport qui paroit entre eux, ne ſe ſupoſent pas toujours *l'un l'autre* dans un même ſujet.

Les diférens ſentimens des philoſophes ſont très ſouvent un malentendu. S'ils ſe donnoient la peine de s'entendre *les uns les autres*, il ſe trouveroit qu'ils ſont à peu près de même avis; mais ils diſputent pour diſputer, & ſans convenir des termes.

L'envie & la haine s'uniſſent toujours, & ſe fortifient *l'une l'autre* dans un même ſujet: & elles ne ſont reconoiſſables entre elles, qu'en ce que l'une s'atache à la perſone, l'autre à l'état & à la condition.

L'on

We can never advance far in friendſhip, without an inclination to forgive one another's failings.

L'on ne peut aller loin dans l'amitié, ſi l'on n'eſt pas diſpoſé à ſe pardoner *les uns aux autres* les petits défauts.

303.

	Singular. M. and *F.*	*Plural. M.* and *F.*
Nom. *and* Accuſ.	*l'un & l'autre, l'une & l'autre*, both, both of them, they both, or them both.	*les uns & les autres, les unes & les autres*, they on both ſides, or them on both ſides.
Genit. *and* Ablat.	*de l'un & de l'autre, de l'une & de l'autre*, of, from, by or with both, or them both, or both of them.	*des uns & des autres, des unes & des autres*, of, from, by or with them on both ſides.
Dative,	*à l'un & à l'autre, à l'une & à l'autre*, to, or for both, or both of them, or them both.	*aux uns & aux autres, aux unes & aux autres*, to, or for them on both ſides.

EXAMPLES.

L'un & l'autre, les uns & les autres, l'une & l'autre, or *les unes & les autres*, ſont de ma conoiſſance, *both of them* are of my acquaintance, or they are of my acquaintance *on both ſides*; je conois *l'un & l'autre, les uns & les autres*, &c. I know them *both*, or *them on both ſides*; il parle *de l'un & de l'autre, des uns & des autres, de l'une & de l'autre*, or *des unes & des autres*, he ſpeaks *of them both*, or of *them on both ſides*; je parlerai *à l'une & à l'autre, aux unes & aux autres*, &c. I'll ſpeak *to them both*, or *to them on both ſides*, &c.

PRACTICE.

The heroe ſeems to move only in one ſphere, which is that of war; the great man in every one: the ſame at the bar, in the field, in the cabinet and in the council: yet both together will not counterbalance one man of virtue.

The great contemn people of parts whoſe talents are all they poſſeſs: men of parts contemn

Il ſemble que le héros eſt d'un ſeul métier, qui eſt celui de la guerre; & que le grand homme eſt de tous les métiers, ou de la robe, ou de l'épée, ou du cabinet, ou de la cour: *l'un & l'autre* mis enſemble ne péſent pas un homme de bien.

Les grands dédaignent les gens d'eſprit qui n'ont que de l'eſprit: les gens d'eſprit mépriſent

temn the great, who have nothing to boaſt but their grandeur. The good man pities equally thoſe who are great and thoſe that have parts, where they are equally void of virtue.

Great things amaze us, little things excite our contempt: but cuſtom familiarizes both to us.

priſent les grands qui n'ont que de la grandeur: les gens de bien plaignent *les uns & les autres*, qui ont, ou de la grandeur, ou de l'eſprit ſans nulle vertu.

Les grandes choſes étonent, & les petites rebutent: nous nous aprivoiſons avec *les unes & les autres* par l'habitude.

304. Obſerve that when *l'un* is divided from *autre*, the Engliſh of *l'un* in the ſingular is ſometimes *one*, or *the one*; and in the plural *les uns*, *ſome*; Examp. *l'un* eſt blanc & *l'autre* eſt noir, *the one* is white and *the other* black; *les uns* rouloient leurs eaux claires avec rapidité, *d'autres* avoient une eau paiſible & dormante, *ſome* rolled their clear waters with rapidity, *others* had a ſmooth and ſtill water, *&c.*

PRACTICE.

There are but three ſorts of men; the firſt having found God devote themſelves to his ſervice; the ſecond not being as yet able to find him are buſied in ſeeking him; the third waſte their lives in neither finding nor ſeeking him. The firſt are rational and happy; the laſt are mad and miſerable; the middle ſort are rational though unhappy.

Lucre, which blinds ſome mens underſtanding, makes others ſharp-ſighted.

Solomon and Job had the cleareſt ideas of human miſery, and have deſcribed it in the moſt lively manner. The former being the happieſt of men; the latter the moſt unfortunate. The firſt acquainted

Il n'y a que trois ſortes de perſones; *les uns* qui ſervent Dieu l'ayant trouvé; *les autres* qui s'employent à le chercher ne l'ayant pas encore trouvé; & *d'autres* qui vivent ſans le chercher ni l'avoir trouvé. Les prémiers ſont raiſonables & heureux. Les derniers ſont fous & malheureux. Ceux du milieu ſont malheureux, & ſont raiſonables.

L'intérêt qui aveugle *les uns*, fait la lumiére *des autres*.

Salomon & Job ont le mieux connu la miſére de l'homme, & en ont le mieux parlé; *l'un* le plus heureux des hommes, & *l'autre* le plus malheureux; *l'un* conoiſſant la vanité des plaiſirs par expérience,

ed by experience with the vanity of pleaſures; the laſt with the reality of pain.

Adverſity depreſſes the underſtanding of ſome, and quickens that of others.

If ſome men only were to die, and others not, death would be a much harder calamity.

périence, *l'autre* la réalité des maux.

L'adverſité fait baiſſer l'eſprit *aux uns*, & le reveille *aux autres*.

Si de tous les hommes *les uns* mouroient, *les autres* non, ce ſeroit une déſolante affliction que de mourir.

SECT. V.

Of PRONOUNS INTERROGATIVE.

305. THERE are four of them, *viz.* *qui*, *quoi*, *quel* and *lequel*; which are thus declined:

	Common.		*Common.*
Nom. and Accu.	*qui?* who?	Nom. and Accuſ.	*que? quoi?* what?
Gen. and Abla.	*de qui?* of, from, by or with whom?	Genit. and Ablat.	*de quoi?* of, from, by or with what?
Dat.	*à qui?* to, or for whom, whoſe?	Dative,	*à quoi?* to or for what?
	Singular Maſculine.		*Plural Maſculine.*
Nom. and Accu.	*quel?* what?		*quels?* what?
Gen. and Abla.	*de quel?* of, from, by, or with what?		*de quels?* of, from, by, or with what?
Dat.	*à quel?* to, or for what?		*à quels?* to, or for what?

Singular

	Singular Feminine.	*Plural Feminine.*
Nom. *and* Accuſ.	*quéle?* what?	*quéles?* what?
Genit. *and* Ablat.	*de quéle?* of, from, by or with what?	*de quéles?* of, from, by or with what?
Dative,	*à quéle?* to, or for what?	*à quéles?* to, or for what?

	Singular Maſculine.	*Plural Maſculine.*
Nom. *and* Accuſ.	*lequel?* which?	*leſquels?* which?
Genit. *and* Ablat.	*duquel?* of, from, by or with which?	*deſquels?* of, from, by or with which?
Dative,	*auquel?* to, or for which.	*auxquels?* to, or for which?

	Singular Feminine.	*Plural Feminine.*
Nom. *and* Accuſ.	*laquéle?* which?	*leſquéles?* which?
Genit. *and* Ablat.	*de laquéle?* of, from, by or with which?	*deſquéles?* of, from, by or with which?
Dative,	*à laquéle?* to, or for which?	*auxquéles?* to, or for which?

306. Obſerve that *dont*, as is ſaid before in the relative pronouns, is never interrogative; Examp. *de qui* parlez-vous? of whom do you ſpeak? *de quoi* parlez-vous? of what do you ſpeak? *de quel homme* parlez-vous? of what man do you ſpeak? *de quéle femme* le ſavez-vous? from what woman do you know it? *duquel de vos couſins* parlez-vous? of which of your couſins is it you ſpeak? *de laquéle de vos ſœurs* l'avez-vous apris? from which of your ſiſters have you learnt it? *&c.*

Of the Uſe of this Pronoun.

307. Speaking of perſons, we make uſe of *qui* in all its caſes; Examp. *qui* l'a fait? who has done it? *qui* ſont-ils? who are they? *qui* ſont-elles? who are they? *de qui* parle-t-il? of whom

does he ſpeak? *de qui* l'ont-ils ſu? from whom have they known it? *à qui* le donerez-vous? to whom will you give it? *avec qui* vient-il? with whom does he come? *&c.*

PRACTICE.

Who is a greater ſlave than an aſſiduous courtier, unleſs it be another courtier ſtill more aſſiduous?

Qui eſt plus eſclave qu'un courtiſan aſſidu, ſi ce n'eſt un courtiſan plus aſſidu?

What is it that gives reputation? what excites reſpect and veneration for perſons, for authors, or even for great men; but opinion? how inſufficient are all the riches of the earth for this purpoſe without it?

Qui diſpenſe la réputation? qui donne le reſpect & la vénération aux perſones, aux ouvrages, aux grands; ſinon l'opinion? combien toutes les richeſſes de la terre ſont-elles inſufiſantes ſans ſon conſentement?

308. *Quoi* is never ſaid but of inanimate things, and is only uſed when the object concerning which one aſks the queſtion is indetermin'd; Examp. *de quoi* parle-t-il? of what does he ſpeak? *à quoi* les comparez-vous? to what do you compare them? *&c. en quoi* vous ai-je déplu? in what have I diſpleaſed you? *&c.*

PRACTICE.

What is not a courtier capable of in the purſuit of his fortune; ſince rather than miſs it he'll turn hypocrite?

De quoi n'eſt point capable un courtiſan dans la vuë de ſa fortune, ſi pour ne la pas manquer il devient hypocrite?

How do you divert yourſelf? how do you paſs your time? is a queſtion put to you both by fools and men of ſenſe. If I anſwer, in opening my eyes in order to ſee, in liſtening in order to hear, in preſerving my health, eaſe and liberty; that's ſaying nothing to the purpoſe. All that is in itſelf really ſolid and good is ſlighted, and makes no impreſſion: do you game? do you go to the maſquerade? theſe are the things to be anſwer'd.

A quoi vous divertiſſez-vous? *à quoi* paſſez-vous le tems? vous demandent les ſots & les gens d'eſprit. Si je replique que c'eſt à ouvrir les yeux & à voir, à prêter l'oreille & à entendre, & à avoir la ſanté, le repos, la liberté, ce n'eſt rien dire: les ſolides biens, les grands biens, les ſeuls biens ne ſont pas comptés, ne ſe font pas ſentir: jouez-vous? maſquez-vous? il faut répondre.

309. Obſerve that *quoi* is never uſed as nominative governing, and that when it precedes a verb, by which it is govern'd, either in the nominative or accuſative, we make uſe of *que* inſtead of *quoi*; Examp. *qu'*eſt-ce? what is it? *que* dites-vous? what do you ſay? *&c.*

PRACTICE.

How? what ails you?	*Qu'*eſt-ce? *qu'*avez-vous?
What can we have to apprehend in this world, under the protection of that being, who created it?	*Que* peut-on apréhender dans le monde ſous la protection de celui qui l'a créé?

310. *Que* is ſometimes uſed inſtead of *dequoi* and *à quoi*; Examp. *que* vous ſervira tout cela? viz. *à quoi* or *dequoi* vous ſervira tout cela? to, or of what uſe will all that be to you? *&c.*

PRACTICE.

What ſignifies it to you whether your body be feeble or robuſt, ſince you are to abide in it but a very ſhort time? and when this earthly manſion is deſtroy'd, you muſt remove, and take up your abode in eternity.	*Que* vous importe que votre corps ſoit foible ou robuſte, puiſque vous n'y devez demeurer que fort peu de tems? & quand cette maiſon tombera, il faudra déloger, & aller habiter le logis de l'éternité.
Of what uſe is money to a miſer?	*Que* ſert l'argent à un avare?

311. *Quel* is ſaid of perſons and things, but it is to be obſerved that it is always follow'd by its ſubſtantive; Examp. *quel homme* eſt-ce? what man is it? *de quéles mines* les tire-t-on? from what mines do they draw them? *à quéle extrémité* a-t-il été réduit? to what extremity has he been reduced? *&c.* It is true, that we alſo ſay, *quel* eſt le vôtre? what is yours? but then the ſubſtantive muſt precede, as if it was, voila *mon ſentiment*, *quel* eſt le vôtre? this is my opinion, what is yours? *&c.*

PRACTICE.

What a pain is it to hear the noiſy bombaſt of a dull diſcourſe, or the recital of an inſipid verſification with all the	*Quel ſuplice* que celui d'entendre déclamer pompeuſement un froid diſcours, ou prononcer de médiocres vers avec

the emphaſis of a wretched poetaſter.

What can be a greater imperfection than to be uncertain of the ends of our being, and of our life; of the uſe of our ſenſes, and our reaſon; and for what purpoſe they were given us?

avec toute l'emphaſe d'un mauvais poëte?

Quelle plus grande *foibleſſe* que d'être incertain *quel* eſt *le principe* de ſon être, de ſa vie, de ſes ſens, de ſes conoiſſances; & *quéle* en peut être *la fin?*

Who was it that reveal'd to Iſaiah, that died ſo many years before the birth of Cyrus, the name of that prince; his conqueſts, his taking of Babylon, his regard for the Jews, and the liberty to which he reſtored them? ought not ſo majeſtic a prophecy to triumph over all unbelief?

Qui avoit révélé à Iſaïe, qui mourut tant d'anées avant la naiſſance de Cyrus, le nom de ce prince, ſes conquêtes, la priſe de Babilone, ſon afection pour les Juifs, & la liberté qu'il leur rendit? *de quéle incrédulité* une ſi majeſtueuſe prophétie ne doit-elle pas triompher?

312. *Lequel* is alſo ſaid of perſons and things; it muſt always be follow'd by a genitive expreſs'd or underſtood; Examp. *lequel des deux* voulez-vous? which of the two will you have? j'en ai deux, *lequel* voulez-vous? viz. *lequel des deux* voulez-vous? I have two, which will you have? *viz.* which of them will you have? vous parlez d'une de vos ſœurs, mais *de laquéle?* viz. mais *de laquéle de vos ſœurs?* you ſpeak of one of your ſiſters, but of which? *viz.* of which of your ſiſters? *à laquéle de ces deux* donnez-vous la préférence? to which of theſe two do you give the preference? *&c.*

313. Obſerve that when *whoſe*, in a ſentence, ſignifies *to whom belongs*, it muſt be tranſlated in French by the dative à *qui*; Examp. *whoſe* houſe is that; or, *to whom does* that houſe *belong? à qui eſt*, or *apartient* cette maiſon? *whoſe* dog is that; or, *to whom does* that dog *belong? à qui eſt*, or *apartient* ce chien? *&c.*

SECT.

SECT. VI.

Of PRONOUNS NUMERAL.

314. PRONOUNS numeral are nine, viz. *aucun*, none, no one, not one, no, not any, not any one, any, or any one; *nul*, no, no one, not one, not any, not any one; *pas un*, none, no one, not one, no, not any, not any one; *perſone*, no body, any body; *chacun*, every one, each; *chaque*, every, each; *tout*, all, every, every thing; *pluſieurs*, ſeveral, many; *rien*, nothing, any thing.

315. They are thus declined with the article indefinite:

Singular maſculine.		*Singular feminine.*	
Nom. and Accu.	*aucun*, none, no one, no, &c.	Nom. and Accuſ.	*aucune*, none, no one, no, &c.
Gen. and Ablat.	*d'aucun*, of, from, by, or with none, &c.	Gen. and Ablat.	*d'aucune*, of, from, by, or with none, &c.
Dat.	*à qucun*, to, or for none, &c.	Dat.	*à aucune*, to, or for none, &c.

Nul, *nulle*, which makes *nuls*, *nulles* in its plural, is declined in the ſame manner.

	Singular. *M.*	*F.*	*Common.*	
Nom. and Accu.	*pas un*,	*pas une*, no one, not one, &c.	Nom. and Accuſ.	*chaque*, every, each.
Gen. and Ablat.	*de pas un*,	*de pas une*, of, from, by or with no one, &c.	Genit. and Ablat.	*de chaque*, of, from, by or with every, each.
Dat.	*à pas un*,	*à pas une*, to, or for no one, &c.	Dat.	*à chaque*, to, or for every, each.

And ſo is declined *chacun*, *chacune*.

And ſo are declined *perſone* and *rien*.

Singular.

	Singular. *M. F.*	*Plural.* *M. F.*
Nom. *and* Accuſ.	*tout, toute*, all, every, every thing.	Nom. *and* Accu. *tous, toutes*, all, every.
Gen. *and* Ablat.	*de tout, de toute* of, from, by or with all, every, or every thing.	Gen. *and* Ablat. *de tous, de toutes* of, from, by, or with all, or every.
Dat.	*à tout, à toute*, to, or for all, every, *&c.*	Dat. *à tous, à toutes*, to, or for all, every.

Plural common.

Nominative and Accuſative, *pluſieurs*, ſeveral, many.
Genitive and Ablative, *de pluſieurs*, of, from, by, or with ſeveral, many.
Dative, *à pluſieurs*, to, or for ſeveral, many.

Of the uſe of *aucun*, *nul*, and *pas un*.

316. When *aucun* and *nul* ſignify *none*, *no one*, *no*, *not one*, *not any*, or *not any one*, they require the particle *ne* before the verb, thus; none, no one, not one, or not any one, can ſay he is perfect, *aucun*, or *nul ne ſe peut* dire parfait; no woman ſpoke to him, *aucune femme ne* lui a parlé, *&c.*

PRACTICE.

Mankind have *no one* certain view in life, they ſuffer themſelves to be led aſtray by a continual levity.

All the ſenſe in the world is loſt upon him who has none of his own: ſuch a man has *no* views himſelf, and is incapable therefore of benefiting by thoſe of other men.

Les hommes *n'*ont *aucun* but certain dans leur vie, ils ſe laiſſent emporter par une légéreté continuéle.

Tout l'eſprit qui eſt au monde eſt inutile à celui qui n'en a point: il *n'*a *nulles* vuës, il eſt incapable de profiter de celles d'autrui.

317. Speaking in general, when no queſtion is aſk'd, and that no negation precedes, *nul*, in the nominative, is better than *aucun*; Examp. none can ſay he is perfect, *nul ne ſe peut dire parfait*, *&c.*

PRACTICE.

Avoid preſumption; undertake nothing raſhly, and beyond

Fuyez l'audace; n'entreprenez rien témérairement, & qui ſoit

yond your ſtrength; for none are ſooner caſt down, than ſuch as preſume too much of themſelves.

No man can know his own ſtrength, till tried by afflictions. None can be truly wiſe without patience.

ſoit au de là de vos forces; car *nul n'*eſt plutôt acablé, que celui qui préſume trop de ſoi.

Perſone ne peut conoître ce qu'il vaut s'il *n'*eſt exercé par les aflictions. *Nul* n'eſt ſage s'il n'eſt patient.

318. In all other occaſions it is ſafer and better to make uſe of *aucun* than of *nul*; Examp. *none, no one, not one*, &c. of them ſpoke to him, *aucun* d'eux *ne* lui a parlé; his affection is fix'd upon no creature, il *n'*eſt ataché *à aucune créature*; he has it from no man, il *ne* le tient d'*aucun homme*, &c.

PRACTICE.

Wealth is of no conſideration in the ſight of God, tho' it be otherwiſe in the eyes of men.

Le bien *n'*eſt d'*aucune conſidération* devant Dieu, mais non pas devant les hommes.

The rage of the ſea and violence of the winds are not to be appeaſed by any human power.

La colére de la mer & des vents, *ne* peut ſe modérer par *aucune puiſſance humaine*.

In Marſeilles there are no remains to be found of its ancient magnificence; it would be labour in vain to ſeek after any there.

On *ne* trouve à Marſeilles *aucun reſte* de ſon anciéne magnificence, en vain y en chercheroit-on?

A ſweet and even temper is agreeable to our company; but not more ſo than it is to ourſelves.

Une conduite douce & paiſible *n'*eſt ſi agréable *à aucun* de celux avec qui l'on vit, qu'elle l'eſt à celui même qui la pratique.

319. When in an interrogation, *any* or *any one* is not preceded by an adverb of denial, it muſt be render'd in French by *aucun* without the particle *ne*; Examp. do you think any of thoſe gentlemen would do ſo black an action? croyez-vous, qu' *aucun* de ces meſſieurs voulût faire une action ſi noire? has any one of them perceived it? *aucun* d'eux s'en eſt-il aperçu? &c.

PRACTICE.

Dear expectation, more than any other paſſion, governs the inconſtant mind of man.	La douce eſpérance, plus qu'*aucune autre paſſion*, gouverne l'eſprit changeant des mortels.
Giddy minds begin many things, without finiſhing any.	Les eſprits légers comencent beaucoup de choſes ſans en achever *aucune*.

320. When *aucun* and *nul* are uſed in a general ſignification, or relate to a ſubſtantive, which denotes a collection of objects of both genders, they are always uſed in the maſculine gender; Examp. *aucun* or *nul ne ſe peut dire parfait*, none can ſay, that he is perfect, *&c.* and ſpeaking of a company of both ſexes; *aucun de la Compagnie n'en a parlé*, none of the company has mention'd it, *&c.* But when *aucun* relates to a ſubſtantive, denoting a collection of objects of the ſame gender, whether that ſubſtantive is expreſs'd in the ſentence or not, *aucun* muſt be put in the ſame gender as that of the objects expreſs'd by that ſubſtantive; Examp. ſpeaking of men, *aucun de la compagnie n'*en a parlé, none of the company mention'd it; and ſpeaking of women, *aucune de la compagnie n'*en a parlé, none of the company mention'd it: and when *aucun* and *nul* are follow'd by a genitive, to which they relate, not denoting a collection of objects, or when they are follow'd immediately by their ſubſtantive, they muſt be put in the ſame gender as that genitive or ſubſtantive; Examp. *aucun d'eux n'*y a été, none of them has been there; *aucune d'elles n'*en a parlé, none of them has mention'd it; *aucune* or *nulle créature n'*eſt immortéle, no creature is immortal; *aucun homme ne* l'a vu, no man has ſeen it, *&c.*

PRACTICE.

None are free from ſin.	*Aucun* ou *nul* n'eſt exemt de péché.
No one ſhall exempt himſelf from death.	*Aucun* ou *nul* ne ſe garantira de la mort.
'Tis a mere arbitrary inſtitution that has given any ſignification to words; for there is no relation between particular words, and particular thoughts.	Ce n'eſt que par une inſtitution purement arbitraire que les mots ſignifient quelque choſe: car il n'y a *aucune* ou *nulle liaiſon* entre de certains mots, & de certaines penſées.
There are no exterior vices, nor any defects of the body, but	Il n'y a *nul* ou *aucun vice* extérieur, & *nul* ou *aucun*

défaut

but what are obſerved by children: they catch them at firſt ſight, and know how to expreſs them in ſuch apt terms, that more proper ones cannot be ſelected. When men, they labour in their turn under the ſame imperfections, which they before ridiculed in others.

A man of vanity and indiſcretion, a great talker and a ſhallow jeſter, a mighty praiſer of himſelf, a ſneerer of other men; very noiſy, arrogant, and forward; without modeſty or probity; injudicious and licentious in his thoughts, wants nothing further to be adored by many women; except it be perhaps a handſome face or a good ſhape.

défaut du corps qui ne ſoient aperçus par les enfans: ils les ſaiſiſſent d'une prémiére vuë, & ils les ſavent bien exprimer par des mots convenables: on ne nomme point plus heureuſement. Devenus hommes, ils ſont chargés à leur tour de toutes les imperfections dont ils ſe ſont moqués.

A un homme vain, indiſcret, qui eſt grand parleur & mauvais plaiſant, qui parle de ſoi avec confiance, & des autres avec mépris, impétueux, altier, entreprenant, ſans mœurs ni probité, *de nul* ou *d'aucun jugement*, & d'une imagination très libre, il ne lui manque plus pour être adoré de bien des femmes, que de beaux traits & la taille belle.

321. As to *pas un* it is never uſed when we ſpeak in general. When we do not ſpeak in general, and *none* in Engliſh precedes a genitive, it may be uſed in the nominative caſe, inſtead of *aucun*; Examp. *pas un* or *aucun d'eux ne l'a vu*, none of them has ſeen it; *pas un* or *aucun de la compagnie n'en a parlé*, none of the company has mention'd it; *pas une* or *aucune d'elles n'en veut convenir*, none of them will own it, *&c.* In any other caſe make uſe of *aucun*, and not of *pas un*.

Of the uſe of *chacun*.

322. It is ſaid either of perſons or things. When it is uſed in an indefinite ſenſe, it is always maſculine; Examp. *que chacun faſſe de ſon mieux*, let every one do his beſt, *&c.*

PRACTICE.

Every body has an eye to his own intereſt, when moſt buſy in behalf of another's.

The ſecret of good behaviour is the ſoul of ſociety. 'Tis that which diſpoſes us to make all juſt conceſſions to one another.

Chacun conſulte toujours ſon propre intérêt quand il s'agit de celui d'autrui.

La ſcience des égards eſt l'ame de la ſociété: c'eſt ce qui fait qu'on rend *à chacun* ce qui lui apartient.

323. And when it relates to a collective noun, which denotes objects of the maſculine gender, or of both genders, it muſt alſo be uſed in the maſculine gender; Examp. après que *la compagnie* ſe fut ſeparée, *chacun* ſe retira chez ſoi, after the company was broke up, every one went home, *&c.*

PRACTICE.

The world is a great ſtage on which every one plays his part.

Le monde eſt un grand théatre où *chacun* repreſente ſon rôle.

In all profeſſions every one aſſumes a countenance and an outſide, to appear the man he would be thought.

Dans toutes les profeſſions chacun afecte une mine & un extérieur pour paroître ce qu'il veut qu'on le croie.

324. In all other caſes *chacun* muſt be put in the ſame gender, as the noun to which it relates; Examp. *chacune de ces femmes* vouloit lui faire un preſent, every one or each of thoſe women would have made him a preſent; *chacun de nous* y eſt intéreſſé, every one or each of us is concern'd in it, *&c.*

PRACTICE.

Some women have endeavour'd to hide their conduct under the vail of a modeſt appearance; and the moſt which any one of them have gain'd by a perſevering hypocriſy, has been, to have it ſaid of her: who would not have taken ſuch a one for a veſtal?

Quelques femmes ont voulu cacher leur conduite ſous les dehors de la modeſtie; & tout ce que *chacune* a pu gagner par une continuéle afectation, & qui ne s'eſt jamais démentie, a été de faire dire de ſoi, on l'auroit priſe pour une veſtale.

Of the uſe of the pronoun *perſone*.

325. When *perſone* ſignifies *no body*, or when it ſignifies *any body*, preceded by an adverb of denial, ſuch as *not*, *never*, &c. the particle *ne* muſt always be placed before the verb or verbal noun, thus; *perſone n'eſt venu*, no body is come; je *n'*y *ai jamais vu perſone*, I have never ſeen any body there; *n'avez*-vous *vu perſone?* have you ſeen no body, *&c.*

PRACTICE.

An intimacy with well-bred people teaches us *not* to ſhock *any body*.

L'uſage du monde poli aprend à *ne brutaliſer perſone*.

326.

326. But when *perſone* ſignifies *any body*, and is not preceded by an adverb of denial; ſuch as *not*, *never*, &c. the particle *ne* muſt be omitted; Examp. il vit ſans être à charge *à perſone*, he lives without being troubleſome to any body; *perſone* en eſt-il content? is any body ſatisfied with it? *&c.*

PRACTICE.

The human body is a machine depending upon a thouſand ſecret ſprings: it may be on the point of diſſolution and ready to fall to pieces without our perceiving it.

I ſhall carefully avoid giving offence to any one upon a principle of equity; but eſpecially to a man of ſenſe, if I have the leaſt regard for my own intereſt.

The true well-bred man never inſults any one.

La machine de notre corps eſt compoſée de mille reſſorts cachés: elle peut être toute prête à ſe briſer, & à tomber en ruïne ſans que *perſone* s'en aperçoive.

J'éviterai avec ſoin d'ofenſer *perſone*, ſi je ſuis équitable; mais ſur toutes choſes un homme d'eſprit, ſi j'aime le moins du monde mes intérêts.

Les honêtes gens ne font jamais d'inſulte *à perſone*.

327. The adjective of *perſone*, *no body* or *any body*, is always put in the maſculine gender, although we ſhould ſpeak of a woman; becauſe it muſt agree with *perſone*, which, as a pronoun, is never of the feminine gender; Examp. je n'ai jamais vu *perſone* de ſi *entêté* que cette femme, I have never ſeen any body ſo obſtinate as that woman, *&c.*

328. Take particular notice not to confound the pronoun *perſone*, *no body*, *any body*, with the noun ſubſtantive *perſone*, *perſon*; as for example, if I ſay, je ne conois *perſone* ſi *heureux* qu'*elle* or que *lui*, I know no body ſo happy as ſhe or he: *perſone* here is a pronoun, conſequently the adjective *happy*, whether I ſpeak of a man or woman, muſt be put in the maſculine gender; but if I ſay, je ne conois point de *perſone* ſi *heureuſe* qu'*elle* or que *lui*, I know no perſon ſo happy as ſhe or he; *perſone* here is a noun ſubſtantive, conſequently the adjective *happy* muſt be put in the feminine gender, becauſe its noun ſubſtantive *perſone* is of the feminine gender.

PRACTICE.

Men of penetration, and of many years experience, are com-

Les *perſones* qui ont l'eſprit pénétrant, & une expérience de beau-

commonly ſo judicious as ſeldom to be deceived.

beaucoup d'anées ſont d'ordinaire ſi *judicieuſes* qu'elles ſe trompent rarement.

Of the uſe of *chaque*, every, each.

329. It is an adjective which muſt always precede its ſubſtantive; Examp. *chaque pays* a ſes coutumes, every country has its cuſtoms; *chaque famille* payera tant, every family ſhall pay ſo much; *chaque domeſtique* en aura ſa part, every ſervant ſhall have his ſhare, *&c.*

PRACTICE.

Every animal knows how to chuſe its proper food.

Chaque animal ſait choiſir l'aliment qui lui eſt propre.

You'll eaſily ſubdue every vice, if you conſider every day as your laſt.

Vous ſurmonterez aiſément tous les vices, ſi vous regardez *chaque jour* comme votre dernier jour.

It requires no very extraordinary genius to comprehend, that there is no true and ſolid ſatisfaction in this world; that all our pleaſures are but vanity; that our evils are innumerable; and, in ſhort, that death, which threatens us every moment, will in the courſe of a few years, and perhaps of a few days, fix us in an eternal ſtate of happineſs, or miſery; or of annihilation. There is then between us and heaven, and hell, or meer nothing, only life depending; which is the moſt precarious thing in nature; and heaven certainly not being for ſuch as queſtion the ſoul's immortality, all they can expect is, either hell or annihilation.

Il ne faut pas avoir l'ame fort élevée pour comprendre qu'il n'y a point ici de ſatisfaction véritable & ſolide, que tous nos plaiſirs ne ſont que vanité, que nos maux ſont infinis, & qu'enfin la mort qui nous menace *à chaque inſtant*, nous doit métre dans peu d'années, & peut-être en peu de jours, dans un état éternel de bonheur, ou de malheur, ou d'anéantiſſement. Entre nous, le ciel, l'enfer, ou le néant, il n'y a donc que la vie, qui eſt la choſe du monde la plus fragile; & le ciel n'étant pas certainement pour ceux qui doutent ſi l'ame eſt immortéle, ils n'ont à atendre que l'enfer ou le néant.

Of the uſe of *tout*, all, every, every thing, the whole.

330. When the pronoun adjective *tout* ſignifies *all*, *every* or *the whole*, and is follow'd by a noun or pronoun, which requires

quires the article definite before it, the proper article indefinite muſt be placed before *tout*; and the nominative or accuſative of the article definite before the ſaid noun or pronoun; Examp. I ſpeak *of the whole* houſe, je parle *de toute la maiſon*; I'll ſpeak *to the whole* company, je parlerai *à toute la compagnie*; of all the books I have ſeen, this is the beſt, c'eſt le meilleur *de tous les livres* que j'ai vus; he gave me all his, il m'a doné *tous les ſiens*, &c.

PRACTICE.

The wiſe man is a citizen of the univerſe.

Tout l'univers eſt la patrie du ſage.

Hiſtory can render kings, when death has ſtript them of their royalty, their courts and their attendants, amenable to the judgment pronounced upon them by all ages.

C'eſt dans l'hiſtoire que les rois dégradés par les mains de la mort, viénent ſans cour & ſans ſuite, ſubir le jugement *de tous les ſiécles*.

It is impoſſible to provide againſt all inconveniencies.

Il eſt impoſſible de remédier *à tous les inconvéniens*.

The whole behaviour of a courtier carries a plauſible appearance: but it is bad truſting too much to his fair promiſes.

Toutes les manières des courtiſans ſont belles extérieurement; mais il ne faut pas trop ſe fier à leurs promeſſes.

331. But when a pronoun ſubſtantive requires the article indefinite before it, and is follow'd or preceded by *tout*, the article indefinite only, placed before the ſaid pronoun, will ſerve, and *tout* muſt be placed laſt; Examp. I ſpeak of all of them, or of them all, je parle *d'eux tous*; he truſts them all, or all of them, il ſe fie à *eux tous*; he miſtruſts all of them, il ſe défie *d'eux tous*, &c.

PRACTICE.

Man is upon the earth as upon a grain of ſand without foundation, ſuſpended in the air; an infinite number of globes of fire of unſpeakable magnitude, above the reach of our imagination, and of an inconceivable heighth, are perpetually revolving round this grain of ſand; and have been daily traverſing for above theſe ſix thouſand years that vaſt and im-

L'homme eſt ſur la terre comme ſur un grain de ſable qui ne tient à rien, & qui eſt ſuſpendu au milieu des airs: un nombre preſque infini de globes de feu d'une grandeur inexprimable, & qui confond l'imagination, d'une hauteur qui ſurpaſſe nos conceptions, tournent, roulent autour de ce grain de ſable, & traverſent chaque jour de puis plus de ſix mille

immenſe ſpace of the empyreum. Will you accept of another ſyſtem, and yet full as wonderful? the earth itſelf is borne away with inconceivable rapidity round the ſun, the center of the univerſe. Methinks I ſee all theſe globes, theſe tremendous bodies in motion, they interrupt not one another; they joſtle not together; nor are they impeded by, or impeding to each other: ſhould the leaſt of theſe happen to be excentric, and run againſt the earth, what muſt become of it? on the contrary; all keep their reſpective ſtations, remain in the order preſcribed them; and that in ſo ſilent a manner with regard to us, that no one has an ear quick enough to hear their motions; nor does the vulgar ſo much as know there are any ſuch bodies in nature. O wondrous economy of chance? could intelligence itſelf ſucceed better? one thing only, my dear Lucilius, puzzles me, theſe vaſt bodies are ſo punctual, and ſo conſtant in their ſeveral courſes, their revolutions, and relations to each other; that a little animal confined to a corner of this mighty ſpace, call'd the world, after having made his obſervations on them, has found out for himſelf an exact and infallible method of foretelling at what point of their orbit, all theſe bodies ſhall be ſituated this day, two, four, or twenty thouſand years hence: here then lies my difficulty, Lucilius; if it be by chance

mille ans les vaſtes & immenſes eſpaces des cieux. Voulez-vous un autre ſyſtême, & qui ne diminuë rien du merveilleux? la terre eſt elle-même emportée avec une rapidité inconcevable autour du ſoleil le centre de l'univers. Je me les repréſente tous ces globes, ces corps éfroyables qui ſont en marche, ils ne s'embaraſſent point l'un l'autre, ils ne ſe choquent point, ils ne ſe dérangent point: ſi le plus petit *d'eux tous* venoit à ſe démentir & à rencontrer la terre, que deviendroit la terre? tous au contraire ſont en leur place, demeurent dans l'ordre qui leur eſt marqué, & ſi paiſiblement à notre égard, que perſonne n'a l'oreille aſſez fine pour les entendre marcher; & que le vulgaire ne ſait pas s'ils ſont au monde. O économie merveilleuſe du hazard! l'intelligence même pourroit-elle mieux réuſſir? une ſeule choſe, Lucile, me fait de la peine, ces grands corps ſont ſi précis & ſi conſtans dans leurs marches, dans leurs révolutions, & dans leurs raports, qu'un petit animal relégué en un coin de cet eſpace immenſe, qu'on apéle monde, après les avoir obſervés, s'eſt fait une méthode infaillible de prédire à quel point de leur courſe tous ces aſtres ſe trouveront d'aujourd'hui en deux, en quatre, en vingt mille ans: voila mon ſcrupule, Lucile, ſi c'eſt par hazard qu'ils obſervent des régles ſi invariables, qu'eſt-ce

que

chance that they obſerve ſuch invariable rules, what is order; what is rule?

que l'ordre; qu'eſt-ce que la régle?

332. And when a conjunctive and adjective pronoun, which requires alſo the article indefinite before it, follows *tout*; then *tout*, preceded by the article indefinite, muſt be placed immediately before either of the ſaid pronouns, thus: ſpeak to all them whom you know, parlez *à tous ceux* que vous conoiſſez; I miſtruſt all them whom you know, je me défie *de tous ceux* que vous conoiſſez; ſpeak to all your friends, parlez *à tous vos amis*, &c.

PRACTICE.

Man is manifeſtly form'd for thinking: 'tis all his dignity, and all his excellence. His whole duty is to think as he ought; and his juſt order of thought is to begin from himſelf, from the author, and from the end of his being. Yet what do men think of in this world? nothing of all that; but of diverting themſelves; of becoming rich, acquiring reputation, making themſelves kings; without thinking what it is to be a king, or to be a man.

L'homme eſt viſiblement fait pour penſer: c'eſt *toute ſa dignité*, & *tout ſon mérite*. *Tout ſon devoir* eſt de penſer comme il faut; & l'ordre de la penſée eſt de comencer par ſoi, par ſon auteur, & par ſa fin. Cependant à quoi penſe-t-on dans le monde? jamais à cela; mais à ſe divertir, à devenir riche, à aquérir de la réputation, à ſe faire roi, ſans penſer à ce que c'eſt que d'être roi, & d'être homme.

333. *Tout* is ſometimes uſed ſubſtantively; as, *tout* eſt incertain dans ce monde, every thing is uncertain in this world; je jouë *le tout*, I play the whole, &c.

PRACTICE.

All things which have only the world for their foundation, periſh and vaniſh with the world.

Tout ce qui n'a que le monde pour fondement, ſe diſſipe, & s'évanouït avec le monde.

Men of parts neglect nothing, they turn every thing to advantage.

Les gens habiles ne negligent rien, profitent *de tout*.

The whole may be divided into a hundred parts.

On peut partager *un tout* en cent maniéres diférentes.

The idea we have of order is, that things are well ordered

L'idée que nous avons de l'ordre, c'eſt que les choſes ne ſont

ed only, when the parts preſerve a relation to their whole, and when they combine together towards the end for which they were made.

ſont bien ordonées, que lorſqu'elles ont du raport *à leur tout*, & qu'elles conſpirent pour ateindre à leur fin.

A lewd woman is a gulf of misfortunes; there virtue, wealth, health, and every thing goes to wreck.

Une femme débauchée eſt un goufre de malheurs; *tout* y périt, la vertu, les biens, & la ſanté.

334. Sometimes *tout* is uſed inſtead of *chaque*, every; Examp. il vient *tous* les jours, he comes *every* day; je l'atends *à tout* moment, I expect him *every* moment, &c.

PRACTICE.

Every rational agent propoſes to himſelf ſome end in his actions.

Tout agent raiſonable ſe propoſe une fin dans ſes actions.

Moſt men who deal in political reflections are apt to uſe ſome ſophiſtry in every thing.

Les faiſeurs de réflexions politiques ſont pour la plupart des gens qui ſophiſtiquent *toutes* choſes.

Goodneſs is amiable in every ſubject wherein it is found.

La bonté eſt aimable dans *tous* les ſujets où elle ſe rencontre.

335. *For all*, or *although* follow'd, in a ſentence, by a word denoting the quality, office, dignity, trade, calling, circumſtance, &c. of the ſubject expreſs'd by the nominative of the verb, muſt be render'd either by *tout*, or by *bien que*, or *quoique*. When render'd by *tout*, the word denoting ſuch quality, &c. which is placed after the verb in Engliſh, muſt be placed in French immediately after *tout*; Examp. *for all* or *although you are* ſo *indifferent*, *tout indiférent* que vous êtes; *for all* or *although they are rich*, *tout riches* qu'ils ſont; *for all* or *although your brother is a governor*, *tout gouverneur* qu'eſt votre frére; *for all* or *although they are ignorant*, *tout ignorantes* qu'elles ſont, &c. and when it is render'd by *bien que* or *quoique*, the verb muſt be put in the conjunctive; as *bien que* or *quoique* vous *ſoyez* indiférent; *bien qu'*ils *ſoient* riches, or *quoiqu'*ils *ſoient* riches; *bien que* or *quoique* votre frére *ſoit* gouverneur; *bien qu'*elles *ſoient* ignorantes, or *quoiqu'*elles *ſoient* ignorantes.

PRACTICE.

The Romans had three gods to look after their doors; Forculus

Les Romains avoient trois dieux pour la garde de leur porte;

culus preſided over the knockers; Cardea had the care of the hinges; and Limantinus watch'd the threſhold. One porter, and a meer mortal, ſuffices now a days to guard our doors; and the Romans muſt have three gods for theirs; one of theſe gods, I ſuppoſe, would have had too much trouble upon his hands.

porte; Forcule qui préſidoit aux battans des portes, Cardea qui avoit ſoin des gonds, & Limantin qui avoit ſoin du ſeuil de la porte. Un portier *tout homme* qu'il eſt (*viz.* un portier *bien que*, ou *quoiqu'*il ne *ſoit* qu'un homme) ſuffit à la garde de la porte, & il y faloit trois dieux, un ſeul y eût été trop empêché.

Rich as they are, they are ſubject to the laws.

Tout riches qu'ils ſont, ils ſont ſujets aux loix, *viz. bien que* ou *quoiqu'*ils *ſoient* riches, *&c.*

With all their ignorance, they give their opinion deciſively.

Tout ignorantes qu'elles ſont, elles décident hardiment, *viz. bien que* ou *quoiqu'*elles *ſoient* ignorantes, *&c.*

336. But when the word, which is after the verb, in the Engliſh ſentence, does not denote the quality, *&c.* of the ſubject expreſs'd by the nominative of the verb, then *for all* or *although* muſt abſolutely be render'd by *bien que*, or *quoique*; Examp. *for all*, or *although* you make uſe of his apothecary, *bien que*, or *quoique*, vous *vous ſerviez* de ſon apotiquaire; *for all*, or *although*, he had a good council to plead his cauſe, *bien qu'*il *eût* on bon avocat pour plaider ſa cauſe, or *quoiqu'*il *eût* un bon avocat pour plaider ſa cauſe, *&c.*

PRACTICE.

Tho' the earth moves inceſſantly, it is inperceptible to our eyes.

Bien que, ou *quoique* le mouvement de la terre *ſoit* continuel, il eſt imperceptible à nos yeux.

Tho' melancholy is a paſſion that has nothing valuable in itſelf, yet is it the garb in which ſome men dreſs virtue.

Bien que, ou *quoique* la triſteſſe *ſoit* une paſſion qui n'a rien d'eſtimable, on en habille pourtant la vertu.

Tho' there are natural prejudices very difficult to conquer, yet they are to be ſurmounted, if taken in time.

Bien que, ou *quoiqu'*il *y ait* des averſions très mal-aiſées à vaincre, on en peut pourtant venir à bout ſi on les entreprend de bonne heure.

337. Obſerve, that when *tout* ſignifies *for all*, or *although*, it is only uſed in the nominative, and is undeclinable; except in the femine gender, before a word, beginning with a conſonant; Examp. *tout riches* qu'ils ſont, for all, or although they are ſo rich; *tout ignorantes* qu'elles ſont, for all, or although they are ſo ignorant; *tout indiférente*, or *indiférentes* que vous êtes, for all, or although you are ſo indifferent, *&c.* but we ſay before a noun of the feminine gender, beginning with a conſonant; *toute ſpirituéle* qu'elle eſt, for all, or although ſhe is ſo witty; *toutes femmes* qu'elles ſont, for all, or although they are women, *&c.*

PRACTICE.

Rich as they are, they are deſpiſed.

Tout riches qu'ils ſont, ils ne laiſſent pas d'être mépriſés.

With all their ignorance, they know more than you.

Tout ignorantes qu'elles ſont, elles en ſavent plus que vous.

With all her wit, ſhe was put to a ſtand.

Toute ſpirituéle qu'elle eſt, elle demeura court.

Tho' women, they know how to hold their tongues.

Toutes femmes qu'elles ſont, elles ſavent ſe taire.

338. Sometimes *tout* ſignifies *quite*, *entirely*; and then it is alſo declined in the feminine gender, before a word, beginning with a conſonant; Examp. elle eſt *toute changée*, ſhe is quite alter'd; elles ſont *toutes fraîches*, they are entirely freſh, *&c.* but it is never declined on any other occaſion; Examp. elle eſt *tout aimable*, ſhe is quite lovely; elles ſont *tout aimables*, they are quite lovely, *&c.*

PRACTICE.

The turn and expreſſion make oftentimes the whole beauty of a thought; which is realy wrapt up in a ſingle word.

Souvent le tour & l'expreſſion feront toute la beauté d'une penſée; qui ſera *toute renfermée* dans un mot.

His ſtyle is peculiarly graceful.

Son ſtile a des graces *toutes particuliéres.*

She'll be quite amazed, to ſee it happen.

Elle ſera *tout étonée* que cela arrivera.

They'll be quite amazed, to ſee it happen.

Elles ſeront *tout étonées* que cela arrivera.

Of the uſe of *pluſieurs*, many, ſeveral.

339. As to its number, it is always plural; and as to its gender, it is always common; Examp. *pluſieurs femmes* en ſont per-

perſuadées, many or ſeveral women are perſuaded of it; il a *pluſieurs amis*, he has many or ſeveral friends; j'en ai vu *pluſieurs*, I have ſeen many or ſeveral of them, *&c.*

PRACTICE.

Rudeneſs is not itſelf a vice of the mind; 'tis the reſult of ſeveral vices; of ſtupid vanity; of ignorance in point of duty; of thoughtleſſneſs; of indolence; of contempt for others; of jealouſy, and above all things of envy: tho' it acts in an exterior manner, it is nevertheleſs the more odious; as being the ſure mark of a viſible and manifeſt failing within. 'Tis true however, that the offence, it gives, is greater or leſs according to the occaſion which produces it.

L'incivilité n'eſt pas un vice de l'ame, elle eſt l'éfet *de pluſieurs* vices, de la ſotte vanité, de l'ignorance de ſes devoirs, de la pareſſe, de la diſtraction, du mépris des autres, de la jalouſie, & ſurtout de l'envie; pour ne ſe répandre que ſur les dehors, elle n'en eſt que plus haïſſable, parceque c'eſt toujours un défaut viſible & manifeſte: il eſt vrai cependant qu'il ofenſe plus ou moins ſelon la cauſe qui le produit.

Of the uſe of *rien*, nothing, not any thing, or any thing.

340. When it ſignifies *nothing* or *not any thing*, the particle *ne* muſt be placed before the verb; Examp. je *n'ai rien de meilleur*, I have *nothing* better; il *n'a rien pris* d'*aujourd'hui*, he has not taken *any thing* all this day, *&c.* But when it ſtands for *any thing* not preceded by an adverb of denial; as *never*, &c. the particle *ne* is omitted; as, avez-vous jamais *rien* vu *de* ſi *beau?* have you ever ſeen *any thing* ſo beautiful? y avoit-il *rien de* plus *poli?* could *any thing* be more polite? Obſerve that *rien* governs the genitive.

PRACTICE.

Nothing is more likely to draw on us the contempt and hatred of mankind, than the ſetting God at defiance.

Is there any thing more genteel, than to give others an opportunity of diſplaying their parts?

Learning gives the finiſhing part of education to a well-turn'd

*Rien n'*eſt plus capable d'atirer le mépris & l'averſion des hommes que de faire le brave contre Dieu.

Y a-t-il *rien de* plus *poli* que de fournir aux autres des ouvertures pour développer leur eſprit?

La ſcience achéve de polir un eſprit bien tourné; elle

turn'd mind; being averſe to all coarſe behaviour or ruſticity.

The near man abſtains from every thing which is coſtly. The miſer denies himſelf what coſts any thing. The ſelfiſh man ſeldom engages himſelf where there is no profit in view.

elle *n'a rien de rude, ni de ſauvage.*

L'ataché s'abſtient de ce qui eſt cher. L'avare ſe prive de tout ce qui coûte. L'intéreſſé ne s'arrête guère à ce qui *ne* produit *rien.*

SECT. VII.

Of the INDEFINITE, or INDETERMINATE PRONOUNS.

341. THERE are twelve of them, *viz. autre, autrui, quelqu'un, quelque, certain, tel, je ne ſai qui, je ne ſai quoi, je ne ſai quel, quiconque, qui que* and *quoique.*

342. *Autre*, other, may be declined with the articles definite or numeral; as, ce n'eſt pas lui, c'eſt *l'autre*, 'tis not he, 'tis the other; j'aimerois mieux en avoir *d'autres*, I would rather have others; eſt-ce de celui-là que vous parlez, ou *d'un autre?* do you ſpeak of that or of another? ce n'eſt pas le prix de celui-ci, c'eſt le prix *de l'autre*, 'tis not the price of this, 'tis the price of the other, *&c.*

PRACTICE.

Methinks the ſpirit of good breeding conſiſts in a certain care over our words and actions; ſo as to put others in good humour with us, and with themſelves.

The regard which others expreſs for us is what preſerves the opinion we have of ourſelves.

'Tis the lover of oppoſition who gives up his own ſentiments as ſoon as he has been able

Il me ſemble que l'eſprit de politeſſe eſt une certaine atention à faire que par nos paroles & par nos maniéres, *les autres* ſoient contens de nous & d'eux-mêmse.

L'amour *des autres* envers nous eſt la nourriture de notre amour propre.

C'eſt un contrediſant qui quitte ſes propres ſentimens dès qu'il eſt venu à bout de les

able to bring others into them, leſt he ſhould be of the ſame opinion with any other man.

When a good man happens to be the occaſion of other people's miſeries, he is the firſt to feel them.

A man often thinks he is his own director, when all the while he is in leading-ſtrings; while his judgment is aiming at one object, his heart leads him away inſenſibly to another.

les perſuader, de peur d'être de l'avis *d'un autre.*

Un honête homme ſe fait le prémier malheureux, quand il en fait *d'autres.*

L'homme croit ſouvent ſe conduire, lorſqu'il eſt conduit: & pendant que par ſon eſprit il tend à un but, ſon cœur l'entraine inſenſiblement *à un autre.*

343. *Autrui*, one's neighbour, others, or other people, is declined with the article indefinite, and has no plural, and only a genitive, ablative and dative caſe; Examp. il ne faut pas déſirer le bien *d'autrui*, we muſt not deſire our neighbour's goods; ne parlez point mal *d'autrui*, do not ſpeak ill of your neighbour; ne faites point *à autrui* ce que vous ne voudriez pas qu'on vous fît, do not to others what you would not have done to yourſelf, *&c.*

PRACTICE.

The man of honour is modeſt and circumſpect; he obſerves other's faults, and never ſpeaks of them.

L'honête homme eſt modeſte & circonſpect; il remarque les défauts *d'autrui*, & n'en parle jamais.

344. *Quelque*, ſome, is an adjective, and is declined with the article indefinite; it makes in its plural, *quelques*, ſome; Examp. il lit toujours *quelque bon livre*, he is always reading ſome good book; il a *quelque argent*, he has ſome money; il eſt adoné *à quelques vices*, he is addicted to ſome vices, *&c.*

PRACTICE.

There is ſome ſkill in diſtinguiſhing a good natured look from an unmeaning one.

A raſh confidence is the fore-runner of ſome misfortune.

Life is ſhort, if it deſerves that name, only while it is agreeable; for if all the hours which

Il y a *quelque art* à diſtinguer les viſages débonaires des niais.

Une confiance téméraire eſt l'avant-coureur *de quelque diſgrace.*

La vie eſt courte, ſi elle ne mérite ce nom que lorſqu'elle eſt agréable; puiſque

ſi

which paſs agreeably to us were ſumm'd up together, we ſhould ſcarce make up in a great number of years a life of a few months.

ſi l'on couſoit enſemble toutes les heures que l'on paſſe avec ce qui plait, l'on feroit à peine d'un grand nombre d'anées une vie *de quelques mois*.

345. Sometimes *quelque*, ſignifies *whatever*, or *however*; as in theſe examples, *quelque mérite qu'il ait*, *whatever merit* he may have; *de quelques animaux que vous parliez*, *of whatever animals* you may ſpeak; *quelque folles qu'elles ſoient*, *however fooliſh* they may be; *quelque abominable que ſoit* ſon crime, *however abominable* his crime may be, &c.

PRACTICE.

However good our meaning may be, it is never allowable to build upon ſurmiſes, or raſh judgments, to the prejudice of other mens reputation.

However ſpecious an action may be, it ought not to paſs for a great one; where it is not the reſult of a great deſign.

Quelque bonne fin qu'on ſe propoſe, il n'eſt jamais permis d'employer des ſoupçons, & des jugemens téméraires, pour faire perdre la réputation à autrui.

Quelque éclatante que ſoit une action, elle ne doit pas paſſer pour grande, lorſqu'elle n'eſt pas l'éfet d'un grand deſſein.

346. Obſerve, I. that when *quelque* ſignifies *whatever*, or *however*, it muſt be follow'd by *que*, before the verb, which follows; and the ſaid verb muſt be put in the conjunctive mood, as may be ſeen in the preceding examples.

II. That when *quelque* ſignifies *however*, it has no plural number, and that when it ſignifies *whatever*, it makes *quelques* in its plural.

PRACTICE.

The charms of novelty and the prevalency of cuſtom, however oppoſite to one another, render us equally blind to the frailties of our friends.

Two ſorts of people know God; they who have an humble heart, and love contempt and humiliation, whatever be their degree of underſtanding; mean or elevated; and thoſe who have underſtanding enough

La grace de la nouveauté & la longue habitude *quelqu'oppoſées qu'elles ſoient*, nous empêchent également de ſentir les défauts de nos amis.

Deux ſortes de perſones connoiſſent Dieu; ceux qui ont le cœur humilié, & qui aiment le mépris & l'abaiſſement, *quelque dégré* d'eſprit *qu'ils aient* bas ou relevé; & ceux qui'ont aſſez d'eſprit pour voir la vérité;

quel-

nough to ſee the truth, whatever obſtacles to it, they may meet with in their way.

quelques opoſitions qu'ils y aient.

347. III. That when *whatever*, in French, is follow'd immediately by a verb, or by the nominative of a perſonal pronoun, you muſt make uſe of *quel que* ſingular, or *quels que* plural, which makes *quéle que* or *quéles que* in its feminine gender.

EXAMPLES.

Quel que ſoit ſon crime, whatever his crime may be; *quéles que* vous croyiez *que ſoient* ſes intentions, whatever you may think his intentions are; *quels que puiſſent* être ces livres, whatever theſe books may be; *quéles qu'elles ſoient*, whatever they may be, *&c.*

PRACTICE.

A ſtratagem whatever it be, when it has contributed to produce ſome important event, becomes eſſential in hiſtory.

Une ſubtilité *quéle qu'elle ſoit*, quand elle a contribué à quelque événement important, devient eſſentiéle à l'hiſtoire.

348. *Quelqu'un*, *ſome body*, *any body*, is declined with the article indefinite, and makes *quelques-uns*, *ſome people*, in its nominative plural, it having no other caſes in this laſt number; Examp. je le tiens *de quelqu'un*, I have it *from ſome body*; *quelques-uns* le croyent, *ſome people* believe it; avez-vous vu *quelqu'un?* have you ſeen *any body?* a-t-il parlé *à quelqu'un?* has he ſpoken *to any body?* &c.

PRACTICE.

It was ſaid very rightly by ſome author, that they who have a mind to improve, ſhould live like patients, always under the care of another.

When a man is upbraided with his baſeneſs, he takes it very ill at our hands.

One may have the confidence of another without having his heart. He who has your heart wants neither your profeſſions of friendſhip, nor your confidence: the coaſt is clear to him. Some

Quelqu'un a fort bien *dit*, que ceux qui veulent profiter, doivent vivre comme des malades qu'on traite toujours.

Quand on *reproche à quelqu'un* ſa turpitude, il trouve cela bien cru.

L'on peut avoir *la confiance de quelqu'un* ſans en avoir le cœur: celui qui en a le cœur n'a pas beſoin de révélation ou de confiance; tout lui eſt ouvert.

Quel-

Some think that the Mediterranean and Caſpian ſeas have a communication through ſubterraneous cavities.

Quelques-uns croient que la mer Méditerranée & la mer Caſpiéne ſe communiquent par des canaux ſouterrains.

349. But when *quelqu'un* ſignifies *one*, *ſome*, *any*, or *any one*, follow'd by *of*, expreſs'd or underſtood, it has both genders and numbers, viz. *quelqu'un*, m. *quelqu'une*, f. ſingular; and *quelques-uns*, m. *quelques-unes*, f. plural; Examp. *quelqu'un de ces meſſieurs* n'en *auroit*-il point entendu parler? has *any one of* thoſe gentlemen heard any thing of it? je ſerois bien aiſe d'avoir *la compagnie de quelques-unes de ces dames*, I ſhould be glad to have the company *of ſome of* thoſe ladies, *&c.*

PRACTICE.

Moſt men are ſo apt to forget that they have a ſoul belonging to them; and launch out into ſo many actions, and buſineſſes, wherein that ſeems to be out of the queſtion; that people imagine, they ſpeak mighty well of another, when they ſay, ſuch a one is a thinking man. This is even become a common encomium; and yet puts ſuch a man only one degree above a hound or a horſe.

La plupart des hommes oublient ſi fort qu'ils ont une ame, & ſe répandent en tant d'actions, & d'exercices, où il ſemble qu'elle eſt inutile, que l'on croit *parler* avantageuſement *de quelqu'un*, en diſant qu'il penſe: cet éloge même, qui pourtant ne met cet homme qu'au deſſus du chien ou du cheval, eſt devenu vulgaire.

The duty of a judge is to adminiſter juſtice; his trade is to delay it: ſome know their duty and follow their trade.

Le devoir des juges eſt de rendre la juſtice; leur métier eſt de la diférer: *quelques-uns ſavent* leur devoir & font leur métier.

Rivers flow commonly towards the North, or towards the South. There are ſome, as the Danube, and the river St. Laurence, which flow from the Weſt to the Eaſt.

Les riviéres coulent ordinairement vers le nord, ou vers le midi. *Il y* en *a quelques-unes*, comme le Danube, & le fleuve de St. Laurent, qui coulent d'Occident en Orient.

350. *Certain*, *certaine*, certain, makes in its plural *certains*, *certaines*, and is always adjective; Exam. j'en ai parlé *à certaines perſones* que vous conoiſſez, I have ſpoken of it to certain perſons whom you know; il le tient *d'un certain homme*, qui demeure

meure de l'autre côté de la ville, he has it from a certain man, who lives t'other end of the town; je parle *d'une certaine femme* que j'ai vue chez vous, I ſpeak of a certain woman whom I ſaw at your houſe; après en avoir parlé *à certaines gens*, after having ſpoken to certain people about it, *&c.*

PRACTICE.

A ſolid piety ſhould be void of all doubt, and free from oſtentation; it ſhould likewiſe be clear of a certain degree of enthuſiaſm.

Une ſolide piété doit être ſans ſcrupule, & ſans grimace; & auſſi ſans une *certaine force* d'eſprit.

Certain perſons who refine, ſay Mameſéle, for Mademoiſéle; but thoſe who ſpeak well never ſay it.

Certaines gens qui rafinent diſent Mameſéle, pour Mademoiſéle; mais ceux qui parlent bien ne le diſent jamais.

351. *Tel*, *telle*, *ſuch*, makes *tels*, *telles* in its plural; Examp. je le prendrai *tel* qu'il eſt, I'll take it ſuch as it is; je ne les conois pas pour *telles*, I don't know them for ſuch people, *&c.*

PRACTICE.

I ſhall always be glad to avoid being a knave, even tho' I paſs for a fool with ſome for my pains.

Je me rachéterai toujours fort volontiers d'être fourbe, par être ſtupide & paſſer pour *tel*.

To ſay modeſtly of any thing, either that it is good or bad; and to aſign the reaſons why it is ſo, requires good ſenſe and expreſſion; 'tis no ſuch eaſy matter. It is much eaſier to pronounce in a deciſive tone, which carries with it the air of a proof of what one ſays, that it is execrable; or elſe, that it is prodigious.

Dire modeſtement, d'une choſe ou qu'elle eſt bonne, ou qu'elle eſt mauvaiſe, & les raiſons pourquoi elle eſt *telle*, demande du bon ſens & de l'expreſſion; c'eſt une afaire. Il eſt plus court de prononcer d'un ton déciſif, & qui emporte la preuve de ce qu'on avance, ou qu'elle eſt exécrable, ou qu'elle eſt miraculeuſe.

There are perſons with fifty thouſand a year ſo very poor as to want every year half as much more.

Tel avec deux millions de rente peut être pauvre chaque anée de cinq cens mille livres.

352. *Tel* often precedes its ſubſtantive; as, j'ai vu *un tel homme*, I have ſeen ſuch a man; je n'ai jamais entendu parler *d'une telle femme*, I never heard of ſuch a woman; je ne

veux pas m'adreſſer *à telles gens*, I won't have recourſe to ſuch people, *&c.*

PRACTICE.

None but God could form a degree of communication, or intercourſe, between two beings ſo different as the ſoul, and body; or eſtabliſh the laws of ſuch an union, and carry them into execution.

Il n'y a que Dieu qui ait pu former une eſpéce de comunauté, ou de comunication, entre deux êtres auſſi diférens que le ſont l'ame, & le corps; & qui ait pu établir les loix d'une *telle union*, & les métre en exécution.

There are baſe ſouls, who are a compoſition of dirt and filth; taken with gain and intereſt, as great ſouls are with glory and virtue; capable of one pleaſure only; that of acquiring or not loſing: greedy and covetous of ten *per cent*; buſied only about their debtors; always diſturb'd about the lowering of intereſt, or fall of the ſtocks; and, as it were abſorb'd in deeds, titles and parchments. Such people are neither relations, friends, patriots, nor chriſtians; nor perhaps human creatures: they are money'd folks; and that's all we can ſay of them.

Il y a des ames ſales, paitries de bouë & d'ordure, épriſes du gain & de l'intérêt, comme les belles ames le ſont de la gloire & de la vertu; capables d'une ſeule volupté, qui eſt celle d'aquérir ou de ne point perdre; curieuſes & avides du denier dix, uniquement ocupées de leurs débiteurs, toujours inquiétes ſur le rabais, ou ſur le décri des monoies, enfoncées, & comme abîmées dans les contrats, les tîtres & les parchemins. *De telles gens* ne ſont ni parens, ni amis, ni citoyens, ni chrétiens, ni peut-être des hommes: ils ont de l'argent.

353. *Je ne ſai qui*, *ſomebody*, has no plural, and is declined either with the indefinite or numeral article; Examp. il l'a doné *à je ne ſai qui*, he has given it to I don't know who; il parle *d'un je ne ſai qui*, he ſpeaks of one, I know not who, *&c.*

354. *Je ne ſai quoi*, *I know not what*, *ſomething*, or *certain ſomething*, has alſo no plural, and is declined, either with the definite, indefinite, or numeral article; Examp. il parle *de je ne ſai quoi*, he ſpeaks *of I don't know what*; il y a là dedans *un je ne ſai quoi*, qui gâte tout, there's in that *a certain ſomething* which ſpoils all; *le je ne ſai quoi*, que vous trouvez agréable dans cette femme, ne me paroit pas tel, *that certain*

ſom

ſomething which you find agreeable in that woman, does not appear ſo to me, &c.

PRACTICE.

There is ſomething in friendſhip more judicious, than there is in love; becauſe it acts with leſs paſſion.

Converſation with women ſhould have ſomething inſituating in it, attended with a certain air of ſubmiſſion.

There is ſomething diſagreeable about a man which often marrs and deſtroys all the merit he has.

Le je ne ſai quoi de l'amitié a plus de lumiére que celui de l'amour, parcequ'il agit avec plus de calme.

La converſation aveo les femmes doit être un peu flateuſe, & avoir *je ne ſai quoi* de retenu.

Il y a *un je ne ſai quoi* choquant qui empoiſone quelquefois, & gâte tout le mérite des perſones.

355. *Je ne ſai quel, I don't know what*, is declined with the article indefinite, and is always placed before a ſubſtantive; Examp. il eſt adoné *à je ne ſai quel vice*, he is addicted *to I know not what vice*, &c.

PRACTICE.

There is an unaccountable fund of ſordid malice in the heart of man, which makes him unable to brook extraordinary merit in another.

Il y a *je ne ſai quel fonds* de baſſe malignité dans le cœur des hommes, qui fait qu'on ne peut ſoufrir dans les autres un mérite extraordinaire.

356. *Quiconque, whoever*, in the ſenſe of *what perſon ſoever who*, has no plural, and is declined with the article indefinite; Examp. ce ſera la ruïne *de quiconque* l'entreprendra, it will be the ruin of whoever ſhall undertake it; adreſſez-vous *à quiconque* voudra l'entreprendre, addreſs yourſelf to whoever will be willing to undertake it, &c.

PRACTICE.

Whoever would learn the art of living well, muſt firſt ſtudy that of dying well.

Quiconque veut aprendre l'art de bien vivre, qu'il apréne auparavant la ſcience de bien mourir.

357. Obſerve that when *whoever* is uſed, as a nominative governing two verbs, in Engliſh, *quiconque* does the ſame in French; as, *quiconque* y *chantera, ſera* bien *payé, whoever ſings* at it *ſhall be* well *paid*, &c. and not il ſera *bien* payé.

358.

358. *Qui que* ſignifying *whoever*, in the ſenſe of *what perſon ſoever*, is declined with the article indefinite; Examp. *de qui que ce ſoit* qu'il l'ait apris, *from whomſoever* he may have learn'd it; *à qui que ce ſoit* qu'il s'adreſſe, *to whomſoever* he may addreſs himſelf, *&c.*

PRACTICE.

What is chance? is it a body, or is it a ſpirit? is it a being diſtinct from other beings, of a particular exiſtence, and ſomewhere to be found? or rather, is it not a mode or manner of exiſtence? when a ball meets with a ſtone, they ſay, 'tis a chance: but is there any thing more in this, than that two ſuch bodies hit againſt one another by accident? if by another chance the ball ſhall move no more in a ſtraight line, but obliquely; if its motion be no more direct, but reflected; if it ſhould turn no more round its own axis, but ſhould ſpin and twirl about: ſhall I conclude that this is owing to the ſame chance, that in general ſet the ball in motion? or ſhall I not rather ſuſpect, that it moves, either of itſelf, or by the impulſe of the arm which threw it? ſo, becauſe the wheels of a clock are determin'd one by another to move in a circular manner with a certain degree of quickneſs, ſhall I be the leſs curious to examine into the cauſe of all theſe motions; whether they are ſelf produced, or are occaſion'd by the weight which drags them along. But neither theſe wheels, nor that ball could

Qu'eſt-ce que le hazard? eſt-il corps, eſt-il eſprit? eſt-ce un être diſtingué des autres êtres, qui ait ſon exiſtence particuliére, qui ſoit quelque part? ou plutôt, n'eſt-ce pas un mode, ou une façon d'être? quand une boule rencontre une pierre, l'on dit, c'eſt un hazard: mais eſt-ce autre choſe que ces deux corps qui ſe choquent fortuitement? ſi par ce hazard ou cette rencontre, la boule ne va plus droit mais obliquement; ſi ſon mouvement n'eſt plus direct mais réfléchi; ſi elle ne roule plus ſur ſon axe, mais qu'elle tournoie & qu'elle pirouéte: conclurai-je que c'eſt par ce même hazard qu'en général la boule eſt en mouvement? ne ſoupçonerai-je pas plus volontiers qu'elle ſe meut, ou de ſoi-même, ou par l'impulſion du bras qui l'a jettée? & parceque les rouës d'une pendule ſont déterminées l'une par l'autre à un mouvement circulaire d'une telle ou telle viteſſe, examinerai-je moins curieuſement quelle peut être la cauſe de tous ces mouvemens; s'ils ſe font d'eux-mêmes, ou par la force mouvante d'un poids qui les emporte. Mais ni ces rouës, ni cette boule n'ont pu ſe donner le mou-

could of themſelves produce ſuch motion, nor have it from their own particular nature; becauſe they can loſe this motion, and yet their nature ſhall remain unalter'd. It ſeems then, that they muſt be moved *ab extra*, and by a power foreign to them. So if the celeſtial bodies ſhould chance to loſe their motion, would their nature be changed for all this? would they be leſs the ſame bodies? by no means; as I ſuppoſe. Yet they move, and not of themſelves, nor by their own nature. It would be neceſſary then, Lucilius, to enquire whether there is not ſome principle without, which gives motion to thoſe bodies: whatever principle you find it to be, that I call God.

If we ſuppoſe theſe great bodies to be without any motion at all, 'tis true, one could no longer aſk the queſtion, who put them in motion, but we might ſtill aſk who has made theſe bodies, as one may aſk who made thoſe wheels, or that ball; and ſuppoſing each of thoſe great bodies to be an accidental concourſe of atoms, which have united and join'd themſelves together according to the figure and diſpoſition of their component particles, yet were I to fix on one of thoſe atoms, and aſk who created that atom? is it matter, or an intelligent being? had it any idea of itſelf, before it produced itſelf? if ſo, it exiſted a moment before it did exiſt:

mouvement d'elles-mêmes, ou ne l'ont point par leur nature, ſi elles peuvent le perdre ſans changer de nature: il y a donc aparence qu'elles ſont mues d'ailleurs, & par une puiſſance qui leur eſt étrangére. Et les corps céleſtes, s'ils venoient à perdre leur mouvement, changeroient-ils de nature? ſeroient-ils moins des corps? je ne l'imagine pas ainſi: ils ſe meuvent cependant; & ce n'eſt point d'eux-mêmes & par leur nature. Il faudroit donc chercher, O Lucile, s'il n'y a point hors d'eux un principe, qui les fait mouvoir: *qui que* vous trouviez, je l'apéle Dieu.

Si nous ſupoſons que ces grands corps ſont ſans mouvement, on ne demanderoit plus à la vérité qui les met en mouvement, mais on ſeroit toujours reçu à demander qui a fait ces corps, comme on peut s'informer qui a fait ces rouës ou cette boule; & quand chacun de ces grands corps ſeroit ſupoſé un amas fortuit d'atomes, qui ſe ſont liés & enchainés enſemble par la figure & la conformation de leurs parties, je prendrois un de ces atomes, & je dirois, qui a créé cet atome? eſt-il matiére? eſt-il intelligence? a-t-il eu quelque idée de ſoi-même, avant que de ſe faire ſoi-même? il étoit donc un moment avant que d'être: il étoit & il n'étoit

exiſt: it exiſted and did not exiſt, at the ſame inſtant; and if it was the author of its own exiſtence, and of its own manner of being, why did it conſtitute itſelf a body, rather than a ſpirit? again, had not this atom a beginning? is it eternal? is it infinite? will you make a God of this atom?

pas tout-à-la fois: & s'il eſt auteur de ſon être & de ſa maniére d'être, pourquoi s'eſt-il fait corps plutôt qu'eſprit? bien plus, cet atome n'a-t-il point comencé? eſt-il éternel? eſt-il infini? ferez-vous un Dieu de cet atome?

359. But when *qui que ce ſoit* belongs to a ſentence, wherein *ne* precedes the verb, it ſtands for *no body whatever*; Examp. il *n'a parlé de qui que ce ſoit*, he has ſpoke of *no body whatever*; je *n'*en *parlerai à qui que ce ſoit*, I ſhall ſpeak of it *to no body whatever*, &c.

360. *Quoique*, *whatever*, is declined with the article indefinite, and has only a nominative; Examp. *quoiqu'il arrive*, whatever happens; *quoiqu'il en ſoit*, whatever it may be; *quoiqu'on puiſſe faire*, whatever one may do, &c. but *quoique ce ſoit*, *whatever*, is declined in all the caſes; as, *de quoique ce ſoit* qu'il parle, *of whatever* he may ſpeak; *à quoique ce ſoit* qu'il s'aplique, *to whatever* he may apply himſelf, &c.

PRACTICE.

Whatever be done, or ſaid, I muſt be a man of integrity; as if gold, purple, an emerald ſhould ſay, whatever be ſaid or done, I muſt be gold, purple, an emerald, and preſerve ſtill my colour.

*Quoiqu'*on faſſe & *qu'*on diſe, il faut que je ſois homme de bien; comme ſi l'or, la pourpre, ou une émeraude diſoit, *quoiqu'*on diſe & *qu'*on faſſe, il faut que je ſois de l'or, de la pourpre, une émeraude, & que je conſerve toujours ma couleur.

Whatever be ſaid of you, you muſt be good; juſt as if gold, or an emerald ſhould ſay, whatever be ſaid, I muſt be gold, I muſt be an emerald, and preſerve my luſtre.

Quoique ce ſoit qu'on diſe de vous, il faut que vous ſoyez bon; comme ſi de l'or, ou une émeraude diſoit: *quoiqu'*on diſe, il faut que je ſois or, il faut que je ſois émeraude, & que je conſerve mon éclat.

361. *Quoique ce ſoit*, in a ſentence with the particle *ne* before the verb, ſignifies *nothing at all*, or *nothing whatever*; as, *il ne parle de quoique ce ſoit*, he ſpeaks *of nothing at all*; *il ne ſe plait à quoique ce ſoit*, he is pleaſed with *nothing whatever*, &c.

CHAP.

CHAP. VI.

OF VERBS.

SECT. I.

How to conjugate VERBS.

362. NOUNS are *declined*, and *verbs* are *conjugated*.

363. *To decline a noun*, as has been ſaid before, Pag. 74. Chap. 2. Sect. 1. is to put all its caſes in order; which is done by placing a *proper article* before it in the right gender and number. *To conjugate a verb*, is to put all its *moods*, *tenſes*, *numbers* and *perſons* in a proper order; which is done by changing the *letters*, that form the termination *of the preſent of the infinitive*, into others uſed for that purpoſe.

364. The different terminations of the preſent of the infinitive of French verbs, are the nine following, *viz.*

The 1st	in	er	as	*aim*er, *to love.*
the 2d		ir		*pun*ir, *to puniſh.*
the 3d		enir		*t*enir, *to hold.*
the 4th		rir *preceded by* f *or* v		*of*rir, *to offer.*
the 5th		re		*vend*re, *to ſell.*
the 6th		ndre *preceded by* i		*joi*ndre, *to join.*
the 7th		re *preceded by* ui		*traduir*e, *to tranſlate.*
the 8th		oître		*cono*ître, *to know.*
the 9th		evoir		*d*evoir, *to owe.*

365. All verbs, that change the letters, which form the preceding terminations, through all their moods, tenſes, numbers and perſons, as theſe nine do, (*vid.* their conjugation) are call'd *regular*; and thoſe that do not, or have a termination, in the preſent of their infinitive, different from theſe, (*vid.* the irregular verbs) are call'd *irregular*; thoſe that have all their moods, tenſes, numbers and perſons, are call'd *perfect*, and thoſe that want any of them, are call'd *imperfect*.

SECT. II.

Of MOODS.

VERBS are compoſed of MOODS, which are four, *viz.*

366. FIRST, the *Indicative*, which is uſed, when we ſpeak in a ſenſe which denotes, in a direct and poſitive manner, what we affirm the ſubject is, or does; as, *je ſuis inocent*, I am innocent; *j'aime la vertu*, I love virtue; *il dine*, he is at dinner, *&c.*

PRACTICE.

Homer the inventor of all the fables of the gods and demy-gods, and who has ſo well ſet them off, is the moſt agreeable liar that ever was: his writings are full of pleaſing extravagancies, in every little tale tho' never ſo trifling, never ſo void of ſolidity, he charms and tranſports us.

Homére qui *a inventé* toutes les fables des dieux & des demi-dieux, & qui les *a* ſi bien *miſes* en œvure, *eſt* le plus agréable menteur qui fût jamais: ſes écrits *ſont* pleins de folies délicieuſes; en diſant des bagatéles & des riens, il *charme*, il *enchante*.

The impertinent man is an over actor of the coxcomb's part; the coxcomb is tireſome, burdenſome, diſtaſteful, and diſguſting; the impertinent diſguſts you, ſours you, nettles you and makes you angry; he begins where the other left off.

L'impertinent *eſt* un fat outré. Le fat *laſſe*, *ennuye*, *dégoute*, *rebute*: l'impertinent *rebute*, *aigrit*, *irrite*, *ofenſe*; il *comence* où l'autre *finit*.

Scarron excell'd in drollery, and was agreeably ridiculous.

Scarron *excéla* dans le ſtile burleſque & *fut* agréablement ridicule.

367. Secondly, the *Imperative*, which is uſed to command, pray or exhort, the ſubject or nominative to be or to do, what we would have it; as, *ſoyez prudens*, be prudent; *aimez la vertu*, love vertue; *dinons*, let us dine, *&c.*

PRACTICE.

Read but the Iliad, and you will find that thoſe times which are

Qu'on liſe l'Iliade; ces tems qualifiés d'héroïques paroîtront le

are dignify'd with the title of heroick, were the reign of the moſt unnatural and infamous paſſions.

Let us be wiſe at other mens coſt, and avoid doing any thing to make others wiſe at our own.

Learn how to live, in order to die happy: and learn how to die, in order to live happy. This is the ſcience of ſciences; and indeed ought to be our whole concern in this life.

le régne des paſſions les plus groſſiéres & les plus baſſes.

Soyons ſages aux dépens d'autrui, & *tâchons* de ne rien faire par où perſone le puiſſe devenir aux nôtres.

Aprenez à vivre afin de mourir heureuſement: & *aprenez* à mourir afin de vivre heureux. C'eſt la ſcience des ſciences; c'eſt en peu de mots tout ce que nous devons faire en cette vie.

368. Thirdly, the *Conjunctive*, which is uſed not to denote directly or poſitively, but indirectly, conditionally, dubiouſly, *&c.* what we affirm of the ſubject; as, *vous voulez que j'y aille?* you will have me go thither? *il a voulu que nous dinaſſions chez lui*, he would have us dine at his houſe; *je le ferois, ſi je pouvois*, I would do it, if I could; *pourvu qu'il viéne*, provided he comes; *quand cela ſeroit*, ſuppoſe it ſhould be ſo; *je ne crois pas qu'il le ſache*, I do not believe he knows it, *&c.*

PRACTICE.

Men ſhould huſband the firſt part of their lives, with ſo much ſtudy and pains, as to render their knowledge and application hereafter neceſſary to the commonwealth: that they may be like the principal parts of one entire edifice in the ſtate; and that their country may find itſelf bound in gratitude to reward their ſervices with wealth or honour.

Where reaſon has the aſcendant, nothing enables a man more to bear with an even temper the injuries he receives from his own kindred and friends, than to conſider them as

Les hommes *devroient* employer les prémiéres années de leur vie à devenir tels par leurs études, & par leur travail, que la république même *eût* beſoin de leur induſtrie & de leurs lumiéres; qu'ils *fuſſent* comme une piéce néceſſaire à tout ſon édifice; & qu'elle *ſe trouvât* portée par ſes propres avantages à faire leur fortune ou à l'embélir.

Rien n'engage tant un eſprit raiſonable à ſuporter tranquilement les torts que les parens & les amis ont à ſon égard, que la réflexion qu'il fait ſur les vices de l'humanité; &

as the natural conſequences of depraved nature; and how difficult it is for men to be conſtant, generous and faithful; or to prefer any thing to their own intereſt. As he knows the extent of their power, he does not require of them impoſſibilities, to penetrate ſolid bodies, to fly in the air, or to be equitable. He may hate men in general, for having ſo little virtue about them; but he excuſes it in particulars; nay, he loves them from ſuperior motives; and ſtudies to deſerve the like indulgence from them, as little as poſſible.

combien il eſt pénible aux hommes d'être conſtans, généreux, fidéles; d'être touchés d'une amitié plus forte que leur intérêt. Comme il connoit bien leur portée, il n'exige point d'eux qu'ils *pénétrent* les corps, qu'ils *volent* dans l'air, qu'ils *aient* de l'équité. En général, il peut haïr les hommes où il y a ſi peu de vertu; mais il excuſe les particuliers; il les aime même par des motifs plus relevés; & il s'étudie à mériter le moins qu'il peut une pareille indulgence.

369. Obſerve, I. that before, or after the *conjunctive*, is always expreſs'd or underſtood, either a conjunction and a verb, or the pronoun *qui* and a verb; as, *quand cela ſeroit*, ſuppoſe it; which may be equivalent to, *quand ce que l'on dit ſeroit vrai*, ſuppoſe what they ſay ſhould be true; *que je faſſe une telle action!* viz. *vous voulez que je faſſe une telle action*, you would have me do ſuch an action; *je craignois qu'il ne vînt*, I was afraid leſt he ſhould come; *qu'il ait fait une telle action!* viz. *eſt-il poſſible, qu'il ait*, &c. is it poſſible he ſhould have done ſuch an action! *je veux une perſone qui ſoit ſage*, I will have a ſober perſon, *&c.*

PRACTICE.

The laws of ſociety expect that we ſhould conſult other mens humours, if we would have 'em comply with our own.

Les loix de la ſociété *exigent que* nous *ménagions* les autres, ſi nous *voulons qu'*on nous *ménage*.

The French language is perhaps the only one which follows a natural order in the conſtruction of words. The Greeks and Latins often terminate their periods, where common ſenſe requires they ſhould begin. The elegance of

La langue Françoiſe *eſt* peut-être la ſeule *qui ſuive* l'ordre naturel dans la conſtruction. Les Grecs & les Latins finiſſent ſouvent leurs périodes par où le bon ſens *veut qu'*on les *comence*. L'élégance de leur langue conſiſte en

of their language conſiſts partly in this odd diſpoſition, or rather diſorder, and unnatural tranſpoſition of words.

Our obſervation of other mens miſtakes ſhould cure us of our prejudices in behalf of our own.

en partie dans cet arrangement bizarre, ou plutôt dans ce déſordre, & cette tranſpoſition étrange des mots.

La vuë des égaremens des autres (*eſt* ce qui) nous *devroit* guérir de la prévention que nous avons pour nous-mêmes.

370. II. That the verb is put in the *conjunctive mood* after the following conjunctions; *afin que* or *pour que je le ſache*, that, or to the end that I may know it; *avant que je viéne*, before I come; *à moins que vous n'en*, or *ſi ce n'eſt que vous en vouliez profiter*, unleſs you have a mind to make an advantage of it; *à Dieu ne plaiſe que vous le faſſiez*, God forbid you ſhould do it; *au cas que* or *en cas que votre frére s'en aperçoive*, in caſe your brother ſhould perceive it; *bien loin que cela ſoit*, very far from its being ſo; *bien que*, *encore que*, or *quoique nous ſoyons pauvres*, tho' we are poor; *de crainte que* or *de peur que nous ne fuſſions pris*, leſt we ſhould be taken; *excepté que vous ne me le doniez*, unleſs you give it me; *juſqu'à ce que nous ſortions*, till we go out; *malgré que j'en aie eu*, againſt my will; *nonobſtant que je ſuſſe le contraire*, tho' I knew the contrary; *pour peu que vous en liſiez*, how little ſoever you may read of it; *pourvu que vous y conſentiez*, provided you give your conſent to it. *Quand* ſignifying *ſuppoſe*, or *tho'*; as, *quand il viendroit*, ſuppoſe he ſhould come, or tho' he ſhould come; *ſupoſé que nous dinions chez vous*, ſuppoſe we dine at your houſe; *ſoit que nous parlions ou que nous nous taiſions*, whether we ſpeak or hold our tongues; *il l'a fait ſans que je m'en ſois aperçu*, he did it without my perceiving it. See N°. 561.

PRACTICE.

At court we ſpeak well of a man for two reaſons; firſt of all that he may hear, we ſpeak well of him; and in the next place, that the ſame man may ſpeak well of us.

There are ſome little rules, precepts, and decorums neceſſary, with regard to place, time and perſon, not to be found out by dint of parts, and yet to be attain'd by cuſtom very eaſily.

L'on dit à la cour du bien de quelqu'un pour deux raiſons; la prémiére *afinqu'*il *apréne* que nous diſons du bien de lui; la ſeconde *afinqu'*il en *diſe* de nous.

Il y a de petites régles, des devoirs, des bienſéances atachées aux lieux, aux tems, aux perſones, qui ne ſe devinent point à force d'eſprit, & que l'uſage aprend

To judge of men by their overſights in this reſpect, before they have ſeen enough of the world, is as it were judging of them by their nails, or the length of their hair; it is forming an opinion, in order to change it afterwards.

ſans nulle peine: juger des hommes par les fautes qui leur échapent en ce genre, *avant qu'*ils *ſoient* aſſez inſtruits, c'eſt en juger par leurs ongles, ou par la pointe de leurs cheveux; c'eſt vouloir être détrompé un jour.

371. III. That the verb is alſo put in the conjunctive mood, after *que*, preceded by a verb, which denotes any ſentiment of the ſoul; ſuch as *craindre*, *prier*, *douter*, *défendre*, *comander*, *ſouhaiter*, *permétre*, &c. Examp. *votre père a défendu qu'il y allât*, your father forbid he ſhould go thither; *il permet que votre couſine lui en parle*, he gives your couſin leave to ſpeak to him about it, *&c.*

PRACTICE.

Diſquiet, anxiety, and dejection of mind do not remove us at all the further from mortality; but have rather a contrary effect. All I queſtion is whether exceſſive mirth is becoming in men, who are mortal.

L'inquiétude, la crainte, l'abatement n'éloignent pas la mort, au contraire: je *doute* ſeulement *que* le ris exceſſif *conviéne* aux hommes qui ſont mortels.

There are in the courſe of life certain forbidden pleaſures ſo captivating, and ſome prohibited attachments of ſo endearing a nature, that it is quite natural to wiſh at leaſt, that they were not unlawful: ſuch powerful charms can only be ſubdued by knowing how to reject them from a principle of virtue.

Il y a quelquefois dans le cours de la vie de ſi doux plaiſirs & de ſi tendres engagemens que l'on nous défend, qu'il eſt naturel de *déſirer* du moins *qu'*ils *fuſſent* permis: de ſi grands charmes ne peuvent être ſurpaſſés que par celui de ſavoir y renoncer par vertu.

The law of nature and upright reaſon forbids, that we ſhould do to others what we would not have done to ourſelves.

La loi de la nature, la droite raiſon *défend que* nous *faſſions* à autrui ce que nous ne *voudrions* pas *qu'*on nous *fit.*

EXCEP-

EXCEPTION.

372. When the verb governs either a noun or pronoun, the verb following it muſt be put in the infinitive mood; as, *votre pére lui à défendu d'y aller*, your father has forbidden him going thither; *il permet à votre couſine de lui en parler*, he gives your couſin leave to ſpeak to him about it, &c. See N°. 395.

PRACTICE.

The law of nature and upright reaſon forbid us to do that to others which we would not have done to ourſelves.

What commonly hinders us from unboſoming our hearts to our friends, is not ſo much the miſtruſt we have of them, as an unwillingneſs to lay ourſelves open at all.

I defy you to produce one law divine, or human, which authoriſes murder in honour's defence; or the revenging a blow, an injury, or a ſlander.

La loi naturéle, la droite raiſon, *nous défend de faire* à autrui ce que nous ne voudrions pas qu'il nous fît.

Ce qui *nous empêche* d'ordinaire *de faire* voir à nos amis le fond de notre cœur, ce n'eſt pas tant la défiance que nous avons d'eux, que celle que nous avons de nous-mêmes.

Je *vous défie de* me *montrer* aucun droit divin, ni humain, qui perméte de tuer pour l'honeur, pour un ſoufflet, pour une injure, pour une médiſance.

373. When the nominatives to the two verbs denote different ſubjects, the ſecond verb is put in the conjunctive mood; as, *je veux qu'il étudie*, I will have him ſtudy; *je ſouhaite que vous ſoyez ſage*, I wiſh you may be good, &c.

PRACTICE.

I wiſh the youth of our age were fired with the noble emulation of equalling, and even ſurpaſſing the example of their predeceſſors.

We ought not to expect of others that they ſhould ſubſcribe to our ſentiments.

Je voudrois que nos *jeunes gens ſe piquaſſent* du noble déſir d'imiter, & même de ſurpaſſer l'exemple de leurs ancêtres.

Nous ne pouvons exiger des autres qu'*ils ſe rendent* à nos ſentimens.

EXCEPTION.

371. When the nominative to the two verbs denotes the ſame ſubject, the ſecond verb is put in the infinitive mood; as, *je veux étudier*, I will ſtudy; *je ſouhaite être ſage*, I wiſh

I were good, &c. and not *je veux que j'étudie, je ſouhaite que je ſois ſage*, &c.

PRACTICE.

You ſhould addict your mind to the noble emulation of equalling, and even outdoing the example of your predeceſſors.

I would fain meet with a juſt, chaſte, moderate, and ſober man who affirms there is no God: in ſuch a man's mouth the aſſertion would at leaſt be void of ſelfiſhneſs; but there is no ſuch man to be found in the whole world.

Short ſighted people, I mean men of a narrow way of thinking and limited to their own little ſphere, have no idea of univerſal talents; ſuch as are ſometimes obſervable in one and the ſame perſon. To men of this ſtamp, whenever a perſon appears endow'd with corporal gifts and graces; as, agility, ſuppleneſs, or dexterity of body; he ſhall never be allow'd any endowments of the mind; ſuch as, penetration, judgment, or wiſdom. They will not even allow that Socrates could dance, tho' we are told it in his hiſtory.

Vous devriez vous *piquer* du noble déſir d'imiter, & même de ſurpaſſer l'exemple de vos ancêtres.

Je voudrois voir un homme ſobre, modéré, chaſte, équitable, prononcer qu'il n'y a point de Dieu: il parleroit du moins ſans intérêt; mais cet homme ne ſe trouve point.

Les vuës courtes, je veux dire les eſprits bornés & reſſerrés dans leur petite ſphére, ne peuvent comprendre cette univerſalité de talens que l'on remarque quelquefois dans un même ſujet: où *ils croient découvrir* les graces du corps, l'agilité, la ſoupleſſe, la dextérité, *ils* ne *veulent* plus y *admétre* les dons de l'ame, la profondeur, la réflexion, la ſageſſe: ils ôtent de l'hiſtoire de Socrate qu'il ait danſé.

375. IV. That it is alſo put in the conjunctive mood after *que* or *qui*, preceded by an impersonal verb, or a verb ſo uſed; as, *il faudra que vous lui écriviez*, you muſt write to him; *il eſt juſte que nous ſoufrions*, it is juſt that we ſhould ſuffer, &c.

PRACTICE.

When any one inſults you, conſider immediately, not what language he deſerves, but what it becomes you to ſay to him.

Quand quelqu'un vous injurie, regardez auſſitôt, non pas ce qu'il mérite d'entendre, mais ce qu'*il eſt* bienſéant *que* vous *diſiez*.

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The unaccountable capriçes of ſelf love, or humour, often throw us into a voluntary ſtate of degradation, and ſometimes it may be done with ſatisfaction: but it is only the moſt exalted virtue, which to a truly noble mind can render a mean condition agreeable.

We ſeldom ſee antipathy change to love; but the tranſition is ſtill leſs frequent to friendſhip.

There are few books but what contain both good and bad in them; the good muſt be pick'd out, and the bad let alone.

Les ſecrets reſſorts de l'amour propre jouënt ſouvent dans une abjection volontaire, & y font quelquefois trouver de la ſatisfaction: mais *il n'y a* que la vertu la plus pure *qui puiſſe* faire goûter à une ame noble la baſſeſſe d'état.

Il ſemble qu'il ſoit moins rare de paſſer de l'antipathie à l'amour que de l'antipathie à l'amitié.

Il n'y a guères de livres *qui n'aient* du bon & du mauvais; il faut prendre le bon & laiſſer le mauvais.

EXCEPTION 1.

376. It is put in the infinitive mood after verbs uſed impersonally, when they govern a noun or pronoun; as, *il eſt impoſſible à votre frére d'en venir à bout*, it is impoſſible for your brother to compaſs it; *il nous eſt important de le faire*, it is fit for us to do it.

PRACTICE.

We are not allow'd to coin new phraſes. We are ſo much under the dominion of cuſtom, that to ſpeak French, it is not enough to uſe the common words; we muſt likewiſe uſe the common idioms of the language.

Il ne nous eſt point *permis de faire* de nouvéles phraſes. Nous ſommes tellement aſſujétis à l'uſage, que pour parler François, ce n'eſt pas aſſez de ſe ſervir des termes ordinaires, il ne faut auſſi prendre que les tours que l'uſage autoriſe.

EXCEPTION 2.

377. It is put in the Indicative mood after a verb uſed impersonally, and follow'd by *que* or *qui*, when the ſaid impersonal verb denotes any thing more poſitively; as, *il eſt vrai que je l'ai fait*, it is true I have done it; *il eſt certain que votre frére y a diné*, it is certain your brother dined there, *&c.*

PRACTICE.

'Tis certain, that laughing is ſometimes catching, I have found myſelf in company with ſome of thoſe women, addicted to it, who have affected me to that degree with their tittering, that I even laugh'd till I cried, without knowing why.

There are books which have both good and bad in them; the good ſhould be ſelected out of 'em, and the bad left behind.

It ſeems leſs extraordinary to paſs from antipathy to love, than from antipathy to friendſhip.

Il *eſt* vrai *que* le rire *eſt* quelquefois contagieux, & je me ſuis trouvée avec ces rieuſes éternéles qui m'inſpirérent ſi fort leur rire, que je riois preſque juſqu'aux larmes, ſans ſavoir pourquoi.

Il y a des livres *qui ont* du bon & du mauvais; il faut prendre le bon, & laiſſer le mauvais.

Il ſemble qu'il eſt moins rare de paſſer de l'antipathie à l'amour que de l'antipathie à l'amitié.

378. V. That not ſpeaking poſitively, it is put in the conjunctive mood, after all verbs preceded by *ne* or *ſi*; as, *je ne crois pas qu'il l'ait fait*, I don't believe he has done it; *il n'eſt pas certain que cela ſoit*, it is not certain that it is ſo; *ſi vous croyez que je ſois honête homme*, if you think I am an honeſt man, *&c.*

PRACTICE.

Men are naturally ſo malicious, that they faſten only upon other people's faults, without hardly looking on their virtue, an object much more worthy of their attention.

Criticiſm is commonly a trade, not a ſcience; it requires more health than wit, more labour than capacity, and more habit than genius. If it proceeds from a man of leſs diſcernment than reading, and happens to touch upon certain delicate topics, it is ſure to lead both the writer and his readers aſtray.

Les hommes ſont naturélement ſi malins qu'ils ne s'atachent qu'aux défauts des autres, & *ne regardent* preſque pas leurs vertus, qui *mériteroient* beaucoup plus d'atention.

La critique ſouvent n'eſt pas une ſcience; c'eſt un métier, où il faut plus de ſanté que d'eſprit, plus de travail que de capacité, plus d'habitude que de génie; *ſi* elle *vient* d'un homme qui *ait* moins de diſcernement que de lecture, & qu'elle s'exerce ſur de certains chapitres, elle corrompt & le lecteur & l'écrivain.

EXCEPTION.

379. Speaking poſitively, the verb, though preceded by another with *ne* or *ſi*, is put in the indicative mood; as, *je ne dis pas qu'il l'a fait*, I don't ſay that he has done it; *ſi vous croyez que je ſuis honête homme*, if you think I am an honeſt man, *&c.*

PRACTICE.

I abhor thoſe reptile ſouls, who ſacrifice all to the whim of thoſe on whom depends the advancement of their fortune.

Je *n'aprouve-point* ces ames rampantes qui *ſacrifient* tout pour s'acomoder aux caprices de ceux qui peuvent faire leur fortune.

380. VI. That when the firſt verb is uſed to aſk a queſtion, or that it is in the imperative mood, the ſecond verb is ſubject to the preceding rules and exceptions; as, *ſouhaitez-vous qu'il réuſſiſſe?* do you wiſh he may ſucceed? *comandez qu'il le faſſe*, order him to do it; *faudra-t-il que nous lui écrivions?* muſt we be obliged to write to him? *eſt-il poſſible que vous en veniez à bout?* is it poſſible you ſhould compaſs it? *ne dites pas que vous m'ayez vu*, do not ſay you have ſeen me; *croyez-vous qu'il ſoit honête homme?* do you think he is an honeſt man? *&c.*

PRACTICE.

Does the law of nature and upright reaſon bid us to do that to another which we would not have done to ourſelves? See N°. 371.

La loi naturéle, la droite raiſon *ordone-t-elle que* nous *faſſions* à autrui ce que nous ne *voudrions* pas qu'on nous *fit?* Voyez N°. 371.

381. VII. That in the preceding caſes, when after a verb put in the conjunctive mood, another verb does follow, this third verb muſt alſo be put in the conjunctive mood; as, *croyez-vous qu'il veuille que nous y allions?* do you think he would have us go thither? *&c.*

PRACTICE.

If there is not a judge but what would have his decrees made irreverſible; is it not fitting that the laws of providence ſhould be inviolable?

Puiſqu'il n'*eſt* point de juge qui ne *voulût* que ſes ſentences *fuſſent* ſans apel; n'eſt-il pas juſte que les ordres de la providence ſoient inviolables?

Abſtract yourſelf from every thing, before every thing is taken

Abandonez tout, avant que tout vous abandone; *afinque*

taken from you; that when death comes, it may find nothing about you to deprive you of.

To judge of ſuch a woman by her beauty, her loftineſs and ſcornful airs, one would ſuſpect that nothing but a hero will in time be able to conquer her: at laſt her choice is made; and ſee what it is; a little monſter of a man, without common ſenſe.

I pity the man of honour, merit and talents, who is ſubject to many humours that are inſupportable. Such a man is a bear, whom neither wife, children, friends, nor any one elſe dare approach. 'Tis a ſad circumſtance to human ſociety, that he who might be the delight of it ſhould become its very ſcourge, and prove the torment of thoſe who have a right to expect their advancement and comfort from him. Regulate then your temper betimes, and you'll avoid the worſt of inconveniencies.

quand la mort viendra, elle ne *trouve rien* en vous qu'elle *puiſſe* détruire.

A juger de cette femme par ſa beauté, ſa fierté, & ſes dédains, *il n'y a* perſone qui *doute* que ce ne *ſoit* un héros qui *doive* un jour la charmer: ſon choix eſt fait; c'eſt un petit monſtre qui manque d'eſprit.

Je plains l'homme qui avec de l'honeur, du mérite & des talens a des humeurs fréquentes qu'on ne ſauroit ſuporter. C'eſt un ours; femme, enfans, amis, perſone n'en ſauroit aprocher. *Il eſt* bien triſte pour la ſociété que celui qui en *pourroit* faire les délices en *deviéne* le fleau, & *faſſe* le ſuplice de ceux qui devoient en atendre leur avancement & leur conſolation. Pliez votre humeur de bonne heure, & vous préviendrez les plus grands maux.

382. The verb after the pronoun *qui*, preceded immediately by a ſuperlative, or by a negative pronoun, is put in the conjunctive; as, *le plus beau cheval qui ſe puiſſe voir*, the fineſt horſe that can be ſeen; *la plus belle femme qui ſoit en Angleterre*, the fineſt woman in England; *le meilleur vin qui ſe faſſe en France*, the beſt wine made in France; *perſone que je ſache*, nobody that I know; *il n'y en a pas un qui l'ait fait*, there is not one of them who has done it, *&c.*

PRACTICE.

It often happens that the greateſt enemy a man has, is himſelf.

Souvent *le plus grand* énemi *que* nous *ayons*, c'eſt nous-mêmes.

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There is nothing which ſo ſenſibly revives even our animal œconomy, as the conſciouſneſs of having avoided the doing a wrong thing.

Il n'y a *rien que refraîchiſſe* le ſang, comme d'avoir ſu éviter de faire une ſotiſe.

There is no man whoſe joy is not allay'd with ſome uneaſineſs.

Il n'y a *perſone dont* la joie ne *ſoit* mêlée de quelque inquiétude.

383. As alſo after the relative *qui* and *ne*, when theſe two words ſignify *but who*, or *but what*; Examp. il n'y a point de fable *qui n'ait* un ſens moral & inſtructif, there are no fables *but what* have a moral and inſtructive ſenſe, *&c.* See N°. 509.

PRACTICE.

There is no flower *but what* is taking its leave of us, while we are looking on it; nor any pleaſure which does not bid (*viz. but what* bids) us adieu, while we are enjoying it.

Il n'eſt point de fleur *qui ne prêne* congé de nous quand on la regarde, il n'eſt point de plaiſir *qui ne* nous *diſe* adieu quand on le reſſent.

Scarcely is there any juſtice or injuſtice to be obſerved, *but what* changes its nature with a change of climate. Right and wrong have their viciſſitudes. Pretty juſtice this indeed! which a river or a hill can ſet bounds to! what! can truth on this ſide the Pyrenees become error on the other ſide?

On ne voit preſque rien de juſte ni d'injuſte *qui ne change* de qualité en changeant de climat. Le droit a ſes époques. Plaiſante juſtice qu'une riviére ou une montagne borne! vérité en deça des Pyrénées, erreur au delà.

There is no book *but what's* read with pleaſure, when the ſtile of it is beautiful.

Il n'y a point de livre *qu'on ne liſe* avec plaiſir, quand le ſtile en eſt beau.

384. After *quelque*, *quoique*, or *quel que*, ſignifying *whoever*, *whatever*, the verb is alſo put in the conjunctive mood; as, *quelques amis que vous ayez*, whatever friends you may have; *quoique vous diſiez*, whatever you may ſay; *quels qu'ils puiſſent être*, whoſoever, or whoever they may be, *&c.*

PRACTICE.

Whatever be the agility of the tongue, its motions are ſtill too ſlow to keep pace with

Quelque viteſſe qu'*ait* la langue, ſes mouvemens ſont encore trop lents pour ſuivre la vivacité

with the activity of the mind. Therefore it is a great fault to make uſe of many words where one is ſufficient.

A ſtratagem of *whatever* kind it be, when once it has contributed to produce ſome important event, becomes eſſential in hiſtory.

Wealth and contentment are not weigh'd in the ſame ſcale. *Whatever* circumſtance a man is reduced to, he is ſtill happy, if his mind enjoys reſt; and the way of procuring that reſt, is, to be ſatisfied with neceſſaries, and to deſpiſe ſuperfluities. Such a temperance and indifference conſtitute true felicity.

vivacité de l'eſprit. Ainſi c'eſt une grande faute que de dire pluſieurs paroles lorſqu'une ſuffit.

Une ſubtilité *quéle qu'*elle *ſoit*, quand elle a contribué à quelque événement important, devient eſſentiéle à l'hiſtoire.

La meſure du bien n'eſt pas celle du contentement; *à quelque* état que l'on *ſoit* réduit, on eſt toujours heureux quand on a l'eſprit en repos; & le moyen de le trouver ce repos, c'eſt de ſe contenter du néceſſaire, & de mépriſer l'inutile: cette modération & ce mépris ſont la vraie félicité.

385. The verb is alſo put in the conjunctive mood after *if*, or *in caſe*, underſtood in Engliſh, and expreſs'd by *que* in French, which happens after a conjunction, when *if*, or *in caſe*, has already been expreſs'd before it; as, *ſi vous venez, & que vous lui parliez, if*, or *in caſe* you come, and ſpeak to him, *viz.* and *if*, or *in caſe* you ſpeak to him; *ſi vous le voyez, & que vous le lui doniez, if*, or *in caſe* you ſee him, and give it him, *viz.* and *if*, or *in caſe* you give it him, *&c.* But when, inſtead of *que*, we make uſe of *ſi*, then the verb muſt be put in the indicative mood, as in the ſame preceding examples, *viz. ſi vous venez, & ſi vous lui parlez, ſi vous le voyez, & ſi vous le lui donez:* however *que* is better, and more elegant than *ſi*.

PRACTICE.

One would imagine that nothing but what is ridiculous could be laugh'd at. Yet there are thoſe who laugh at what is not ſo, as well as at what is. If you talk a little idly and off your guard, and let fall ſomething rather impertinent in their company; they

Il ſemble que l'on ne puiſſe rire que des choſes ridicules: l'on voit néanmoins de certaines gens qui rient également des choſes ridicules, & de celles qui ne le ſont pas. *Si* vous êtes ſot & inconſidéré, & *qu'*il vous *échape* devant eux quelque impertinence, ils rient de vous:

they are ſure to laugh at you. Yet if you are diſcreet, and ſay nothing but what is proper, and in a proper manner, they will ſtill laugh at you.

vous : *ſi* vous êtes ſage, & *que* vous ne *diſiez* que des choſes raiſonables, & du ton qu'il les faut dire, ils rient de même.

ou bien,

Si vous êtes ſot & inconſidéré, & *s'*il vous *échape* devant eux quelque impertinence, ils rient de vous : *ſi* vous êtes ſage, & *ſi* vous ne *dites* que des choſes raiſonables, & du ton qu'il les faut dire, ils rient de même.

386. It is alſo put in the conjunctive after *que* ſignifying *becauſe* ; as je ſuis bien aiſe *qu'*il l'*ait fait*, I am very glad he has done it ; je ne m'étone pas *qu'*il *dorme*, I dont wonder he ſleeps, *viz. becauſe* he has done it, *becauſe* he ſleeps, *&c.* except when following *être*, preceded by *ce* ; as *c'eſt que* vous *êtes* pauvre, 'tis *becauſe* you are poor ; *c'eſt qu'*il ne le *veut* pas, 'tis *becauſe* he wont, *&c.*

PRACTICE.

We muſt do every body juſtice, and be glad that others have merit.

Would you know why you are not humble ? 'tis becauſe you are a ſtranger to yourſelf.

Il faut rendre juſtice à tout le monde, & *être* bien aiſe *que* les autres *aient* du mérite.

Voulez-vous ſavoir d'où vient que vous n'êtes pas humble ? *c'eſt que* vous ne vous *conoiſſez* pas.

387. It is put in the conjunctive after *que*, ſignifying *whenever or whether* ; as, *qu'il boive*, il s'enyvre, *whenever* he drinks, he gets drunk ; *qu'il diſe* un mot, il dit une ſotiſe, *whenever* he ſpeaks, he talks nonſenſe, *&c.*

PRACTICE.

Let him ſpeak or let him act it is ever like a chriſtian.

Whether in adverſity or proſperity, he is ſtill the ſame man.

Virtue has this peculiar happineſs, that it needs no foreign aid, and can ſubſiſt without admirers, partiſans, or pro-

*Qu'*il *parle*, ou *qu'*il *agiſſe*, c'eſt toujours en chrétien.

*Qu'*il *ſoit* dans l'adverſité, ou *qu'*il *ſoit* dans la proſpérité, c'eſt toujours le même homme.

La vertu a cela d'heureux, qu'elle ſe ſufit à ſoi-même, & qu'elle ſait ſe paſſer d'admirateurs, de partiſans, & de protecteurs :

protectors; the want of abetors and approvers, far from doing it any prejudice, preſerves, purifies, and perfects it; *whether* in or out of faſhion, it is ſtill virtue.

tecteurs: le manque d'apui & d'aprobation non ſeulement ne lui nuit pas, mais il la conſerve, l'épure, & la rend parfaite: *qu'*elle *ſoit* à la mode, *qu'*elle n'y *ſoit* plus, elle demeure vertu.

388. It is alſo put in the conjunctive mood after *que*, uſed inſtead of any of the conjunctions that govern the conjunctive mood; as, je ne jouë jamais *que je ne perde*, I never play but I loſe, or without loſing; je ne le ferai pas, *que vous ne* me l'*ordoniez*, I ſhall not do it, unleſs you order me, *&c.*

PRACTICE.

We ſcarce do any thing but what we are prompted to by ſelf-love.

All that is done with an expreſſive look or geſture, is well received, provided it be done gracefully, and with a degree of underſtanding.

Wiſdom makes one very reſerved in giving advice; we ſhould always wait till we are aſk'd it; and even ſometimes excuſe ourſelves, however intreated; becauſe good counſel may diſpleaſe, and be rejected in ſuch a manner, as to put us under the temptation of wiſhing, for our own honour, that the perſon, we had at firſt eſpouſed, may not ſucceed in his undertakings.

Nous ne faiſons preſque rien *que* nous *n'*y *ſoyons* portés par l'amour propre.

Tout ce qu'on fait de la mine & du geſte eſt bien reçu, *pourvuqu'*on le *faſſe* de bonne grace, & *qu'*il y *paroiſſe* de l'eſprit.

La ſageſſe rend ordinairement réſervé à donner conſeil; il faut toujours atendre *qu'*on nous le *demande*, & quelquefois même s'en diſpenſer malgrè les ſolicitations; parcequ'un ſalutaire conſeil peut déplaire, & être rejetté avec de certaines façons qui expoſent à la tentation de ſouhaiter pour ſon honeur, que celui pour qui l'on s'intéreſſoit d'abord ne réuſiſſe pas dans ſes entrepriſes.

389. *Fourthly*, The *Infinitive* or *verbal noun*, which has neither number nor perſon, and is uſed to expreſs either being, or ſuffering, or the very action of the verb, without denoting any affirmation; as, *être*, to be; *languir*, to languiſh; *parler*, to ſpeak; *étudier*, to ſtudy; *manger*, to eat; *aimer* to love *&c.*

PRAC-

PRACTICE.

For abbreviation's ſake the verb of the ſecond propoſition is put in the infinitive mood; and ſuch an union of two propoſitions in French is one of the chief uſes of the infinitive; for example, *Pierre croit tout ſavoir*, inſtead of *Pierre croit qu'il ſoit tout*. See N°. 374.

To be capable of living within one's ſelf, and yet to know how to live with others, is the great art of life.

To bear the coldneſs, the contempt or ſhortneſs of behaviour of a miniſter of ſtate.

What! ſhall we fear to dye! we who are convinced that we cannot live for ever in this world; and that all things within it muſt have an end!

Pour abrêger on met le verbe de la ſeconde propoſition à l'infinitif; & c'eſt un des plus grands uſages de l'infinitif *de lier* ainſi deux propoſitions: par exemple, *Pierre croit tout ſavoir*, pour *Pierre croit qu'il ſait tout*. Voyez N°. 374.

Pouvoir vivre avec ſoi-même, & *ſavoir vivre* avec les autres, eſt la grande ſcience de la vie.

Eſſuyer la gravité, le ris amer, le laconiſme d'un miniſtre.

Quoi! nous craindrons *de mourir!* nous qui ſommes perſuadés que nous ne pouvons pas toujours *être* ſur la terre; & que tout ce qu'elle contient doit *prendre* fin!

390. It is uſed in the ſame manner as ſubſtantives, being either the nominative of the verb, govern'd by it, by a prepoſition, or by a noun; Examp. *étudier eſt* la plus utile de toutes les ocupations, to ſtudy, is the moſt uſeful of all occupations; *dire* & *faire ſont* deux, to ſay and to do, are two things; il *s'eſt apliqué à* le *faire*, he has made it his buſineſs to do it; j'ai *envie de* le *faire*, I have a mind to do it; il a été long tems *ſans boire* ni *manger*, he has been a long while without eating or drinking; *après* l'*avoir inſulté*, after having affronted him; il a comencé *par* lui *dire* des injures, he began with calling him names; *le plaiſir d'étudier*, the pleaſure of ſtudying; *ſon aplication à étudier*, his application to ſtudy, *&c.*

PRACTICE.

Not to be able to bear with the ſeveral characters we meet with in this world, is itſelf no extraordinary good character: in

Ne *pouvoir ſuporter* tous les caractéres dont le monde eſt plein, n'*eſt* pas un fort bon caractére: il faut dans le comerce

in commerce we have occaſion not only for gold but even the baſeſt metals.

Fear makes a man fly before his enemy; prudence ſometimes helps him to avoid his preſence; and addreſs enables him to elude his attacks.

A man by obſerving the increaſe of his riches, at length conceits himſelf a great genius, and almoſt an able ſtatesman.

We are ſaid to be auſtere, from our manner of living; ſevere from our turn of thinking; and unpolite from our manner of behaviour.

merce des piéces d'or, & de la monoie.

La peur *fait fuir* devant ſon énemi; la prudence en *fait* quelquefois *éviter* la préſence; & l'adreſſe en *fait éluder* les ataques.

A force de voir groſſir ſon argent dans ſes cofres, on ſe croit enfin une bonne tête, & preſque *capable de gouverner*.

On eſt auſtére par *la maniére de vivre*; ſévére par *la maniére de penſer*; rude par *la maniére d'agir*.

Note, It never takes before it any other article but the indefinite.

When to place no article before the verbal noun or infinitive of French verbs.

391. No article is to be placed before the verbal noun or infinitive:

Firſt, when uſed as nominative of the verb; as, *ſavoir doner* à propos *eſt* un talent que tout le monde n'a pas, to know how to give is a talent every body has not, *&c.*

PRACTICE.

Belief does not neceſſarily imply an idea: we believe, God is every where, whole and intire, without occupying any ſpace; but we imagine him not, becauſe we have never ſeen his likeneſs.

Uſeleſs knowledge is a near neighbour to ignorance.

To inſinuate implies a greater delicacy. To perſuade imports ſomething more pathetic. To ſuggeſt carries with it ſometimes a degree of fraudulency.

Croire n'*eſt* pas imaginer: nous croyons que Dieu eſt tout entier en tous lieux, ſans qu'il ocupe aucun lieu; mais nous ne l'imaginons pas, parceque nous n'avons jamais rien vu de ſemblable.

Savoir ce qui ne ſert à rien, *aproche* fort de l'ignorance.

Inſinuer dit quelque choſe de plus délicat. *Perſuader dit* quelque choſe de plus pathétique. *Suggérer emporte* quelquefois dans ſa valeur quelque choſe de frauduleux.

392.

392. *Secondly*, when no article is placed before the verbal noun or infinitive govern'd in Engliſh; as, je n'ai pas oſé l'*entreprendre*, I dared not *undertake* it; je le ferai *venir*, I'll make him *come*; laiſſez-le *aller*, let him *go*; il faut le *faire*, one muſt *do* it, *&c.* but this Engliſh expreſſion *one muſt begin again*, may be tranſlated in French, either by *c'eſt à recomencer*, or *il faut recomencer*.

PRACTICE.

Wiſdom makes us *ſpeak* and *act* properly. Prudence reſtrains us from talking and acting improperly. The firſt, to compaſs its ends, trys to diſcover the right road, in order to follow it. The other, not to miſs its aim, trys to find out the bad roads in order to avoid them.

The life of a bad man may *be* as uſeful as that of a good man; when ſet in a proper light, and ſo as to create an abhorrence of it.

La ſageſſe fait *agir* & *parler* à propos. La prudence empêche de parler & d'agir mal-à-propos. La prémiére, pour aller à ſes fins, cherche à découvrir les bonnes routes, afin de les ſuivre. La ſeconde, pour ne pas manquer ſon but, tâche de conoître les mauvaiſes routes, afin de s'en écarter.

La vie des méchans peut *être* auſſi utile que celle des bons; quand elle eſt bien propoſée, & qu'on en inſpire de l'horreur.

393. *Thirdly*, after the verb *être*, *to be*, preceded by *ce* ſignifying *this* or *that*; as, *c'étoit* le *reconoître* pour honête homme, *this was acknowledging* him for an honeſt man; *c'eſt ſe faire* paſſer pour un ſot, *this is making one's ſelf* paſs for a fool, *&c.* Obſerve that the participle active of the Engliſh examples belonging to this rule, is render'd in French by the infinitive or verbal noun.

PRACTICE.

The ſtudy of hiſtory is a reſearch into the motives and paſſions of mankind, in order to diſcover their different relations, turnings and windings.

True life conſiſts in the peaceable enjoyment of what is really good.

Etudier l'hiſtoire, *c'eſt étudier* les motifs & les paſſions des hommes, pour en conoître tous les raports, les tours, & les détours.

Vivre, *c'eſt jouïr* des vrais biens avec tranquilité.

394. *Fourthly*, after the verbs *venir*, to come; *devoir*, to be; *aller*, to be going; *croire*, to believe; *penſer*, to be like,

or near; *pouvoir*, to be able; *vouloir*, to be willing; *faire*, to make; *oſer*, to dare; *ſavoir*, to know; *prétendre*, to pretend; *il faut*, and perhaps ſome few more; as, il *eſt venu* le *voir*, he is come to ſee him; il *doit* y *aller*, he is to go thither; il *devroit* lui *parler*, he ſhould ſpeak to him; il *va* le *payer*, he is going to pay him; vous *croyez* l'y *obliger*, you think to oblige him to it; il *a penſé tomber*, he was like to fall; ils *ſavent* s'en *ſervir*, they know how to uſe it; je ne *prétends* pas lui *avoir parlé*, I do not ſay I have ſpoken to him; il *faut* y *aller*, you muſt go thither, *&c.*

PRACTICE.

I think I may ſay of an elevated and precarious poſt, that it is eaſier to riſe to it than to maintain it.

Courtiers have a very ſubtle dexterity in the management of their own intereſts.

Our very paſſions, and ſome the moſt criminal, are often made a ſubject of vain glory: but envy is a puſillanimous and ſhameful one, which none ever dared to avow.

Je *crois pouvoir dire* d'un poſte éminent & délicat, qu'on y monte plus aiſément qu'on ne s'y conſerve.

Les gens de cour *ſavent ménager* finement leurs intérêts.

On fait ſouvent vanité des paſſions, même des plus criminéles: mais l'envie eſt une paſſion timide & honteuſe, que l'on n'*oſe* jamais *avouër*.

When to place the article *de*, or the article *à*, before the French infinitive or verbal noun.

The particle *de* is placed before the verbal noun or infinitive,

395. 1°. When the French infinitive is, or may be render'd in Engliſh by a participle active; as, *il* nous a empêché *de travailler*, he hinder'd us *from working*; il ſe hâte *de* le *faire*, he makes haſte to do it, or he makes haſte *in doing* of it; il ſe repent *de s'*en *être mêlé*, he repents *having meddled* with it. See N°. 372.

PRACTICE.

Men are leſs aſham'd of their crimes, than of their foibles and follies: you ſhall ſee a man openly unjuſt, violent, perfidious, and calumniating; and at the ſame time very induſtriouſly concealing his amour or his ambition, and that from no other motive than his propenſity to do ſo.

Les hommes rougiſſent moins de leurs crimes que de leurs foibleſſes & de leur vanité: tel eſt ouvertement injuſte, violent, perfide, calomniateur, qui cache ſon amour & ſon ambition, ſans autre vuë que *de* les *cacher*.

Charles

Charles the ſeventh of France abſtain'd *from eating* for fear *of being* poiſon'd, and ſubmitted to death, for fear *of dying*.

Charles ſept s'abſtint *de manger* par la crainte *d'être* empoiſoné, & ſe laiſſa mourir de peur *de mourir*.

A quickneſs *of underſtanding* denotes an acute genius; a quick comprehenſion denotes great penetration; and a quick conception ſhews a clear and methodical head.

La facilité *d'entendre* déſigne un eſprit fin; celle *de comprendre* déſigne un eſprit pénétrant; celle *de concevoir* déſigne un eſprit net & méthodique.

The article *à* is placed before the verbal noun or infinitive.

396. *Firſt*, when the French infinitive neither is, nor can be render'd in Engliſh by a participle active; as, il eſt enfin parvenu *à l'entendre*, at laſt he is come *to underſtand* it; il eſt acoutumé *à* le *faire*, he is uſed *to do* it; il eſt enclin *à médire*, he is inclined *to ſlander*. See N°. 652, and 666.

PRACTICE.

Morality teaches us *to reſtrain* the paſſions, *to cultivate* virtue, and *to extirpate* vice.

La morale aprend *à doner* des limites aux paſſions, *à cultiver* les vertus, & *à déraciner* les vices.

Comedy ſerves only *to ſet off* vice in amiable colours, and *to give* us a diſtate for virtue.

La comédie ne ſert qu'*à rendre* le vice aimable, & *à dégouter* de la vertu.

The uſe of figures is *to rouze* as it were the ſoul; and *to expreſs* truth in a more forcible manner.

Les figures ſervent *à ébranler* l'ame, & *à* y *exprimer* plus fortement la vérité.

397. 2°. *De* is placed before the infinitive following the verb *perſuader*, to perſuade; as, je ne lui *ai* pas *perſuadé de* le *faire*, I did not perſuade him to do it, *&c.*

PRACTICE.

The prompter to an evil action, is as criminal as he that perpetrates it.

Celui qui *perſuade de faire* un crime, péche autant que celui qui le comet.

398. 3°. *De* is placed before infinitives or verbal nouns govern'd by the verb *être*, to be; Examp. le projet d'un avare *eſt de s'enrichir*, the miſer's ſcheme *is to grow rich*, *&c.*

PRAC-

PRACTICE.

It *is* the nature of created beings *to be* corruptible and tranſient.

The life of the ſoul is thought and reflexion.

The office of good nature *is to appeaſe* and *overcome* wrath.

The miſer's plan *is to grow rich*, his end *is to hoard up* thoſe riches.

La nature des choſes créées *eſt d'être* corruptibles & paſſagéres.

La vie de l'eſprit *c'eſt de penſer* & *de réfléchir*.

La fonction de la douceur *eſt de modérer* & *de domter* la colére.

Le projet d'un avare *eſt de s'enrichir*, ſon deſſein *eſt d'amaſſer*.

399. *Secondly*, *à* is put before infinitives or verbal nouns govern'd by *être*, preceded by *ce*, and uſed in the ſenſe of *to be one's turn*, *one's buſineſs*, or *to belong*; as, *c'eſt à vous à boire*, you are to drink, or *'tis your turn to drink*; *c'eſt à vous à* le *faire*, you are to do it, *'tis your buſineſs to do* it, or it *belongs* to you *to do* it, *&c.*

PRACTICE.

Oftentimes, when the rich talk much about learning, *the part of the man of real learning is to ſay* nothing; but to liſten, and aſſent, at leaſt if he has not a mind to be treated by them, as ſomething worſe than a man of learning.

Souvent où le riche parle, & parle de doctrine, *c'eſt* aux doctes *à ſe taire*, *à écouter*, *à aplaudir*, s'ils veulent du moins ne paſſer que pour doctes.

400. When *être* follow'd by a noun and preceded by *ce*, ſignifies *to be*, and not to be one's turn, one's buſineſs, or to belong, the verbal noun following muſt be preceded by *de* or the two particles *que* and *de* in this manner; *c'eſt être ſage de* or *que de craindre* Dieu, *'tis wiſdom to fear* God, or he is wiſe who fears God; *c'eſt une folie de* or *que de s'atacher* aux choſes périſſables, *'tis a folly to devote one's ſelf* to periſhable things, *&c.* Sometimes theſe infinitives happen by tranſpoſition to begin the ſentence, in ſuch caſe *que* is omitted; as, *de vouloir paſſer* pour ce qu'on n'eſt pas, *c'eſt hipocriſie*, *to endeavour* to paſs for what one is not, *is hypocriſy*, *&c.*

PRACTICE.

'Tis a misfortune to loſe either one's friend or one's money.

C'eſt un malheur de perdre ſon argent ou ſon ami. *C'eſt un*

money. *'Tis an accident to fall* or *to be hurt. 'Tis a diſaſter to ſee one's ſelf* all of a ſudden undone and diſgraced in the world.

'Tis an imprudence to give one's ſelf up to all ſorts of company.

From a miſtake, in believing the chriſtian religion true, no great loſs can ariſe. But what miſery muſt not follow a miſtake in believing it falſe!

un accident de tomber ou *d'être* bleſſé. *C'eſt un déſaſtre de ſe voir* tout-à-coup ruïné & déshonoré dans le monde.

C'eſt une imprudence que de ſe livrer à toutes ſortes de compagnies.

De ſe tromper en croyant vraie la religion chrétiéne, il n'y a pas grand choſe à perdre. Mais *de ſe tromper* en la croyant fauſſe, quel malheur!

401. 4°. After adjectives, which govern the genitive in French, the verbal noun muſt be preceded by *de*; as, je ſuis bien *aiſe de* vous *voir*, I am very glad to ſee you; il eſt *content de reſter*, he is content to ſtay; il a été *heureux de* ne *s'y être* pas *trouvé*, he was happy not to be there; nous ſerions *inſenſés de* le *faire*, we ſhould be mad to do it, *&c.*

PRACTICE.

The mind of man is not capable of conceiving infinity, nor even the vaſt extent of the univerſe.

St. John ſaid, he was not worthy to unlooſe the ſhoeſtrings of him who ſhould come after him.

L'eſprit de l'homme n'eſt pas *capable de concevoir* l'infini, ni même la vaſte étenduë de l'univers.

St. Jean diſoit qu'il n'étoit pas *digne de déchauſſer* les ſouliers de celui qui viendroit après lui.

402. *Thirdly*, after adjectives, which govern the dative caſe, the verbal noun muſt be preceded by *à*; as, il eſt *enclin à* le *faire*, he is inclined to do it; il eſt *propre à* y *contribuer*, he is fit to contribute to it, *&c.* and after the adjective *heureux*, in this expreſſion; je ſuis *heureux à* vous *rencontrer*, I think we have the luck to meet.

PRACTICE.

We are ready at finding out our leaſt good qualities, but ſlow to perceive our defects. None are inſenſible of the beauty of an eye-brow, of a ſet of well-ſhaped nails: but ſcarce

On eſt *promt à conoître* ſes plus petits avantages, & *lent à pénétrer* ſes défauts: on n'ignore point qu'on a de beaux ſourcils, les ongles bien faits: on ſait à peine que l'on eſt

ſcarce any reflect on their want of an eye: none on their want of ſenſe.

If we have a mind to live at reſt, we ſhould always be in readineſs to leave this world.

borgne: on ne ſait point du tout que l'on manque d'eſprit.

Si vous voulez vivre en repos, il faut vous tenir toujours *prêts à partir* de ce monde.

403. 5°. *De* muſt precede infinitives after the following impersonal verb; as, *il* ne vous *apartient* pas *d'*en *parler*, it does not belong to you to ſpeak of it; and after *être* uſed impersonally, and follow'd by an adjective; as, *il eſt* plus *raiſonable d'obéir* à Dieu qu'aux hommes, it is more reaſonable to obey God than men, *&c.*

PRACTICE.

It is the nature of fools only to wonder and laugh.

'Tis a pleaſure to ſee our friends out of choice and a regard for 'em: but to attend them with a view of private intereſt is a mortification. It is playing the courtier.

There is no need of being gloomy and unſociable in order to be diſcreet.

Il n'*apartient* qu'aux ſots *d'admirer* & *de rire.*

Il eſt doux de voir ſes amis par goût & par eſtime, *il eſt pénible de* les *cultiver* par intérêt; c'eſt ſolliciter.

Il n'*eſt* pas *néceſſaire d'être* triſte & farouche pour être ſage.

404. *Fourthly*, it muſt be preceded by *à* when the infinitive active is uſed inſtead of the paſſive; as, cela eſt beau *à voir*, that is beautiful *to be ſeen*; cela eſt aiſé *à aquérir*, that is eaſy *to be acquired*; ce que vous dites eſt dificile *à croire*, what you ſay is hard *to be believed.* See N°. 587, 657, 660, 662, 664.

PRACTICE.

God is unity and perfect ſimplicity; nor can the ſoul be ever prepared *to unite itſelf* to him, until it become all unity and ſimplicity.

The ſmiles and frowns of fortune are equally *to be dreaded.*

Dieu eſt un & très ſimple; l'ame ne pourra jamais être propre *à s'unir* à lui, ſi elle ne devient elle-même une & très ſimple.

Les careſſes & les mépris de la fortune ſont également *à craindre.*

405. 6°. The article *de* is placed before the French infinitive or verbal noun, when it is or may be render'd in Engliſh

liſh by a future tenſe, or by the conjunctive; as, il lui a commandé *de* le *faire*, he order'd him *to do* it, or he order'd *he ſhould do* it; il a réſolu *d'*y *aller*, he has reſolved *to go* thither, or he has reſolved *he will go* thither, *&c.*

PRACTICE.

Reaſon forbids us *to propoſe* an end which it is impoſſible *to compaſs*; *to entertain* chimerical views; and *to form* deſigns which are impracticable.

A perſon hearing a very ſhabby ſinger boaſt, *that he could do* what he would with his voice, bid him then *make himſelf* a pair of breeches with it.

La raiſon défend *de ſe propoſer* un but où il n'eſt pas poſſible *d'ateindre*; *d'avoir* des vuës chimériques, & *de former* des deſſeins qu'on ne ſauroit exécuter.

Un muſicien ſe vantant *de faire* de ſa voix tout ce qu'il vouloit, une perſone qui le vit fort malhabillé, lui dit *de s'*en *faire* une culote.

406. After *contraindre*, *forcer*, to conſtrain, to force; *comencer*, to begin; *continuer*, to continue; *engager*, to engage; *diférer*, to delay; *eſſayer*, to try; *exhorter*, to exhort; *ſe hazarder*, to venture; *inviter*, to invite; *manquer*, to neglect; *obliger*, to oblige; *ſonger*, to think; *tâcher*, *s'éforcer*, to try, to endeavour; one may make uſe of either of the two particles *de* or *à* before the French verbal noun or infinitive; the ear being the beſt judge in that caſe; as, il *a diféré d'*y *aller* or *à* y *aller*, he delay'd to go thither; nous les *exhorterons de* or *à s'*y *ſoumétre*, we will exhort them to ſubmit to it; ils *s'obligent de* or *à payer* ſes dettes, they oblige themſelves to pay his debts, *&c.* But when the verbs terminate in *a*, it is better to make uſe of *de* than of *à*, to avoid the *hiatus*; therefore it is better to ſay, il *continua de* le *faire*, he continued to do it; il *s'éforça d'*y *parvenir*, he endeavour'd to attain it; than il *continua à* le *faire*, il *s'éforça à* y *parvenir*.

PRACTICE.

Kings uſe men as they do their coin: they ſtamp on them what value they pleaſe; and people are forced to receive them according to their currency, and not according to their intrinſick value.

Scarce have we begun to live, when we muſt think of dying.

Les rois font des hommes comme des piéces de monoie; ils les font valoir ce qu'ils veulent; & l'on *eſt forcé de* les *recevoir* ſelon leur cours, & non pas ſelon leur véritable prix.

A peine a-t-on *comencé à vivre*, qu'il faut *ſonger à mourir*.

407. 7°. *De* is put before the infinitive or verbal noun after verbs follow'd by certain nouns without any article; as, *donner permiſſion de faire* quelque choſe, to give leave to do ſomething; *il* m'*a doné ſujet de* me *louër* de lui, he has given me reaſon to ſpeak well of him; avoir *envie*, *beſoin*, *congé*, *occaſion*, *raiſon*, *ſujet*, *permiſſion*, &c. *de faire* quelque choſe, to have a mind, occaſion, leave, reaſon, *&c.* to do ſomething; avoir *tort*, *droit*, *coutume*, &c. *de faire* quelque choſe, to be in the wrong, in the right, uſed, *&c.* to do ſomething, *&c.*

PRACTICE.

The happieſt genius ſtands in need of the knowledge of the world to cultivate it.

Le plus heureux naturel *a beſoin d'être* cultivé par l'uſage du monde.

Chryſantus a rich and inſolent fellow cannot bear to be ſeen in company with Eugenius, a man of merit, but poor; he would think it a diſgrace. Eugenius is as much aſham'd of Chryſantus: they are in no danger of falling in each other's way.

Chryſante homme opulent & impertinent ne peut pas être vu avec Eugéne qui eſt homme de mérite, mais pauvre; il croiroit en être déſhonoré. Eugéne eſt pour Chryſante dans les mêmes diſpoſitions: ils ne *courent* pas *riſque de ſe heurter*.

If it be true, that all our uneaſineſſes of mind are owing to the vanity of our deſires: he who deſires only the will of God, may with reaſon be ſtyled the moſt contented of mortals; having nothing to wiſh for.

S'il eſt vrai que les vains déſirs de nos cœurs en faſſent toute l'inquiétude, celui qui veut ce que Dieu veut, *a raiſon de ſe dire* le plus content du monde; il n'a rien à ſouhaiter.

People are ſaid to own, what they had before a mind to conceal. They confeſs, what they were wrong in doing.

On avouë ce qu'on *a eu envie de cacher*. On confeſſe ce qu'on *a eu tort de faire*.

408. *De* is put before the infinitive or verbal noun after *venir* and *ne faire que*, ſignifying *to have juſt*, or *to be juſt*; as, il *venoit d'achever*, or il *ne feſoit que d'achever*, he *had juſt* finiſh'd; je *viens de* le *quiter*, or je *ne fais que de* le *quiter*, I *have juſt* now left him, *&c.*

PRACTICE.

I found him all in commotion, his countenance in a flame,

Je le trouvai fort ému, le viſage enflamé, les yeux égarés,

flame, his eyes rolling in his head, like one who *has juſt* done ſome horrid deed.

garés, tel qu'un homme qui *vient de faire* un mauvais coup.

409. *A* is put after the verb *venir*, ſignifying *to begin*; as, quand je *vins à* lui en *parler*, when I *came* or *began to ſpeak* to him about it; quand je *vins à penſer*, when I *came* or *began to think*; quand il *vint à toucher* là-deſſus, when he *came* or *began to touch* upon that ſtring, *&c.*

When the prepoſition *pour* is placed before the verbal noun or infinitive of French verbs.

410. The prepoſition *pour* is placed before the verbal noun or French infinitive.

Firſt, when ſignifying *for*, before an Engliſh participle; as, il eſt condamné *pour avoir volé* ſon maître, he is condemn'd *for having robb'd* his maſter; il a été récompenſé *pour avoir* bien *fait*, he has been rewarded *for having done* well, *&c.*

PRACTICE.

There are perſons who had rather paſs for ſprightly than for men of ſolid ſenſe and conduct.

Il y a des gens qui aiment mieux paſſer pour vifs, que *pour avoir* du bon ſens & de la juſteſſe.

411. *Secondly*, when tranſlated by *to*, ſignifying *to what end*; as l'homme nait *pour mourir*, mais le ſerviteur de Dieu meurt *pour vivre*, man is born *to die*, but the ſervant of God dies *to live*; il eſt venu exprès *pour* le *voir*, he is come on purpoſe *to ſee* him, *&c.*

PRACTICE.

The hands are a texture of nerves and little bones ſocketed one in another, ſo as to have all the ſtrength and pliableneſs fit *to feel* contiguous bodies, *to lay hold* on them, *to grapple* with them, *to fling* them, *to draw* them forward, *to puſh* them back, *to diſentangle* them and *to part* them aſunder.

Les mains ſont un tiſſu de nerfs & d'oſſelets enchaſſés les uns dans les autres, qui ont toute la force & toute la ſoupleſſe convenables *pour tâter* les corps voiſins, *pour* les *ſaiſir*, *pour s'y acrocher*, *pour* les *lancer*, *pour* les *atirer*, *pour* les *repouſſer*, *pour* les *démêler*, & *pour* les *détacher* les uns des autres.

We bind a limb *to hinder* it from acting, or *to prevent* the

On lie *pour empêcher* que les membres n'agiſſent, ou que les

the parts of any object from ſeparating: we tie a thing *to ſtop* its motion, or *keep* it in its place.

To inſinuate, we muſt conſult the time, the occaſion, air, and manner of ſaying things. *To perſuade*, we muſt explain the reaſons and advantages of what is propoſed. *To ſuggeſt*, we muſt have gain'd an aſcendant over the mind of the party.

parties d'une choſe ne ſe ſéparent: on atache *pour arrêter* une choſe, ou *pour empêcher* qu'elle ne s'éloigne.

Pour inſinuer, il faut ménager le tems, l'ocaſion, l'air & la maniére de dire les choſes. *Pour perſuader*, il faut faire ſentir les raiſons & l'avantage de ce qu'on propoſe. *Pour ſuggérer*, il faut avoir aquis de l'aſcendant ſur l'eſprit des perſones.

412. *Thirdly*, after the adverbs *enough*, *too*, or *too much*; as, il a *aſſez* de vanité *pour* le *croire*, he has vanity *enough to believe* it; il eſt *trop* obſtiné *pour ſe laiſſer* conduire, he is *too* obſtinate *to be* led, *&c.*

PRACTICE.

We have but little time to live; yet have we always time *enough to live* well.

Nous n'avons que peu de tems à vivre; mais nous en avons toujours *aſſez pour* bien *vivre*.

It requires a pretty large ſund of impertinences to ſupport, what is call'd, an odd character.

Il faut un *aſſez* grand amas d'impertinences *pour faire* un extravagant.

I feel that there is a God; and I do not feel that there is none: this is enough for me. All the reaſonings of the world are needleſs: I conclude that God exiſts: this concluſion is interwoven in my very being. I imbibed the principle with *too much* eaſe, I own, in my infancy, and have ſince preſerved it in a more advanced age *too* naturally, *to ſuſpect* it of fallacy. Yet are there minds, 'tis ſaid, which renounce theſe principles: 'tis however a great queſtion, whether there really are ſuch minds

Je ſens qu'l y a un Dieu; & je ne ſens pas qu'il n'y en ait point: cela me ſufit. Tous les raiſonemens du monde me ſont inutiles: je conclus que Dieu exiſte. Cette concluſion eſt dans ma nature: j'en ai reçu les principes *trop* aiſément dans mon enfance; & je les ai conſervés depuis *trop* naturélement dans un âge plus avancé, *pour* les *ſoupçoner* de fauſſeté. Mais il y a des eſprits qui ſe défont de ces principes: c'eſt une grande queſtion s'il s'en trouve de tels; & quand cela ſeroit, cela prouve-

minds or not. And what if there are? it only proves, that there are ſuch things as monſters.

Men are *too much* taken up with themſelves *to have* leiſure to look into and diſcern one another: whence it comes to paſs that a man of much merit and great modeſty may live a long while unknown to his fellow creatures.

prouveroit ſeulement, qu'il y a des monſtres.

Les hommes ſont *trop* occupés d'eux-mêmes *pour avoir* le loiſir de pénétrer ou de diſcerner les autres: de là vient qu'avec un grand mérite & une grande modération, l'on peut être longtems ignoré.

SECT. III.

OF TENSES.

A MOOD is compoſed of TENSES: The Indicative has ſeven, *viz.*

413. THE *preſent* or *firſt ſimple tenſe*, which denotes what the ſubject is or is doing at the time we ſpeak; as, *je ſuis* heureux, I am happy; *j'aime* la vertu, I love vertue; *je mange*, I eat, *&c.*

PRACTICE.

One would imagine upon the firſt view, that the amuſement of princes conſiſted in making mankind uneaſy. But, 'tis far otherwiſe; princes are like other men: engroſs'd about themſelves, they are egg'd on by their inclinations, their paſſions, and their own convenience. What more natural?

When once the paſſions have been dreſs'd up on the ſtage with all the ornaments of art, they ſeem no more to wear

Il *ſemble* d'abord qu'il *entre* dans les plaiſirs des princes un peu de celui d'incomoder les autres: mais, non; les princes *reſſemblent* aux hommes: ils *ſongent* à eux-mêmes, *ſuivent* leur goût, leurs paſſions, leur comodité; cela *eſt* naturel.

On ne *voit* plus rien de honteux dans les paſſions, dès qu'elles ont été déguiſées ſur le théatre, & embélies par

wear any thing ſhameful in their appearance. There it is that the mind learns to diveſt itſelf of modeſty.

l'art: on y *aprend* à ſon cœur à ne rougir de rien.

Obſerve, that after *eſpérer*, *to hope*, the verb following can never be put in the *preſent tenſe* in French; therefore theſe and ſuch like expreſſions in Engliſh, *I hope you are well*, *I hope he is good*, &c. muſt be turn'd another way in French, or not uſed at all in that language.

414. This tenſe is often uſed in familiar diſcourſe inſtead of the future, but then it muſt be join'd to ſome words which denote futurity; as, *je ſuis* à vous *dans un moment*, *I ſhall be* with you *in a moment*; *je dine aujourd'hui* chez monſieur votre frére, *I dine to-day* at your brother's, *&c.* The future may alſo be uſed on theſe occaſions.

415. It is alſo uſed in orations, poetry, or ſet diſcourſes, inſtead of other tenſes; as in this example, taken out of Telemachus; cependant on *entend* des cris confus ſur le rivage couvert de matelots; on *tend* les cordages, le vent favorable *ſe léve*. Télémaque & Mentor les larmes aux yeux *prénent* congé du roi, qui les *tient* long tems ſerrés entre ſes bras, & qui les *ſuit* des yeux auſſi loin qu'il le *peut*, meanwhile a confuſed noiſe is heard on the beach cover'd with ſailors, the rigging is clear'd, a favourable gale ſprings up: Telemachus and Mentor with tears in their eyes take leave of the king, who keeps them for a long time claſp'd in his arms, and then follows them with his looks as far as his eyes permit. Where the preſent *entend* & *tend*, are put inſtead of the imperfect *entendoit* & *tendoit*; and the preſent *prénent*, *tient*, *ſuit*, and *peut*, inſtead of the perfect *prirent*, *tint*, *ſuivit*, and *put*.

PRACTICE.

Such intrepidity beams forth from the eyes of Mentor as ſtrikes the moſt daring warriors with awful aſtoniſhment. He ſeizes a ſhield, a helmet, a ſword, and a lance; puts the ſoldiers of Aceſtes in battle-array, heads them himſelf, and advances in good order towards the enemy.

Mentor *montre* dans ſes yeux une audace qui *étone* les plus fiers combatans. Il *prend* un bouclier, un caſque, une épée, une lance: *il range* les ſoldats d'Aceſte: il *marche* à leur tête, & *s'avance* en bon ordre vers les énemis.

416.

416. The *imperfect*, or *ſecond ſimple tenſe*, which denotes that what we affirm of the ſubject was preſent in a paſt and determin'd time; as, *il étoit à Paris lorſque nous y arrivames*, he was in Paris when we arrived there; *je dinois lorſqu'il eſt entré*, I was at dinner when he came in, *&c.* for *he*, the ſubject, was preſent in Paris in the paſt and determin'd time that we arrived there; and *I*, the ſubject, was preſent at dinner in the paſt and determin'd time that he came in.

PRACTICE.

Mr. Baile affirms in his dictionary, that the antient Perſians were all Manicheans; but however he came to entertain this notion, he muſt certainly have given it up, if he had conſulted the original authors: a method which this celebrated critic did not always take. He had a genius capable of ſearching any ſubject to the bottom; but he wrote ſometimes in a hurry, and was then content with treating points of the moſt ſerious nature in a ſuperficial manner. Beſides there is no clearing him from the charge of fondneſs for the diſconſoling obſcurity of ſcepticiſm: he is ever upon his guard againſt all ſatisfactory ideas in religion: he ſhews with art and ſubtility all the gloomy ſurfaces of a queſtion; but he very rarely places it in the luminous point of view it will admit of. What encomiums would he not have merited, had he employ'd his admirable talents more for the benefit of mankind?

'Twas ſaid of Socrates, that with a great deal of underſtanding,

Mr. Baile dit dans ſon dictionaire que les anciens Perſes *étoient* tous Manichéens. Il auroit ſans doute abandoné ce ſentiment, s'il avoit conſulté les auteurs originaux. C'eſt ce que ce célébre critique ne *feſoit* pas toujours. Il *avoit* un génie capable de tout aprofondir; mais il *écrivoit* quelquefois à la hâte, & *ſe contentoit* d'éfleurer les matiéres les plus graves. D'ailleurs on ne peut juſtifier cet auteur d'avoir trop aimé l'obſcurité déſolante du Pyrrhoniſme. Il ſemble dans ſes ouvrages être toujours en garde contre les idées ſatisfeſantes ſur la religion. Il montre avec art & ſubtilité tous les côtés obſcurs d'une queſtion; mais il en préſente rarement le point lumineux, d'où ſort l'évidence. Quels éloges n'eût-il pas mérité, s'il avoit employé ſes rares talens plus utilement pour le genre humain?

On a dit de Socrate qu'il *étoit* en délire, & que c'*étoit* un

ſtanding, he was delirious and a madman; and yet thoſe Greeks who ſo freely characteriſed this great man, paſs'd for madmen themſelves. "What whimſical pictures," ſaid they, "does this philoſo-"pher preſent to us! what "ſtrange and odd manners "does he deſcribe! whence had "he, or how could he collect "ſuch out-of-the-way ideas? "what colours, what a pencil "has he! mere chimeras." The Greeks were miſtaken: they were monſters which were deſcribed, it is true; for they were vices: but all ſo painted to the life, that the very ſight of them created horror. Socrates was far from a cynic; he ſpared the perſon, and only attack'd the manners, which were bad.

un fou tout plein d'eſprit: mais ceux des Grecs qui *parloient* ainſi d'un homme ſi ſage *paſſoient* pour fous eux-mêmes. Ils *diſoient*: „ Quels bizarres „ portraits nous fait ce philo-„ ſophe! quelles mœurs étran-„ géres & particuliéres ne dé-„ crit-il point! où a-t-il rêvé, „ creuſé, raſſemblé des idées „ ſi extraordinaires? quelles „ couleurs, quel pinceau! ce „ ſont des chiméres.„ Ils *ſe trompoient*: c'*étoient* des monſtres, c'*étoient* des vices, mais peints au naturel: on *croyoit* les voir, ils *feſoient* peur. Socrate *s'éloignoit* du cinique; il *épargnoit* les perſones, & *blâmoit* les mœurs qui *étoient* mauvaiſes.

417. The *firſt perfect* or *third ſimple tenſe*, which denotes that what we affirm of the ſubject is intirely paſt, in a time mention'd alſo intirely paſt; as *il fut heureux l'anée paſſée*, he was happy laſt year; *je* le *vis la ſemaine paſſée*, I ſaw him laſt week; *je* lui *parlai hier*, I ſpoke to him yeſterday, *&c.*

PRACTICE.

The fourth day God *created* the ſun, the moon, and the other celeſtial bodies, and *placed* them in heaven to be the chief ornament of it.

The word Galilée, utter'd as it were by chance by the multitude of the Jews, while they were accuſing JESUS CHRIST before Pilate, *gave* Pilate occaſion to ſend JESUS CHRIST to Herod; in this the myſtery *was* accompliſh'd, that he ſhould be judged by the Jews

Le quatriéme jour Dieu *créa* le ſoleil, la lune, & les autres aſtres, & les *plaça* dans le ciel pour en être le principal ornement.

Le mot de Galilée prononcé comme par hazard par la foule des Juifs, en acuſant JESUS CHRIST devant Pilate, *dona* ſujet à Pilate d'envoyer JESUS CHRIST à Hérode; en quoi *fut* acompli le myſtére, qu'il devoit être jugé par les Juifs & les Gentils. Le hazard

Jews and Gentiles. According to appearances chance was the occaſion of the accompliſhment of the myſtery.

hazard en aparence *fut* la cauſe de l'acompliſſement du myſtére.

418. The *ſecond perfect* or *compound* of the preſent of the indicative of auxiliary verbs, which denotes, that what we affirm of the ſubject is paſt in a period of time not intirely paſt; il *a été heureux cette anée*, he has been happy this year; je l'*ai vu cette ſemaine*, I have ſeen him this week; je lui *ai parlé aujourd'hui*, I ſpoke to him to-day, *&c.*

PRACTICE.

In the eloquence of the preſent age, truth has given way to vivacity and boldneſs of thought.

(He is gone to) ſignifies one has ſet out for ſuch a place. (He has been at) denotes that one is come back.

At all times the number of the wicked has exceeded that of the good.

Dans l'éloquence d'aujourd'hui, la vérité *a fait* place aux penſées brillantes & hardies.

(On *eſt allé*) ſignifie qu'on *eſt parti* pour ſe rendre dans un lieu. (On *a été*) marque qu'on eſt de retour.

De tous tems le nombre des méchans *a ſurpaſſé* celui des bons.

419. Obſerve *firſt*, that, ſpeaking of any part of the preſent day, we make uſe of this tenſe; as, il *a été* heureux *ce matin*, he was happy this morning; je l'*ai vu cette après-midi*, I ſaw him this afternoon; je lui *ai parlé* il n'y a qu'*un moment*, 'tis but a moment ſince I ſpoke to him, *&c.*

PRACTICE.

To ſtay a day from court is withdrawing from it for ever. The courtier who was there in the morning, if he did not return thither at night, would not know it again the next morning, or would not be known there himſelf.

Se dérober à la cour un ſeul moment, c'eſt y renoncer: le courtiſan qui l'*a vue* le matin, la voit le ſoir pour la reconoître le lendemain, ou afin que lui-même y ſoit conu.

420. *Secondly*, that we alſo make uſe of this tenſe when no time at all is mention'd; as, il *a été* heureux, he was happy; j'*ai vu* votre frére, & je lui *ai parlé*, I have ſeen your brother, and ſpoke to him, *&c.*

PRACTICE.

Alexander appear'd like a flaſh of lightning, and made a noiſe like a clap of thunder; but he went off like a hurricane, and paſs'd away like a torrent, leaving nothing behind him but mud.

Alexandre *a paru* comme un éclair, *a fait* du bruit comme la foudre; mais il *s'eſt diſſipé* comme un orage, & *a paſſé* comme un torrent, ſans nous rien laiſſer que de la bouë.

It has been ſaid that love conduces to preſerve the good qualities of the heart, but that it may hurt the underſtanding; and that gallantry is fitted to inform the mind, but apt to corrupt the heart.

On *a dit* que l'amour étoit propre à conſerver les bonnes qualités du cœur, mais qu'il pouvoit gâter l'eſprit; & que la galanterie étoit propre à former l'eſprit, mais qu'elle pouvoit gâter le cœur.

421. This tenſe is ſometimes uſed inſtead of the future; as, j'*ai fait dans un moment*, I ſhall have done in a moment; j'*ai diné dans un moment*, I ſhall have dined in a moment, *&c.*

422. The *firſt pluperfect* or *compound* of the imperfect of the indicative of auxiliary verbs, which denotes that what we affirm of the ſubject was already perform'd in a certain paſt and determin'd time; as, *il avoit été à Paris, avant que d'aller à Verſailles*, he had been at Paris, before he went to Verſailles; *j'avois diné, quand il eſt entré*, I had dined, when he came in, *&c.*

PRACTICE.

Nero cauſed the chriſtians to be accuſed of ſetting Rome on fire which himſelf had done.

Néron fit acuſer les Chrétiens de l'embraſement de Rome qu'il *avoit fait* faire lui-même.

We come back to the place we had left. We return to the place we came from.

On revient au lieu d'où l'on *étoit parti*. On retourne au lieu où l'on *étoit allé*.

423. The *ſecond pluperfect* or *compound* of the firſt perfect of the indicative of auxiliary verbs, which denotes to the ſame purpoſe as the firſt perfect, with this difference: *firſt*, that it often inſinuates ſomething to come after; as, *quand il eut parlé, il ſe retira*, when he had ſpoken, he withdrew, *&c. Secondly*, that the duration of the action is expreſs'd by ſome words for that purpoſe; as, *il eut bientôt fait*, he had ſoon done, *&c.*

PRAC-

PRACTICE.

Who doubts, ſays Quintilian, but that mankind received the gift of ſpeech from the ſame being who created them; and that even immediately after their creation?

When the king of Babylon, whom the ſcripture names Merodac Baladan, had ſent ambaſſadors to Ezechias to congratulate him upon his recovery from the point of death, and perhaps alſo to be exactly inform'd of the retrogradation of the ſhadow in the ſun-dial in his palace; Ezechias, pleaſed with the honour done him, entertain'd the ambaſſadors with the ſight of his choiceſt treaſures; and as ſoon as theſe were departed, Iſaiah, to whom God had reveal'd with what vanity the heart of Ezechias was elated, went in the Almighty's name and denounced to him, that all his treaſures ſhould be carried into Babylon; that his royal deſcendants ſhould be captives there; and employ'd by the conqueror in the moſt ſervile occupations.

Qui doute, dit Quintilien, que les hommes n'aient reçu la parole de celui dont ils avoient reçu l'être, & même *auſſitôt qu'*ils l'*eurent reçu?*

Le roi de Babilone, que l'écriture apéle Mérodoc Baladan, ayant envoyé des ambaſſadeurs à Ezéchias pour le congratuler de ce qu'ayant été malade à la mort, il avoit recouvré la ſanté, & peut être auſſi pour s'informer exactement de la rétrogradation de l'ombre du ſtile du cadran ſolaire de ſon palais; ce prince ſenſible à cet honeur, fit voir à ces ambaſſadeurs tout ce qu'il avoit de plus précieux: & *quand* ils *ſe furent retirés*, Iſaïe, à qui Dieu avoit révélé l'enflure ſecréte du cœur d'Ezéchias, vint lui anoncer de ſa part, que tous ſes tréſors ſeroient portés à Babilone; que des princes nés de ſon ſang y ſeroient captifs; & qu'ils y ſeroient employés par le vainqueur à des miniſtéres humilians.

424. The *future* or *fourth ſimple tenſe*, which denotes that what we affirm of the ſubject is to come; as, je *dinerai* chez vous, I ſhall dine at your houſe; je vous *verrai demain*, I ſhall ſee you to-morrow; il lui *parlera*, he will ſpeak to him, *&c.*

PRACTICE.

St. Paul ſays, that we ſhall put on immortality, when we riſe from the dead.

In death the body dies as to human exiſtence; at the day of

Saint Paul dit, que nous *revêtirons* l'incorruption, quand nous *ſerons* réſſuſcités.

A la mort le corps meurt à la vie mortéle; au jugement

of judgment it will riſe to a new life: after judgment it will mount to heaven, and remain there eternally.

il *réſſuſcitera* à une nouvéle vie: après le jugement il *montera* au ciel, & y *demeurera* éternélement.

425. The imperative has either a *preſent* or *future* ſignification; as, *taiſez-vous*, hold your tongue; *ſoyez plus prudent*, be more prudent, *&c.*

PRACTICE.

Be natural in your actions: be the ſame in your converſation; and never rack your own imagination to embarraſs yourſelf, or to run in queſt of a witty turn.

Agiſſez naturélement: *parlez* de même; & ne vous *métez* point à la torture pour vous démonter, ou pour trouver un bon mot.

Let us prepare ourſelves for eternity, let us every moment ſuppoſe ourſelves on the entrance into it. Whatever we have to do, let us do it for the ſake of eternity; and let this be the end of all our actions. Let us read, write, meditate, watch, ſpeak, do every thing in ſhort with a view to eternity. Whoever aims to immortal triumphs let him fight for immortality.

Préparons-nous tous les jours à l'éternité. *Figurons-nous* être à tout moment à la porte. Tout ce que nous avons à faire, *faiſons*-le pour l'éternité; *qu'elle ſoit* la fin de toutes nos actions: *liſons*, *écrivons*, *méditons*, *veillons*, *prions*, enfin *raportons* tout à l'éternité. *Que celui* qui aſpire à des triomphes éternels *combate* pour l'éternité.

Keep an exact account of your time, and you'll find that you have employ'd but the leaſt part of it in your own behalf.

Tenez un compte exact de votre vie, & vous verrez que vous n'en aurez employé pour vous que la moindre partie.

426. The *conjunctive*, which is uſed with ſuch verbs, conjunctions, *&c.* as are already mention'd, has ſeven tenſes, *viz.*

427. The *preſent* or *firſt ſimple tenſe*, which has often a future ſignification, and is uſed with a verb in the preſent or future tenſe, either expreſs'd or underſtood; as, *quelque bonne mine qu'il faſſe, il n'eſt pas content*, whatever good face he puts on, he is not ſatisfied; *il faut que vous lui en parliez*, you muſt ſpeak to him about it; *Dieu lui faſſe miſericorde*, viz. *je ſouhaite que Dieu lui faſſe miſericorde*, I wiſh God may have mercy on him.

PRAC-

PRACTICE.

All men are attracted by pleaſure; it is the ſpring of all their actions, and puts them in motion. Prudence teaches us to take advantage of this inclination to turn mankind into the road we would have 'em take. And that our language may be well received by our audience, we ſhould endeavour to captivate the ear, which, in regard to ſounds, ſerves as the avenue to the ſoul: beſides that the pleaſure, which others receive from our converſation, is preceded by an advantage accruing to ourſelves; ſince it is eaſe in the ſpeaker, which produces ſatisfaction in the hearer.

Men vary ſo much in their taſte, that it will never be poſſible for any work to ſuit the taſte of all.

Le plaiſir atire après lui tous les hommes; c'eſt lui qui eſt le principe de tous leurs mouvemens, & qui les fait agir. La prudence *demande* qu'on *ſe ſerve* de ce panchant pour les conduire où l'on *veut* qu'ils *aillent*: & afin que nos paroles *reçoivent* un favorable acueil, il faut qu'on *gagne* les oreilles, qui, en fait de ſons, ſont comme les portiéres de l'ame; outre que le plaïſir que nous donnons en parlant eſt précédé de notre propre utilité; le ſoulagement de celui qui parle feſant le contentement de celui qui écoute.

Le goût des hommes eſt ſi diférent, qu'il ne *ſera* jamais poſſible qu'un ouvrage *ſoit* du goût de tout le monde.

428. The *uncertain* or *conditional*, which is the *ſecond ſimple tenſe*, and denotes either what ſhould, would, could, or might be upon a ſuppoſition; as, *je croyois qu'il deviendroit ſage*, I thought he might become good, *&c.* or what ſhould, would, could, or might be upon a condition, and then it has always a future ſignification; as, *je le ferois, ſi je le pouvois*, I would do it, if I could; *je voudrois être heureux*, I would be happy, *viz.* if I could, *&c.*

PRACTICE.

'Twere in vain to pretend to turn a rich blockhead into ridicule; the laughers are all on his ſide.

Let us not envy particular people their great wealth; they poſſeſs it on ſuch hard terms, as would by no means ſuit

Un projet aſſez vain *ſeroit* de vouloir tourner en ridicule un homme fort ſot & fort riche; les rieurs ſont de ſon côté.

N'envions point à une ſorte de gens leurs grandes richeſſes; ils les ont à tître onéreux; & qui ne nous *acomoderoit* point: ils

ſuit us. They have parted with their reſt, their health, their honour and conſcience to purchaſe it. The price is too dear; there is nothing to be got by ſuch a bargain.

ils ont ſacrifié leur repos, leur ſanté, leur honeur, & leur conſcience pour les avoir: cela eſt trop cher; & il n'y a rien à gagner à un tel marché.

429. The *firſt perfect* or *third ſimple tenſe*, which has often a future ſignification, and is uſed with a verbal noun, or with a verb in any tenſe, except the preſent and the future; as, *il vouloit*, *il voulut*, *il a voulu que je le fiſſe*, he was willing I ſhould do it, or he would have me do it; *il voudroit que je le fiſſe*, he would be willing I ſhould do it, or he would have me do it; *s'il avoit voulu que je le fiſſe*, if he had been willing I ſhould do it, or if he would have had me do it; *il eut voulu que je le fiſſe*, he had been willing I ſhould do it, or he would have had me do it; *il auroit* or *il eût voulu que je le fiſſe*, he ſhould, would or could have been willing I ſhould do it, or he would have had me do it, *&c.*

PRACTICE.

A diſcourſe is pleaſing, when it appears that the orator could not have found better terms than thoſe he makes uſe of to expreſs his meaning: that he could not have placed them to more advantage, to give them their proper effect, or to render the language eaſy and fluent; and that he has made choice of the moſt natural and ſhorteſt turn of expreſſion: for beſides that redundancy ſhould be avoided, it is certain the mind cannot reliſh prolixity.

Man being created to be happy in the poſſeſſion of God, whoſe eſſential nature is order, it follows that order, in ſome degree, is neceſſary to make the commencement of his happineſs.

Le diſcours plait à ceux qui découvrent que l'orateur ne pouvoit pas *trouver* des termes qui *diſtinguaſſent* mieux ce qu'il faloit marquer: qu'il ne pouvoit pas *placer* ces termes dans un lieu où ils *fiſſent* un plus grand éfet; où ils s'*acomodaſſent* mieux pour rendre la prononciation facile & coulante: qu'il a pris le tour le plus naturel & le plus court. Car outre qu'il ne faut rien faire d'inutile, il eſt certain que l'eſprit n'aime pas qu'on l'ennuye.

L'homme étant fait pour poſſéder Dieu, qui eſt eſſentiélement l'ordre, il *faloit* que tout ce qui l'aproche de l'ordre *començât* ſon bonheur.

It is ſometimes better for a thought to have a little of the problem in it, rather than the axiom.

The leiſure of a wiſe man deſerves indeed a better name; his ſtudy, converſation, reading, and retirement being really his employments.

Il *vaudroit* quelquefois mieux qu'une penſée *fût* un peu ſombre que d'être trop brillante.

Il ne manque à l'oiſiveté du ſage qu'un meilleur nom: & * que méditer, parler, lire, & être tranquile *s'apelât* travailler.

430. The *ſecond perfect* or *compound* of the preſent of the conjunctive of auxiliary verbs, which is uſed with a verb in the preſent and future of the indicative, the firſt compound tenſes of the indicative and conjunctive, as alſo after a verbal noun; as, *il faut que vous lui en ayez parlé*, you muſt have ſpoken to him about it; *je le ferai avant qu'il ſoit venu*, I'll do it before he comes; *quoique je ne vous aie pas dit qu'elle lui ait écrit*, tho' I never told you ſhe had written to him, *&c.*

PRACTICE.

All the pleaſures of the world are fleeting, and deſert us before we have had well time enough to taſte 'em.

Tous les contentemens de ce monde paſſent trop vite, & ils nous *quitent* avant que nous les *ayons goûtés*.

Experience ſhews that dumb people, with inſtruction, may learn to ſpeak; but never without it. Language in general is but an aſſemblage of ſimple ſounds of which the letters call'd the elements of diſcourſe, are the ſigns. It was never known that a dumb man ever found out of himſelf the pronunciation of thoſe letters. The thing is eaſy to thoſe who hear others talk; becauſe we naturally imitate what we hear. But a deaf man, nay, a child, a man of any age, let him hear never ſo well, if he has not converſed with men, that know how to ſpeak, would never ſpeak; that is,

L'expérience fait conoître que des muëts, qui, étant inſtruits, peuvent aprendre à parler, ne le peuvent faire ſans maître. Tout le langage n'eſt qu'un aſſemblage des ſons ſimples, dont les létres, que nous apelons les élémens du diſcours, ſont les ſignes. On n'*a* point *vu* qu'aucun muët *ait inventé* de lui-même la prononciation de ces létres: la choſe eſt aiſée à ceux qui entendent parler; car naturélement nous imitons ce que nous entendons. Mais un ſourd, que dis-je, un ſourd? un enfant, un homme quelque âgé qu'il ſoit, quand il auroit de bonnes oreilles, s'il ne converſoit

* *Il faudroit ſeulement* is here underſtood.

is, he never would form any articulate word.

I cannot doubt but that God had ſome deſign in giving me life; for I obſerve, that every thing within me has its proper office and end aſſign'd to it: the eye to ſee; the ear to hear; the hands to hold; the feet to walk. Therefore it is impoſſible that every part of me ſhould be made with a deſign, and yet that there ſhould be none with regard to the whole.

verſoit point avec des hommes qui ſuſſent parler, il ne parleroit jamais; c'eſt-à-dire, qu'il ne formeroit jamais aucune parole articulée.

Je ne ſaurois *douter* que Dieu n'*ait eu* quelque deſſein en me donant la vie; car j'obſerve que dans moi, tout a ſa deſtination & ſa fin: l'œil eſt pour voir; l'oreille pour entendre; la main pour agir; le pié pour marcher. Il n'eſt donc pas poſſible que chaque partie ſoit faite avec un deſſein, & qu'il n'y en ait aucun par raport au tout.

431. The *firſt pluperfect* or *compound* of the conditional of auxiliary verbs, which denotes what ſhould, would, could or might have been upon a ſuppoſition or condition; as, *quand même il l'auroit vu*, ſuppoſe he ſhould have ſeen him; *j'aurois bu, ſi le vin avoit été bon*, I ſhould, would, could or might have drank, if the wine had been good, *&c.*

PRACTICE.

Life was given us only on condition of dying; and he who is loth to die, would rather not have lived.

'Tis a wiſe remark of a learned and ingenious phyſician, that if God had not given ſpeech to the firſt man, the uſe of it would never have been known.

We are ſo unhappy as never to take pleaſure in any thing, without being ſubject to the contingency of grief, in caſe it does not ſucceed; which conſequence a thouſand circumſtances may, (and every hour

La vie n'a été donée qu'à condition de la mort; ainſi celui qui ne veut pas mourir, *auroit voulu* ne pas vivre.

C'eſt une ſavante remarque de cet habile & judicieux médecin, que ſi Dieu n'avoit point doné la parole au prémier des hommes, l'uſage en *auroit été ignoré.*

Nous ſommes ſi malheureux, que nous ne pouvons prendre plaiſir à une choſe, qu'à condition de nous fâcher, ſi elle nous réuſſit mal; ce qui peut aiſément arriver, & arrive à toute heure. Qui *auroit trouvé* le

hour do) produce. Whoever ſhall find out the ſecret of being happy in proſperity, and of being inſenſible of adverſity will have hit the mark.

le ſecret de ſe réjouïr du bien, ſans être touché du mal contraire, *auroit trouvé* le point.

432. The *ſecond pluperfect* or *compound* of the firſt perfect of the conjunctive of auxiliary verbs (which as other tenſes of the conjunctive is alſo uſed after certain conjunctions) is ſubject to the ſame rule as its ſimple tenſe; Examp. *il voudroit que je l'euſſe fait*, he would have me have done it; *s'il avoit voulu que je l'euſſe fait*, if he had been willing that I ſhould have done it, or if he would have had me have done it, *&c.*

PRACTICE.

Tho' Epictetus had learn'd only from nature that our will ought to be conformable to that of God, yet he teaches it admirably well in theſe terms. "I conceive," ſays he, "that what God "wills, is better than what "I deſire: therefore I am re-"ſolved to attach myſelf to "him as a faithful ſervant to "his maſter, and to deſire no-"thing but what he wills."

Quoiqu' Epictéte n'*eût apris* que de la nature qu'il faloit vouloir ce que Dieu veut, il l'enſeigne néanmoins fort bien dans ces termes. „ Je „ juge, dit-il, que ce que Dieu „ veut, eſt meilleur que ce que „ je ſouhaite. Je veux donc „ m'atacher à lui comme un „ ſerviteur fidéle à ſon maître: „ & ne rien déſirer que ce „ qu'il veut."

What is good in Montagne cannot be come at without difficulty; what is amiſs in him, not to ſpeak of his morality, might have been ſoon rectified; had it been hinted to him, that he dealt too much in ſtory-telling, and talk'd too much of himſelf.

Ce que Montagne a de bon ne peut être aquis que dificilement. Ce qu'il *a* de mauvais, j'entends hors les mœurs, *eût pu* être corrigé en un moment; ſi on l'eût averti qu'il faiſoit trop d'hiſtoires, & qu'il parloit trop de ſoi.

If there be a God, we muſt love him only, and not the creature. The reaſonings of the impious in the book of Wiſ-

S'il y a un Dieu, il ne faut aimer que lui, & non les créatures. Le raiſonement des impies dans le livre de la ſageſſe, n'eſt

Wiſdom, are grounded only on their being perſuaded, that there is no God. On this ſuppoſition, let us, ſay they, enjoy the creature. Had they known that there was a God, they would have concluded quite the contrary. But it is the concluſion of the wiſe, that there is a God: therefore let us not enjoy the creature.

n'eſt fondé que ſur ce qu'ils ſe perſuadent qu'il n'y a point de Dieu. Cela poſé, diſent-ils, jouïſſons donc des créatures. Mais s'ils *euſſent ſu* qu'il y avoit un Dieu, ils *euſſent conclu* tout le contraire. Et c'eſt la concluſion des ſages: il y a un Dieu: ne jouïſſons donc pas des créatures.

Catiline is ſpoken of as a deteſtable man; and ſo would Cæſar have been, if he had met with Catiline's ill fortune.

On parle de Catilina comme d'un homme déteſtable: on *eût dit* la même choſe de Céſar, s'il *eût été* auſſi malheureux que Catilina.

433. The *future* or *compound* of the future of the indicative of auxiliary verbs, which denotes a time to come, in which what is ſpoken of ſhall be paſs'd; as, *j'aurai fait dans une demi-heure*, I ſhall have done in half an hour, *&c.*

PRACTICE.

When you have once felt how hard it is to bear an injury, you will better comprehend, how unlawful it is to do one.

Quand vous *aurez ſenti* combien il eſt dur de ſoufrir une injuſtice, vous comprendrez mieux combien il eſt défendu d'en faire.

'Tis but a ſingle ſtep which removes you into eternity: but be careful how you ſet your foot down: for in all that dreadful infinity of time, you are to remain juſt as you ſhall be found at the inſtant of your death.

D'un ſeul pas vous pouvez faire le chemin de l'éternité: mais prenez garde à bien mêtre votre pié: car vous ſerez, pendant cette afreuſe durée, tel que vous *aurez été* au moment de votre mort.

434. The *infinitive* has only two tenſes, *viz.* the *preſent*, as *être*, to be; *aimer*, to love; *arriver*, to happen, *&c.* the *preterperfect*, as, *avoir été*, to have been; *avoir aimé*, to have loved; *être arrivé*, to have happen'd, *&c.*

PRACTICE.

Being converſant in hiſtory, is in effect being acquainted with mankind who furniſh the ſubject matter of it.

Savoir l'hiſtoire, c'eſt *connoître* les hommes qui en fourniſſent la matiére.

Je

Man ſeems to do little more than enter into life, and then die: the interval between his beginning and his end is ſo ſhort, that it is next to nothing.

Some there are who make a ſcoff at religion, merely becauſe they have heard, it is genteel and faſhionable to be ſo licentious; 'tis what they call ſhaking off the yoke of prejudice.

It often happens that after having ſatisfied our wiſhes, we are not at all the more contented.

Je ne vois pour l'homme que *naître* & *mourir*; l'eſpace qui ſépare ces deux termes eſt ſi peu de choſe, qu'il n'eſt rien.

Il y en a qui ne ſe moquent de la religion, que parcequ'ils ont oui dire, que les belles maniéres du monde conſiſtent à faire ainſi l'emporté; c'eſt ce qu'ils apélent *avoir ſecoué* le joug.

Il arrive ſouvent qu'après *s'être ſatisfait*, on n'en eſt pas plus content.

SECT. IV.

OF NUMBERS AND PERSONS.

A TENSE is compoſed of NUMBERS, *viz.* the Singular and Plural.

435. WHEN we ſpeak of one object only, we make uſe of the ſingular; as, *je ſuis*, I am; *tu es*, thou art; *il* or *elle eſt*, he, ſhe, or it is; *Pierre aime*, Peter loves; *le chat mange*, the cat eats, *&c.* And when we ſpeak of more than one object, we make uſe of the plural; as, *nous ſommes*, we are; *vous êtes*, you are; *ils* or *elles ſont*, they are; *les chats mangent*, the cats eat; *les hommes parlent*, men ſpeak; *les oiſeaux chantent*, birds ſing, *&c.*

PRACTICE.

It is not the mere poſitive law of wedlock which in all nations has ſubjected the woman to the man; the different perfections with which nature has endow'd the two ſexes, is alſo

Ce n'eſt pas ſeulement par les diſpoſitions des loix civiles que *le mariage met* la femme ſous la puiſſance de l'homme: *le diférent partage* que *la nature a fait* de ſes dons entre

alſo another reaſon and foundation for the man's authority over the woman. For, after all, female charms and beauty have power only over the heart; and at the ſame time are a very worthy attachment; but power is the conſtant prerogative of ſtrength and wiſdom.

We hold of God, our being, our life, and our fortunes.

Little geniuſes have the knack of talking much, and yet ſaying nothing.

Memorandums are often neceſſary. Remarks are ſometimes uſeful. Obſervations ſhould be founded in ſcience. Reflections are not always juſt.

les deux ſexes, *eſt* encore ſa cauſe & le fondement de la puiſſance du mari ſur la femme: car enfin *les graces* & *la beauté* n'*ont* droit que ſur le cœur; *elles* en *méritent* ſans doute l'atachement; mais *la puiſſance eſt* toujours l'apanage de la force & de la ſageſſe de l'eſprit.

Nous tenons de Dieu notre être, notre vie, & notre fortune.

Les petits eſprits ont le don de parler beaucoup, & de ne rien dire.

Les notes ſont ſouvent néceſſaires. *Les remarques ſont* quelquefois utiles. *Les obſervations doivent* être ſavantes. *Les réflexions* ne *ſont* pas toujours juſtes.

436. A number is compoſed of perſons, *viz.*

Je,	I; which is	the firſt	perſon ſingular.
tu,	thou	the ſecond	
il, elle, on, ce,	he, ſhe, it, one, people, they, or any ſubject whatever in the ſingular number,	the third	
nous,	we; which is	the firſt	perſon plural.
vous,	you, or ye,	the ſecond	
ils, elles, ce,	they, or any ſubject whatever in the plural number,	the third	

PRACTICE.

The Scripture ſays of God, "I am that I am; I am Alpha and Omega; the beginning and end of all things."

L'Ecriture dit de Dieu, „ *je ſuis qui je ſuis*, Alpha & Oméga, le comencement & la fin de toutes choſes.„

You will never be great but in proportion as you are ſedate

Tu ne *ſeras* grand qu'autant que *tu ſeras* modéré

&

date and reſolute in conquering your paſſions.

No juſt definition can be given of God; becauſe he is incomprehenſible.

Enmity is more open; it always appears above board. Rancour keeps behind the curtain; and diſguiſes itſelf.

It is a great talent to know how to conceal our talents.

We repay or compenſate what was lent or given us; we return what was pledged or depoſited; and we reſtore what was ſtol'n or taken away.

If at court you judge by appearances, you'll be often deceived: the appearance there is ſcarce ever the reality.

Politicians never expoſe the inſide of their hearts; they artfully keep conceal'd all the inward workings of their paſſions.

We ſhould in all our actions preſerve a preſence of mind, and endeavour to render 'em all either acts of equity or benevolence.

'Tis your reſtleſs, ambitious and turbulent minds, which diſturb the tranquillity of ſtates.

God, who is eſſentially juſt, can neither be regardleſs nor inſenſible of our miſdemeanours.

Diſtruſt makes us cunning. Anxiouſneſs for ſucceſs, accompanied with preſence of mind, makes us acute. The knowledge of the world and of buſineſs makes us capable.

& courageux pour vaincre tes paſſions.

On ne *ſauroit* doner de Dieu une bonne définition, parcequ'*il eſt* incompréhenſible.

L'inimitié eſt plus déclarée; *elle paroit* toujours ouvertement. *La rancune eſt* plus cachée, *elle diſſimule*.

C'eſt une grande habileté que de ſavoir cacher ſon habileté.

Nous rendons ce qu'*on* nous *avoit prêté* ou *doné*. *Nous remétons* ce que *nous avions* en gage ou en dépôt. *Nous reſtituons* ce que *nous avions pris* ou *volé*.

Si *vous jugez* ſur les aparences à la cour, *vous ſerez* ſouvent trompé: *ce qui paroit* n'*eſt* preſque jamais la vérité.

Les politiques ne *montrent* jamais l'intérieur de leur ame; *ils retiénent* au dedans d'eux-mêmes tous les mouvemens de leurs paſſions.

Nous devons conſerver dans nos actions la préſence d'eſprit, & faire enſorte qu'*elles ſoient* toutes ou des actes de bonté ou des actes d'équité.

Ce ſont les eſprits inquiets, ambitieux, & remuans, *qui troublent* le repos des républiques.

Dieu qui eſt eſſentiélement l'ordre, n'*eſt* ni indiférent, ni inſenſible à nos deſordres.

La défiance rend fin. *L'envie* de réuſſir jointe à la préſence d'eſprit *rend* ſubtil. *L'uſage* du monde & des afaires *rend* délié.

The thief is afraid of being diſcover'd; the cheat of being found out; the pickpocket of being catch'd in the fact; and the robber of being apprehended.

To undeceive a man who is prepoſſeſs'd in favour of his own merit, is doing him as little ſervice as was done to the madman of Athens, that fanſied every ſhip coming into the harbour his own.

Cæſar aſcended to the empire by very ſanguinary means.

The fantaſtic man is in himſelf ſomething difficult; the odd mortal, extravagant; the capricious, ſomething arbitrary; the humourſome, ſubject to viciſſitudes of temper; and the moroſe, diſguſting.

Le larron craint d'être découvert; *le fripon* d'être reconu; *le filou* d'être ſurpris; & *le voleur* d'être pris.

Détromper un homme préocupé de ſon mérite, *c'eſt* lui rendre un auſſi mauvais ofice que celui qu'*on rendit* à ce fou d'Athénes, *qui croyoit* que *tous les vaiſſeaux qui arrivoient* dans le port *étoient* à lui.

Céſar parvint au throne par des voies bien ſanglantes.

Le fantaſque dit proprement quelque choſe de dificile; *le bizarre* quelque choſe d'extraordinaire; *le capricieux* quelque choſe d'arbitraire; *le quinteux* quelque choſe de périodique; & *le bourru* quelque choſe de mauſſade.

SECT. V.

Of PARTICIPLES.

437. PARTICIPLES are ſo call'd, becauſe they partake of the nature of verbs, from which they are form'd: they partake of the nature of verbs, in that they have tenſes, as the verbs have, *viz.* a *preſent* and a *paſt*; and that they govern the ſame caſe, as does the verb from which they are form'd: but of themſelves they denote no affirmation, as verbs do; neither have they any diſtinction of perſons, as verbs have.

PARTICIPLES are either *active* or *paſſive*.

Of the PARTICIPLE ACTIVE.

438. The *participle active* is always indeclinable; Examp. *un homme, une femme, des hommes* or *des femmes conoiſſant* ces meſſieurs, a man, a woman, men or women, knowing thoſe gentlemen; *le garçon, la fille, les garçons* or *les filles ayant* la fiévre,

fièvre, the boy, the girl, the boys or the girls having a fever, *&c.*

PRACTICE.

She is a ſenſible woman, conſtant to her duty, fearing God, loving her huſband, and taking true care of her family.	C'eſt une femme ſage, atachée à ſes devoirs, *craignant Dieu, aimant ſon mari, & ayant grand ſoin* de ſa famille.
They are moderate men, who uſe and enjoy every thing in the diſcreeteſt manner.	Ce ſont des gens modeſtes, *uſant & jouiſſant* ſagement *de toutes choſes.*

439. Obſerve that ſome *participles active* are, by uſe, become regular *adjectives*, and ſome *ſubſtantives*; Examp. *une charmante perſone*, a charming perſon; *une paſſion dominante*, a predominant paſſion; *des femmes médiſantes*, detracting women, *&c. le ſupliant, la ſupliante*, the petitioner; *un médiſant, une médiſante*, a ſlanderer; *des ignorans*, ignorant men; *des ignorantes*, ignorant women, *&c.*

PRACTICE.

An engaging air and winning behaviour goes further with the ladies, than the worthineſs either of the heart or mind.	L'*air prévenant* & les *maniéres engageantes* ſont d'un plus grand ſecours auprès des dames que le mérite du cœur & de l'eſprit.
It is impoſſible to fix living languages, and prevent their changing.	Il eſt impoſſible de fixer les *langues vivantes*, & d'empêcher qu'elles ne changent.
A conqueror with moderation is doubly glorious.	Un *conquérant* modeſte eſt doublement glorieux.
Never give credit to what ſlanderers report.	N'ajoutez jamais foi à ce que diſent les *médiſans.*
Ignorant people are generally obſtinate.	Les *ignorans* ſont ordinairement opiniâtres.

440. When the *participle active* takes after it a *participle paſſive*, it denotes a time paſt; Examp. *ayant diné, je fus me promener*, having dined, I took a walk; *s'étant habillé, il ſortit*, having dreſs'd himſelf, he went out, *&c.*

PRACTICE.

Having pauſed a while upon what had juſt been ſaid to him, he anſwer'd he was ſatisfied with it, provided the execution of	*Ayant penſé* quelque tems *à ce* qu'on venoit de lui dire, il repondit qu'il en étoit content, à condition qu'on en remétroit

of it was defer'd to the next day.

'Tis an advantage for a book, if its author lives long enough after its firſt publication, to be able to correct the next edition by the advice of his friends, the opinion of the public, and his own reflections, when arrived to an age of riper judgment.

métroit l'exécution au lendemain.

C'eſt un avantage à un livre que ſon auteur ſurvive aſſez de tems après les prémiéres éditions, pourqu'il le puiſſe corriger ſuivant les avis de ſes amis, les ſentimens du public, & ce qu'il peut penſer lui-même *ayant ateint un âge* où il eſt plus capable de juger.

441. Sometimes the particle *en*, ſignifying *whilſt*, *when*, *by*, or *as*, is placed before the *participle active* and ſometimes underſtood, and then it is by ſome called *gerund*; as, *en venant* ici j'ai rencontré un tel, *when*, or *as* I was coming here, I met ſuch a one; cela lui eſt arrivé *en ſoupant*, that happen'd to him *whilſt*, or *as*, he was at ſupper; je le verrai *en paſſant*, I ſhall ſee him *as* I go by, *&c.*

PRACTICE.

In maintaining your own opinion, uſe ſuch a degree of moderation, as may give your antagoniſt room for ſubmiſſion without reluctance.

There is nothing but what may loſe its ſpirit by a poor and flat tranſlation.

The world is fill'd with people, who are always making an outward compariſon between themſelves and others, and as conſtantly determining the balance in their own favour.

En ſoutenant votre opinion que ce ſoit avec un certain tempérament qui méte celui qui diſpute contre vous en état de vous céder ſans chagrin.

Il n'y a rien qu'on ne puiſſe flétrir *en le traduiſant* d'une maniére baſſe & platte.

Le monde eſt plein de gens qui *feſant* extérieurement, & par habitude, *la comparaiſon* d'eux-mêmes avec les autres, décident toujours en faveur de leur propre mérite.

Of the USE of the PARTICIPLE PASSIVE.

442. It is declined, *firſt*, when not following one of the auxiliary verbs *avoir*, to have; *être*, to be; Examp. *un homme méprisé*, a man deſpiſed; *une femme méprisée*, a woman deſpiſed; *des hommes méprisés*, men deſpiſed; *des femmes méprisées*, women deſpiſed; *une réſolution priſe*, a reſolution taken; *les marchandiſes venduës*, the goods ſold, *&c.*

PRAC-

PRACTICE.

An allegory is only the continuation of a metaphor.

Time is only a determinate ſpace in eternity.

Delicacy of thought is a ſtrong ſentiment poliſh'd and ſoften'd.

Deeds and indentures are to make men remember; or to bind them to their word. Oh! what a reproach this to human nature!

L'alégorie n'eſt qu'une *métaphore continuée.*

Le tems n'eſt qu'une *partie déterminée* de l'éternité.

La délicateſſe dans les penſées n'eſt qu'une *force polie & adoucie.*

Parchemins inventés pour faire ſouvenir, ou pour convaincre les hommes de leur parole; honte de l'humanité!

443. It is not declined, 1°. when it cannot be join'd to a ſubſtantive as its adjective. (*vid.* N°. 442, 444.) Therefore the participles *parlé*, ſpoken; *agi*, acted; *été*, been, *&c.* are never declined: for we cannot ſay, *a man ſpoken, acted* or *been*; or *ſhe is a woman ſpoken, acted* or *been*; although we can ſay *he is a man deſpiſed*, or *he is a loſt man*; *ſhe is a woman deſpiſed*, or *ſhe is a loſt woman*, &c.

PRACTICE.

Would not you think a man a fool, for weeping becauſe he did not live a thouſand years ago? and certainly the man that ſhould lament becauſe he is not to live a thouſand years hence, would be equally abſurd. Both the caſes are parallel. You did not exiſt in ages paſt, neither are you to exiſt in ages to come.

Celui-là ne vous paroîtroit-il pas bien fou, qui pleureroit de ce qu'il *n'a* pas *vécu* il y a mille ans? certainement celui qui ſe plaindroit de ne pouvoir pas vivre dans mille ans, n'auroit pas plus de raiſon. Ces deux choſes ſont égales: vous n'*avez* pas *été* aux ſiécles paſſés, & vous ne ſerez pas dans ceux de l'avenir.

444. *Secondly*, It is declined after the verb *être*, ſignifying *to be*; Examp. *ils ſont méprisés*, they are deſpiſed; *elles ſont méprisées*, they are deſpiſed; *elles ſont perduës*, they are loſt; *elle a été priſe*, ſhe has been taken, *&c.*

PRACTICE.

Vain people, when once they go aſtray, are aſhamed of

Les perſones vaines, quand elles *ſont égarées*, ont honte de

of reforming, or reſuming the right road.

In the chaos, all the elements were blended together and confounded.

The ſages among the Pagans, who maintain'd the unity of the Godhead, were perſecuted; the Jews were hated, and ſo are the Chriſtians ſtill more.

de ſe redreſſer, & de rentrer dans le bon chemin.

Tous les élémens *étoient mêlés* & *confondus* dans le chaös.

Les ſages parmi les païens, qui ont dit qu'il n'y a qu'un Dieu *ont été perſécutés*, les Juifs *haïs*, les Chrétiens encore plus.

445. 2°. It is not declined in the compound tenſes of reflective and reciprocal verbs, when follow'd by an accuſative; Examp. *elle s'eſt rendu mépriſable*, ſhe has made herſelf deſpicable; *nous nous ſommes rendu maîtres*, we have made ourſelves maſters, *&c.*

PRACTICE.

Ambition and envy are crimes the more to be guarded againſt, as the depravity of thoſe in high life have metamorphoſed them into virtues, to avoid the ſcandal of their own vices and misfortunes of their own ſeeking.

L'ambition & l'envie ſont des vices dont on doit ſe défendre avec d'autant plus de ſoin, que la corruption du grand monde *s'en eſt fait des vertus*, comme pour s'épargner la honte de ſes vices & de ſes miſéres.

446. *Thirdly*, It is declined in the compound tenſes of reflective and reciprocal verbs; (*vid.* N°. 445, 447.) Examp. *elles ſe ſont laſsées*, they have tired themſelves; *nous nous y ſommes acoutumées*, we have uſed ourſelves to it, *&c.*

PRACTICE.

The ancients have attended more to perfecting, and the moderns to finiſhing.

Les anciens *ſe ſont* plus *atachés* au parfait, & les modernes au fini.

447. 3°. 'Tis not declined when the ſaid compound tenſes are follow'd by an infinitive, not preceded by a particle; Examp. *elle s'eſt fait peindre*, ſhe has had her picture drawn; *elles ſe ſont fait admirer*, they have made themſelves admired, *&c.*

448. After *être*, *to have*, follow'd by an infinitive, preceded by a particle, it is better to decline the participle, than not; there-

therefore it is better to ſay and write, *elle s'eſt apliquée à le faire*, ſhe has applied herſelf to do it; *ils ſe ſont abſtenus de les manger*, they refrain'd from eating them; *elles ſe ſont laſsées de travailler*, they have tired themſelves with working, *&c.* than *elle s'eſt apliqué à le faire, ils ſe ſont abſtenu de les manger, elles ſe ſont laſsé de travailler.*

PRACTICE.

Men not being able to avoid death, have taken it into their heads not to think on't; in order, as they vainly ſuppoſe, to be leſs unhappy.

Les hommes ne pouvant éviter la mort *ſe ſont avisés de* n'y point *penſer*, afin de ſe rendre moins malheureux, à ce qu'ils croient.

449. It is declined, *fourthly*, after *avoir*, *to have*; or after *avoir*, uſed in a paſſive ſignification, when preceded by a pronoun in the accuſative, to which it relates; ſee N°. 451, 454, 455. Examp. la maiſon *que* vous *avez achetée*, the houſe you have bought; les chevaux *que* vous *avez achetés*, the horſes you have bought; la raiſon *qu'*on *a donnée*, the reaſon which has been given; les livres *qu'*on *a achetés*, the books which have been bought, *&c.*

PRACTICE.

Scenes of adultery have never contributed to any one's chaſtity: yet ſuch ſorts of crimes are the common ſubjects of comedy.

Les deſcriptions d'un adultére nont jamais rendu chaſtes ceux ou celles qui *les ont entenduës:* cependant ces ſortes de crimes ſont la matiére ordinaire des comédies.

Argira pulls off her glove to ſhew her white hand, ſhe forgets not to let her ſmall ſhoe be ſeen, to tell us ſhe has a little foot: ſhe laughs alike at all ſubjects whether comical or ſerious, to ſhew a fine ſet of teeth: her only reaſon for uncovering her ears, is becauſe they are handſome; and if ſhe forbears dancing, 'tis becauſe ſhe is not quite ſatisfied with her ſhape, as being rather inclinable to be luſty.

Argire tire ſon gand pour montrer une belle main, & elle ne néglige pas de découvrir un petit ſoulier qui ſupoſe qu'elle a le pié petit: elle rit des choſes plaiſantes ou ſérieuſes pour faire voir de belles dents: ſi elle montre ſon oreille, c'eſt qu'elle *l'a* bien *faite*; & ſi elle ne danſe jamais, c'eſt qu'elle eſt peu contente de ſa taille qu'elle a épaiſſe. Elle entend tous ſes intérêts à l'exception d'un

luſty. She perfectly underſtands her own intereſt in every point but one; ſhe is for ever prating without a grain of underſtanding.

The ſeveral tranſlations made in our language, have render'd all the treaſures of the Greek and Latin authors our own.

seul, elle parle toujours & n'a point d'eſprit.

Les traductions *qu'*on *a faites* en notre langue, nous rendent propres toutes les richeſſes des Grecs & des Latins.

450. It is not declined, 4°. after *avoir*, *to have*, when not preceded by a pronoun govern'd by it in the accuſative; Examp. *ils ont méprisé*, they have deſpiſed; *elles ont perdu*, they have loſt; *elle a vendu*, ſhe has ſold; *ils ont pris*, they have taken; *elles ont pris*, they have taken; *ils ont aimé*, they have loved, *&c.*

PRACTICE.

The manners of the preſent age have excluded from the laws of friendſhip all attachments contrary to ſelf-intereſt.

Les mœurs de notre ſiécle *ont banni* des loix de l'amitié tout atachement contraire à l'intérêt.

451. 5°. It is not declined after *avoir*, *to have*, although preceded by a pronoun govern'd by it in the accuſative, when follow'd either by another accuſative, or by its nominative, or by an infinitive expreſs'd or underſtood, and not preceded by a particle; Examp. la proſpérité *les a rendu inſolens*, proſperity has made them inſolent; les fruits *qu'a mangé cet enfant*, the fruit that child has eaten; je *les ai vu venir*, I ſaw them coming; il a fait toutes les avances *qu'*il *a pu*, viz. *faire*, he has made all the advances he could, *viz.* make, *&c.*

PRACTICE.

'Tis very falſely averr'd by impious men, that the idea of God is a politic invention of the legiſlators to ſettle and ſecure the obſervance of their laws. For, on the contrary, it is plain that legiſlators have laid hold on this very ſentiment, which they had found before deeply imprinted in the minds of their people.

C'eſt fauſſement que les impies diſent que l'opinion de la divinité eſt une invention politique des légiſlateurs pour aſſurer, pour afermir l'obſervation de leurs loix; car au contraire, il eſt évident que les légiſlateurs ſe ſont ſervis de cette opinion *qu'*ils *ont trouvé* fortement *imprimée* dans l'eſprit des peuples.

We

On

We are generally better perſuaded by reaſons of our own finding out, than by thoſe of other men.

On ſe perſuade mieux pour l'ordinaire par les raiſons *qu'*on *a trouvé ſoi-même*, que par celles qui ſont venuës dans l'eſprit des autres.

Demoſthenes has ſurpaſs'd the orators of all ages; leaving 'em as it were dazzled or thunderſtruck by his rapid eloquence.

Démoſthéne a éfacé les orateurs de tous les ſiécles, & *les a laiſſé* comme *abatus*, & *éblouïs* de ſes tonerres & de ſes éclairs.

'Tis a favour of nature to have allow'd us the uſe and contemplations of her works for a time: when that time is over, it becomes us to withdraw.

C'eſt une grace *que* nous *a fait la nature* de nous avoir acordé pendant certain tems l'uſage & la vuë de ſes ſpectacles, ce tems paſſé il ſe faut retirer.

452. However, when the participle after *avoir*, uſed in a paſſive ſignification, preceded as by the laſt rule, is follow'd by an infinitive preceded by a particle, it is declined; (*vid.* N°. 451.) Examp. *des ſoldats qu'on a contraints de marcher*, ſoldiers which have been obliged to march; *des gens qu'on a condamnés a mourir*, people who have been condemn'd to die; *les perſones qu'on a ſoupçonées d'avoir fait le coup*, the perſons who have been ſuſpected to have done that action, *&c.*

453. *N. B.* The participle is only declined in the preceding caſes, and no other.

454. 6°. It is not declined after *avoir*, *to have*, follow'd by *que* or *qui*, although preceded by a pronoun govern'd by it in the accuſative; Examp. la conſéquence *que j'ai prétendu que* vous en tiraſſiez, the conſequence which I pretended that you ſhould draw from it; je *les ai vu qui* venoient, I ſaw them who were coming, *&c.*

455. 7°. When the participle and verb are both uſed impersonally; Exam. les chaleurs qu'*il a fait*, the hot weather we have had; les pluies qu'*il a fait*, the rains we have had, *&c.*

SECT.

SECT. VI.

Of the CONJUGATION of the AUXILIARY VERBS *avoir* and *être*.

456. THE two French verbs, *avoir*, to have; and *être*, to be; call'd *auxiliary* or *helping verbs*, becauſe they help to conjugate all the other French verbs, are irregular, and thus form'd:

Preſent of the infinitive AVOIR, to have.

Participle paſſive or paſt, *eu*, had.

INDICATIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	
Preſent or firſt ſimple tenſe.	Sing.	Firſt,	*J'ai*, I have.
		Second,	*tu as*, thou haſt.
		3d Maſculine.	*il a*, he has, or it has.
		3d Feminine.	*elle a*, ſhe has, or it has.
		3d Indeterminate.	*on a*, one has, or they have, or people have.
	Plural.	Firſt,	*nous avons*, we have.
		Second,	*vous avez*, you have.
		3d Maſculine.	*ils ont*, they have.
		3d Feminine.	*elles ont*, they have.
Preter imperfect, or ſecond ſimple tenſe.	Sing.	Firſt,	*J'avois*, I had.
		Second,	*tu avois*, thou hadſt.
		3d Maſculine.	*il avoit*, he or it had.
		3d Feminine.	*elle avoit*, ſhe or it had.
		3d Indeterminate.	*on avoit*, one had, they had, or people had.
	Plural.	Firſt,	*nous avions*, we had.
		Second,	*vous aviez*, you had.
		3d Maſculine.	*ils avoient*, they had.
		3d Feminine.	*elles avoient*, they had.

Tenſes.

Tenſes.	*Numbers.*	*Perſons.*	
First preter-perfect, or third ſimple tenſe.	Sing.	First,	*J'eus*, I had.
		Second,	*tu eus*, thou hadſt.
		3d Maſculine.	*il eut*, he or it had.
		3d Feminine.	*elle eut*, ſhe or it had.
		3d Indeterminate.	*on eut*, one had, they had, or people had.
	Plural.	First,	*nous eumes*, we had.
		Second,	*vous eutes*, you had.
		3d Maſculine.	*ils eurent*, they had.
		3d Feminine.	*elles eurent*, they had.
Second preter-perfect, or the compound of the preſent.	Sing.	First,	*J'ai eu*, I have had.
		Second,	*tu as eu*, thou haſt had.
		3d Maſculine.	*il a eu*, he or it has had.
		3d Feminine.	*elle a eu*, ſhe or it has had.
		3d Indeterminate.	*on a eu*, one has had, or they, or people, have had.
	Plural,	First,	*nous avons eu*, we have had.
		Second,	*vous avez eu*, you have had.
		3d Maſculine.	*ils ont eu*, they have had.
		3d Feminine.	*elles ont eu*, they have had.
First preter-pluper-fect, or the compound of the imper-fect.	Sing.	First,	*J'avois eu*, I had had.
		Second,	*tu avois eu*, thou hadſt had.
		3d Maſculine.	*il avoit eu*, he or it had had.
		3d Feminine.	*elle avoit eu*, ſhe or it had had.
		3d Indeterminate.	*on avoit eu*, one, they or people had had.
	Plural.	First,	*nous avions eu*, we had had.
		Second,	*vous aviez eu*, you had had.
		3d Maſculine.	*ils avoient eu*, they had had.
		3d Feminine.	*elles avoient eu*, they had had.
Second preter-pluper-fect, or the compound of the firſt perfect.	Sing.	First,	*J'eus eu*, I had had.
		Second,	*tu eus eu*, thou hadſt had.
		3d Maſculine.	*il eut eu*, he or it had had.
		3d Feminine.	*elle eut eu*, ſhe or it had had.
		3d Indeterminate.	*on eut eu*, one, they or people had had.
	Plural.	First,	*nous eumes eu*, we had had.
		Second,	*vous eutes eu*, you had had.
		3d Maſculine.	*ils eurent eu*, they had had.
		3d Feminine.	*elles eurent eu*, they had had.

Tenſes.	*Numbers.*	*Perſons.*	
Future or fourth ſimple tenſe.	Sing.	First,	*J'aurai*, I ſhall or will have.
		Second,	*tu auras*, thou ſhalt or wilt have.
		3d Maſculine.	*il aura*, he or it ſhall or will have.
		3d Feminine.	*elle aura*, ſhe or it ſhall or will have.
		3d Indeterminate	*on aura*, one, they or people ſhall or will have.
	Plural.	First,	*nous aurons*, we ſhall or will have.
		Second,	*vous aurez*, you ſhall or will have.
		3d Maſculine.	*ils auront*, they ſhall or will have.
		3d Feminine.	*elles auront*, they ſhall or will have.

IMPERATIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	
Preſent and Future.	Sing.	Second,	*Aie*, have.
		3d Maſculine.	*qu'il ait*, let him or it have.
		3d Feminine.	*qu'elle ait*, let her or it have.
		3d Indeterminate.	*qu'on ait*, let one, them or people have.
	Plural.	First,	*ayons*, let us have.
		Second,	*ayez*, have.
		3d Maſculine.	*qu'ils aient*, let them have.
		3d Feminine.	*qu'elles aient*, let them have.

CONJUNCTIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	
Preſent or firſt ſimple tenſe.	Sing.	First,	*J'aie*, I may have.
		Second,	*tu aies*, thou may'ſt have.
		3d Maſculine.	*il ait*, he or it may have.
		3d Feminine.	*elle ait*, ſhe or it may have.
		3d Indeterminate.	*on ait*, one, they or people may have.
	Plural.	First,	*nous ayons*, we may have.
		Second,	*vous ayez*, you may have.
		3d Maſculine.	*ils aient*, they may have.
		3d Feminine.	*elles aient*, they may have.

Tenſes.

Tenſes.	*Numbers.*	*Perſons.*	
The conditional or uncertain, being the ſecond ſimple tenſe.	Sing.	First,	*J'aurois*, I ſhould, would, could or might have.
		Second,	*tu aurois*, thou ſhouldſt, wouldſt, couldſt or mightſt have.
		3d Maſculine.	*il auroit*, he or it ſhould, would, could or might have.
		3d Feminine.	*elle auroit*, ſhe or it ſhould, would, could or might have.
		3d Indeterminate.	*on auroit*, one, they, or people ſhould, would, could or might have.
	Plural.	First,	*nous aurions*, we ſhould, would, could or might have.
		Second,	*vous auriez*, you ſhould, would, could or might have.
		3d Maſculine.	*ils auroient*, they ſhould, would, could or might have.
		3d Feminine.	*elles auroient*, they ſhould, would, could or might have.
First preter-perfect, or third ſimple tenſe.	Sing.	First,	*J'euſſe*, I ſhould, &c. as the former.
		Second,	*tu euſſes*, thou ſhouldſt, &c.
		3d Maſculine.	*il eût*, he or it ſhould, &c.
		3d Feminine.	*elle eût*, ſhe or it ſhould, &c.
		3d Indeterminate.	*on eût*, one, they or people ſhould, &c.
	Plural.	First,	*nous euſſions*, we ſhould, &c.
		Second,	*vous euſſiez*, you ſhould, &c.
		3d Maſculine.	*ils euſſent*, they ſhould, &c.
		3d Feminine.	*elles euſſent*, they ſhould, &c.
Second preter-perfect, or the compound of the preſent.	Sing.	First,	*J'aie eu*, I may have had.
		Second,	*tu aies eu*, thou may'ſt have had.
		3d Maſculine,	*il ait eu*, he or it may have had.
		3d Feminine.	*elle ait eu*, ſhe or it may have had.
		3d Indeterminate.	*on ait eu*, one, they or people may have had.
	Plural.	First,	*nous ayons eu*, we may have had.
		Second,	*vous ayez eu*, you may have had.
		3d Maſculine.	*ils aient eu*, they may have had.
		3d Feminine.	*elles aient eu*, they may have had.

Tenſes.	*Numbers.*	*Perſons.*	
First preter-pluperfect, or the compound of the conditional.	Sing.	First,	*J'aurois eu*, I ſhould, would, could or might have had.
		Second,	*tu aurois eu*, thou ſhouldſt, wouldſt, couldſt or mightſt have had.
		3d Maſculine.	*il auroit eu*, he or it ſhould, would, could or might have had.
		3d Feminine.	*elle auroit eu*, ſhe or it ſhould, would, could or might have had.
		3d Indeterminate.	*on auroit eu*, one, they or people ſhould, would, could or might have had.
	Plural.	First,	*nous aurions eu*, we ſhould, would, could or might have had.
		Second,	*vous auriez eu*, you ſhould, would, could or might have had.
		3d Maſculine.	*ils auroient eu*, they ſhould, would, could or might have had.
		3d Feminine.	*elles auroient eu*, they ſhould, would, could or might have had.
Second preter-pluperfect, or the compound of the firſt perfect.	Sing.	First,	*J'euſſe eu*, I ſhould, *&c.* as the former.
		Second,	*tu euſſes eu*, thou ſhouldſt, *&c.*
		3d Maſculine.	*il eût eu*, he or it ſhould, *&c.*
		3d Feminine.	*elle eût eu*, ſhe or it ſhould, *&c.*
		3d Indeterminate.	*on eût eu*, one, they or people ſhould, *&c.*
	Plural.	First,	*nous euſſions, eu*, we ſhould, *&c.*
		Second,	*vous euſſiez eu*, you ſhould, *&c.*
		3d Maſculine.	*ils euſſent eu*, they ſhould, *&c.*
		3d Feminine.	*elles euſſent eu*, they ſhould, *&c.*

Tenſes.

Tenſes.	*Numbers.*	*Perſons.*	
Future, or the compound of the future of the indicative.	Sing.	First,	*J'aurai eu*, I ſhall have had.
		Second,	*tu auras eu*, thou ſhalt have had.
		3d Maſculine.	*il aura eu*, he or it ſhall have had.
		3d Feminine.	*elle aura eu*, ſhe or it ſhall have had.
		3d Indeterminate.	*on aura eu*, one, they or people ſhall have had.
	Plural.	First,	*nous aurons eu*, we ſhall have had.
		Second,	*vous aurez eu*, you ſhall have had.
		3d Maſculine.	*ils auront eu*, they ſhall have had.
		3d Feminine.	*elles auront eu*, they ſhall have had.

INFINITIVE MOOD.

Tenſes.

Preſent. *avoir*, to have.
Preterperfect. *avoir eu*, to have had.

Participles.

Preſent. *ayant*, having.
Preterperfect. *ayant eu*, having had.

Avoir, as it appears, is conjugated without the help of any other verb; but *être* cannot be conjugated without the help of *avoir* in its compound tenſes.

Obſerve that the moods, tenſes, numbers and perſons, are the ſame in every verb, as in the preceding; except in *être*, *to be*, which takes often for its third perſon the pronoun *ce*, *he*, *ſhe*, *it* or *they*; as will appear in its formation, which is as follows:

Preſent of the infinitive ETRE, *to be.*

Participle paſſive or paſt, *été*, been.

INDICATIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	
Preſent, or firſt ſimple tenſe.	Sing.	First,	*Je ſuis*, I am.
		Second,	*tu es*, thou art.
		3d Maſculine.	*il eſt*, he is, or it is.
		3d Feminine.	*elle eſt*, ſhe is, or it is.
		3d Common.	*c'eſt*, he is, ſhe is, or it is.
		3d Indeterminate.	*on eſt*, one is, they are, or people are.
	Plural.	First,	*nous ſommes*, we are.
		Second,	*vous êtes*, you are.
		3d Maſculine.	*ils ſont*,
		3d Feminine.	*elles ſont*, they are.
		3d Common.	*ce ſont*,
Preter-imperfect. or ſecond ſimple tenſe.	Sing.	First,	*J'étois*, I was.
		Second,	*tu étois*, thou waſt.
		3d Maſculine.	*il étoit*, he was, or it was.
		3d Feminine.	*elle étoit*, ſhe was, or it was.
		3d Common.	*c'étoit*, he, ſhe or it was.
		3d Indeterminate.	*on étoit*, one was, they or people were.
	Plural.	First,	*nous étions*, we were.
		Second,	*vous étiez*, you were.
		3d Maſculine.	*ils étoient*,
		3d Feminine.	*elles étoient*, they were.
		3d Common.	*c'étoient*,
Firſt preter-perfect, or third ſimple tenſe.	Sing.	First,	*Je fus*, I was.
		Second,	*tu fus*, thou waſt.
		3d Maſculine.	*il fut*, he or it was.
		3d Feminine.	*elle fut*, ſhe or it was.
		3d Common.	*ce fut*, he, ſhe or it was.
		3d Indeterminate.	*on fut*, one was, they or people were.
	Plural.	First,	*nous fumes*, we were.
		Second,	*vous futes*, you were.
		3d Maſculine.	*ils furent*,
		3d Feminine.	*elles furent*, they were.
		3d Common.	*ce furent*,

Tenſes.	*Numbers.*	*Perſons.*	
Second preter-perfect, or compound of the preſent of the indicative of the auxiliary *avoir.*	Sing.	First,	*J'ai été,* I have been.
		Second,	*tu as été,* thou haſt been.
		3d Maſculine.	*il a été,* he or it has been
		3d Feminine.	*elle a été* ſhe or it has been.
		3d Common.	*c'a été,* he, ſhe or it has been.
		3d Indeterminate.	*on a été,* one has been, or they or people have been.
	Plural.	First,	*nous avons été* we have been.
		Second,	*vous avez été,* you have been.
		3d Maſculine.	*ils ont été,* they have been.
		3d Feminine.	*elles ont été,* they have been.
First preter-pluperfect, or the compound of the imperfect of the indicative of the auxiliary *avoir,*	Sing.	First,	*J'avois été,* I had been.
		Second,	*tu avois été,* thou hadſt been.
		3d Maſculine.	*il avoit été,* he or it had been.
		3d Feminine.	*elle avoit été,* ſhe or it had been.
		3d Common.	*c'avoit été,* he, ſhe or it had been.
		3d Indeterminate.	*on avoit été,* one, they or people had been.
	Plural.	First,	*nous avions été,* we had been.
		Second,	*vous aviez été,* you had been.
		3d Maſculine.	*ils avoient été,* they had been.
		3d Feminine.	*elles avoient été,* they had been.
Second preter-pluperfect, or the compound of the firſt perfect of *avoir.*	Sing.	First.	*J'eus été,* I had been.
		Second,	*tu eus été,* thou hadſt been.
		3d Maſculine.	*il eut été,* he or it had been.
		3d Feminine.	*elle eut été,* ſhe or it had been.
		3d Common.	*c'eut été,* he, ſhe or it had been.
		3d Indeterminate.	*on eut été,* one, they or people had been.
	Plural.	First,	*nous eumes été,* we had been.
		Second,	*vous eutes été,* you had been.
		3d Maſculine.	*ils eurent été,* they had been.
		3d Feminine.	*elles eurent été,* they had been.

Tenſes.	*Numbers.*	*Perſons.*	
Future, or fourth ſimple tenſe.	Sing.	First,	*Je ſerai*, I ſhall or will be.
		Second,	*tu ſeras*, thou ſhalt or wilt be.
		3d Maſculine.	*il ſera*, he or it ſhall or will be.
		3d Feminine.	*elle ſera*, ſhe or it ſhall or will be.
		3d Common.	*ce ſera*, he, ſhe or it ſhall or will be.
		3d Indeterminate.	*on ſera*, one, they or people ſhall or will be.
	Plural.	First,	*nous ſerons*, we ſhall or will be.
		Second,	*vous ſerez*, you ſhall or will be.
		3d Maſculine.	*ils ſeront*,
		3d Feminine.	*elles ſeront*, } they ſhall or will be.
		3d Common.	*ce ſeront*,

IMPERATIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	
Preſent and Future.	Sing.	Second,	*Sois*, be.
		3d Maſculine.	*qu'il ſoit*, let him or it be.
		3d Feminine.	*qu'elle ſoit*, let her or it be.
		3d Common.	*que ce ſoit*, let him, her or it be.
		3d Indeterminate.	*qu'on ſoit*, let one, them or people be.
	Plural.	First,	*ſoyons*, let us be.
		Second,	*ſoyez*, be.
		3d Maſculine.	*qu'ils ſoient*,
		3d Feminine.	*qu'elles ſoient*, } let them be.
		3d Common.	*que ce ſoient*,

CONJUNCTIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	
Preſent, or firſt ſimple tenſe.	Sing.	First,	*Je ſois*, I may be.
		Second,	*tu ſois* thou may'ſt be.
		3d Maſculine.	*il ſoit*, he or it may be.
		3d Feminine.	*elle ſoit*, ſhe or it may be.
		3d Common.	*ce ſoit*, he, ſhe or it may be.
		3d Indeterminate.	*on ſoit*, one, they or people may be.
	Plural.	First,	*nous ſoyons*, we may be.
		Second,	*vous ſoyez*, you may be.
		3d Maſculine.	*ils ſoient*,
		3d Feminine.	*elles ſoient*, } they may be.
		3d Common.	*ce ſoient*

Tenſes.

Tenſes.	*Numbers.*	*Perſons.*	
The conditional or uncertain, or the ſecond ſimple tenſe.	Sing.	First,	*Je ſerois*, I ſhould, would, could or might be.
		Second,	*tu ſerois*, thou ſhouldſt, wouldſt, couldſt or mightſt be.
		3d Maſculine.	*il ſeroit*, he or it ſhould, would, could or might be.
		3d Feminine.	*elle ſeroit*, ſhe or it ſhould, would, could or might be.
		3d Common.	*ce ſeroit*, he, ſhe or it ſhould, would, could or might be.
		3d Indeterminate.	*on ſeroit*, one, they or people ſhould, would, could or might be.
	Plural.	First,	*nous ſerions*, we ſhould, would, could or might be.
		Second,	*vous ſeriez*, you ſhould, would, could or might be.
		3d Maſculine.	*ils ſeroient*, they ſhould, would, could or might be.
		3d Feminine.	*elles ſeroient*,
		3d Common.	*ce ſeroient*,
First perfect, or third ſimple tenſe.	Sing.	First,	*Je fuſſe*, I were, or I ſhould, would, could or might be.
		Second,	*tu fuſſes*, thou wert, or thou ſhouldſt, wouldſt, couldſt or mightſt be.
		3d Maſculine.	*il fût*, he or it were, or he or it ſhould, would, could or might be.
		3d Feminine.	*elle fût*, ſhe or it were, or ſhe or it ſhould, would, could or might be.
		3d Common.	*ce fût*, he, ſhe or it were, or ſhould, would, could or might be.
		3d Indeterminate.	*on fût*, one, they or people were, or ſhould, would, could or might be.
	Plural.	First,	*nous fuſſions*, we were, or ſhould, would, could or might be.
		Second,	*vous fuſſiez*, you were, or ſhould, would, could or might be.
		3d Maſculine.	*ils fuſſent*, they were, or ſhould, would, could or might be.
		3d Feminine.	*elles fuſſent*,
		3d Common.	*ce fuſſent*,

Tenſes.

Tenses.	*Numbers.*	*Persons.*		
Second preterperfect, or the compound of the present of the conjunctive of *avoir.*	Sing.	First,		*J'aie été*, I may have been.
		Second,		*tu aies été*, thou may'ſt have been.
		3d	Maſculine.	*il ait été*, he or it may have been.
			Feminine.	*elle ait été*, ſhe or it may have been.
			Common.	*c'ait été*, he, ſhe or it may have been.
			Indeterminate.	*on ait été*, one, they or people may have been.
	Plural.	First,		*nous ayons été*, we may have been.
		Second,		*vous ayez été*, you may have been.
		3d	Maſculine.	*ils aient été*, they may have been.
			Feminine.	*elles aient été*, they may have been.
First preterpluperfect, or the compound of the conditional of *avoir.*	Sing.	First,		*J'aurois été*, I ſhould, would, could or might have been.
		Second,		*tu aurois été*, thou ſhouldſt, wouldſt, couldſt or mightſt have been.
		3d	Maſculine.	*il auroit été*, he or it ſhould, would, could or might have been.
			Feminine.	*elle auroit été*, ſhe or it ſhould, would, could or might have been.
			Common.	*c'auroit été*, he, ſhe or it ſhould would, could or might have been.
			Indeterminate.	*on auroit été*, one, they or people ſhould, would, could or might have been.
	Plural.	First,		*nous aurions été*, we ſhould, would, could or might have been.
		Second,		*vous auriez été*, you ſhould, would, could or might have been.
		3d	Maſculine.	*ils auroient été*, they ſhould, would, could or might have been.
			Feminine.	*elles auroient été*, they ſhould, would, could or might have been.

Tenſes.	*Numbers.*	*Perſons.*	
Second preterpluperfect, or the compound of the firſt perfect of the conjunctive of *avoir.*	Sing.	First,	*J'euſſe été*, I ſhould, would, *&c.* as the former.
		Second,	*tu euſſes été*, thou ſhouldſt, *&c.*
		3d Maſculine.	*il eût été*, he or it ſhould, *&c.*
		3d Feminine.	*elle eût été*, ſhe or it ſhould, *&c.*
		3d Common.	*c'eût été*, he, ſhe or it ſhould, *&c.*
		3d Indeterminate.	*on eût été*, one, they or people ſhould, *&c.*
	Plural.	First,	*nous euſſions été*, we ſhould, *&c.*
		Second,	*vous euſſiez été*, you ſhould, *&c.*
		3d Maſculine.	*ils euſſent été*, they ſhould, *&c.*
		3d Feminine.	*elles euſſent été*, they ſhould, *&c.*
Future, or the compound of the future of the indicative of *avoir.*	Sing.	First,	*J'aurai été*, I ſhall have been.
		Second,	*tu auras été*, thou ſhalt have been.
		3d Maſculine.	*il aura été*, he or it ſhall have been.
		3d Feminine.	*elle aura été*, ſhe or it ſhall have been.
		3d Common.	*c'aura été*, he, ſhe or it ſhall have been.
		3d Indeterminate.	*on aura été*, one, they or people ſhall have been.
	Plural.	First,	*nous aurons été*, we ſhall have been.
		Second,	*vous aurez été*, you ſhall have been.
		3d Maſculine.	*ils auront été*, they ſhall have been.
		3d Feminine.	*elles auront été*, they ſhall have been.

INFINITIVE MOOD.

Tenſes.

Preſent. *être*, to be.

Preterperfect. *avoir été*, to have been.

Participles.

Preſent. *étant*, being.

Preterperfect. *ayant été*, having been.

SECT. VII.

Of the NINE CONJUGATIONS of the regular active Verbs, *vid.* 364.

Of the FIRST CONJUGATION.

THE Letters, which compoſe the termination of the preſent of the infinitive of this conjugation, are *er*, as *porter*, to carry, and above 2700 more; which muſt all be form'd as the following.

Formation of the verb active PORTER, to carry.

	Letters invariable.	*Termination or variable Letters.*
Preſent of the infinitive,	port	*er*, to carry.
Participle paſſive or paſt,	port	*é*, carried.

INDICATIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*		
Preſent or firſt ſimple tenſe.	Sing.	First, *je*	port	*e*, I carry, I do carry, or I am carrying.
		Second, *tu*	port	*es*, thou carrieſt, thou doeſt carry, or thou art carrying.
		3d Maſc. *il*	port	*e*, he or it carries, he or it does carry, or he or it is carrying.
		3d Fem. *elle*	port	*e*, ſhe or it carries, ſhe or it does carry, or ſhe or it is carrying.
		3d Ind. *on*	port	*e*, one carries, does carry or is carrying, or they or people carry, do carry or are carrying.
	Plural.	First, *nous*	port	*ons*, we carry, do carry or are carrying.
		Second, *vous*	port	*ez*, you carry, do carry or are carrying.
		3d Maſc. *ils*	port	*ent*, they carry, do carry or are carrying.
		3d Fem. *elles*	port	

Tenſes.

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
Imperfect or ſecond ſimple tenſe.	Sing.	First, *je*		*oi*, I carried, did carry or was carrying.
		Second, *tu*		*eis*, thou carriedſt, didſt carry or waſt carrying.
		3d Maſc. *il*		*oit*, he or it carried, did carry or was carrying.
		3d Fem. *elle*		*oit*, ſhe or it carried, did carry or was carrying.
		3d Ind. *on*		*oit*, one carried, did carry or was carrying, or they or people carried, did carry or were carrying.
	Plural.	First, *nous*		*ions*, we carried, did carry were carrying.
		Second, *vous*		*iez*, you carried, did carry or were carrying.
		3d Maſc. *ils* / Fem. *elles*	port	*oient*, they carried, did carry or were carrying.
First preterperfect or third ſimple tenſe.	Sing.	First, *je*		*ai*, I carried, or did carry.
		Second, *tu*		*as*, thou carriedſt or didſt carry.
		3d Maſc. *il*		*a*, he or it carried or did carry.
		3d Fem. *elle*		*a*, ſhe or it carried or did carry.
		3d Ind. *on*		*a*, one, they or people carried or did carry.
	Plural.	First, *nous*		*ames*, we carried or did carry.
		Second, *vous*		*ates*, you carried or did carry.
		3d Maſc. *ils* / Fem. *elles*		*érent*, they carried or did carry.

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
Second preter-perfect, or the compound of the preſent of the indicative of the auxiliary *avoir.*	Sing.	First, *j'ai*		*é*, I have carried.
		Second, *tu as*		*é*, thou haſt carried.
		3d Maſc. *il a*		*é*, he or it has carried.
		3d Fem. *elle a*		*é*, ſhe or it has carried.
		3d Ind. *on a*		*é*, one has carried, or they, or people have carried.
	Plural.	First, *nous avons*		*é*, we have carried.
		Second, *vous avez*		*é*, you have carried.
		3d Maſ. *ils ont* / Fem. *elles ont*		*é*, they have carried.
First preter-pluper-fect, or the compound of the imper-fect of the indicative of the auxiliary *avoir*,	Sing.	First, *j'avois*		*é*, I had carried.
		Second, *tu avois*		*é*, thou hadſt carried.
		3d Maſ. *il avoit*		*é*, he or it had carried.
		3d Fem. *elle avoit*		*é*, ſhe or it had carried.
		3d Ind. *on avoit*	port	*é*, one, they or people had carried.
	Plural.	First, *nous avions*		*é*, we had carried.
		Second, *vous aviez*		*é*, you had carried.
		3d M. *ils avoient* / F. *elles avoient*		*é*, they had carried.
Second preter-pluper-fect, or the compound of the firſt per-fect of the indicative of *avoir.*	Sing.	First. *j'eus*		*é*, I had carried.
		Second, *tu eus*		*é*, thou hadſt carried.
		3d Maſ. *il eut*		*é*, he or it had carried.
		3d Fem. *elle eut*		*é*, ſhe or it had carried.
		3d Ind. *on eut*		*é*, one, they or people had carried.
	Plural.	First, *nous eumes*		*é*, we had carried.
		Second, *vous eutes*		*é*, you had carried.
		3d M. *ils eurent* / F. *elles eurent*		*é*, they had carried.

Tenſes.

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
Future or the fourth ſimple tenſe.	Sing.	First, *je*	port	*erai*, I ſhall or will carry.
		Second, *tu*		*eras*, thou ſhalt or wilt carry.
		3d Maſc. *il*		*era*, he or it ſhall or will carry.
		3d Fem. *elle*		*era*, ſhe or it ſhall or will carry.
		3d Ind. *on*		*era*, one, they or people ſhall or will carry.
	Plural.	First, *nous*		*erons*, we ſhall or will carry.
		Second, *vous*		*erez*, you ſhall or will carry.
		3d Maſ. *ils* / Fem. *elles*		*eront*, they ſhall or will carry.

IMPERATIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
Preſent and Future.	Sing.	Second,	port	*e*, carry.
		3d Maſc. *qu'il*		*e*, let him or it carry.
		3d Fem. *qu'elle*		*e*, let her or it carry.
		3d Ind. *qu'on*		*e*, let one, them or people carry.
	Plural.	First,		*ons*, let us carry.
		Second,		*ez*, carry.
		3d Maſc. *qu'ils* / Fem. *qu'elles*		*ent*, let them carry.

CONJUNCTIVE MOOD.

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
Preſent or firſt ſimple tenſe.	Sing.	First, *je*	port	*e*, I may carry.
		Second, *tu*		*es*, thou may'ſt carry.
		3d Maſc. *il*		*e*, he or it may carry.
		3d Fem. *elle*		*e*, ſhe or it may carry.
		3d Ind. *on*		*e*, one, they or people may carry.
	Plural.	First, *nous*		*ions*, we may carry.
		Second, *vous*		*iez*, you may carry.
		3d Maſc. *ils* / Fem. *elles*		*ent*, they may carry.

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
The conditional or uncertain, being the ſecond ſimple tenſe.	Sing.	First, *je*		*erois*, I ſhould, would, could or might carry.
		Second, *tu*		*erois*, thou ſhouldſt, wouldſt, couldſt or mightſt carry.
		3d Maſc. *il*		*eroit*, he or it ſhould, would, could or might carry.
		3d Fem. *elle*		*eroit*, ſhe or it ſhould, would, could or might carry.
		3d Ind. *on*		*eroit*, one, they or people ſhould, would, could or might carry.
	Plural.	First, *nous*		*erions*, we ſhould, would, could or might carry.
		Second, *vous*		*eriez*, you ſhould, would, could or might carry.
		3d Maſc. *ils*	port	*eroient*, they ſhould, would, could or might carry.
		3d Fem. *elles*	port	
First preter-perfect or third ſimple tenſe.	Sing.	First, *je*		*aſſe*, I ſhould, &c. as the former.
		Second, *tu*		*aſſes*, thou ſhouldſt, &c.
		3d Maſc. *il*		*ât*, he or it ſhould, &c.
		3d Fem. *elle*		*ât*, ſhe or it ſhould, &c.
		3d Ind. *on*		*ât*, one, they or people ſhould, &c.
	Plural.	First, *nous*		*aſſions*, we ſhould, &c.
		Second, *vous*		*aſſiez*, you ſhould, &c.
		3d Maſ. *ils*		*aſſent*, they ſhould, &c.
		3d Fem. *elles*		

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
Second preter-perfect, or the compound of the preſent of the conjunctive of *avoir.*	Sing.	First, *j'aie*		*é*, I may have carried.
		Second, *tu aies*		*é*, thou may'ſt have carried.
		3d Maſc. *il ait*		*é*, he or it may have carried.
		3d Fem. *elle ait*		*é*, ſhe or it may have carried.
		3d Ind. *on ait*		*é*, one, they or people may have carried.
	Plural.	First, *nous ayons*		*é*, we may have carried.
		Second, *vous ayez*		*é*, you may have carried.
		3d Maſ. *ils aient* / Fe. *elles aient*		*é*, they may have carried.
First pluperfect, or the compound of the conditional of *avoir.*	Sing.	First, *j'aurois*		*é*, I ſhould, would, could or might have carried.
		Second, *tu aurois*		*é*, thou ſhouldſt, wouldſt, couldſt or mightſt have carried.
		3d Maſ. *il auroit*	port	*é*, he or it ſhould, would, could or might have carried.
		3d Fem. *elle auroit*		*é*, ſhe or it ſhould, would, could or might have carried.
		3d Ind. *on auroit*		*é*, one, they or people ſhould, would, could or might have carried.
	Plural.	First, *nous aurions*		*é*, we ſhould, would, could or might have carried.
		Second, *vous auriez*		*é*, you ſhould, would, could or might have carried.
		3d Maſc. *ils auroient* / Fem. *elles auroient*		*é*, they ſhould, would, could or might have carried.

Tenſes.	*Numbers.*	*Perſons.*	*Letters, &c.*	*Termination, &c.*
Second pluperfect, or the compound of the firſt perfect of the conjunctive of *avoir.*	Sing.	First, *j'euſſe*		*é*, I ſhould, *&c.* as the former.
		Second, *tu euſſes*		*é*, thou ſhouldſt, *&c.*
		3d Maſc. *il eût*		*é*, he or it ſhould, *&c.*
		3d Fem. *elle eût*		*é*, ſhe or it ſhould, *&c.*
		3d Ind. *on eût*		*é*, one, they or people ſhould, *&c.*
	Plural.	First, *nous euſſions*		*é*, we ſhould, *&c.*
		Second, *vous euſſiez*		*é*, you ſhould, *&c.*
		3d M. *ils euſſent*		*é*, they ſhould, *&c.*
		3d F. *elles euſſent*		
The future, or the compound of the future of the indicative of *avoir.*	Sing.	First, *j'aurai*	port	*é*, I ſhall have carried.
		Second, *tu auras*		*é*, thou ſhalt have carried.
		3d Maſ. *il aura*		*é*, he or it ſhall have carried.
		3d Fem. *elle aura*		*é*, ſhe or it ſhall have carried.
		3d Ind. *on aura*		*é*, one, they or people ſhall have carried.
	Plural.	First, *nous aurons*		*é*, we ſhall have carried.
		Second, *vous aurez*		*é*, you ſhall have carried.
		3d M. *ils auront*		*é*, they ſhall have carried.
		3d F. *elles auront*		

INFINITIVE MOOD.

Tenſes.	*Letters, &c.*	*Termination, &c.*
Preſent.	port	*er*, to carry.
Preterperfect.	*avoir* port	*é*, to have carried.

PARTI-

PARTICIPLES.

Preſent.			*ant*, carrying.
Preterperfect.	*ayant*	*port*	*é*, having carried.

Of the SECOND CONJUGATION.

The letters, which compoſe the termination of the preſent of the infinitive of this conjugation, are *ir*, as *punir*, to puniſh; and about 200 more; which muſt be all form'd as the following.

Formation of the active verb PUNIR, to puniſh.

	Letters, &c.	*Termination*, &c.
Preſent of the infinitive.	pun	*ir*, to puniſh.
Participle paſſive or paſt.		*i*, puniſh'd.

INDICATIVE MOOD.

Singular.	*Plural.*
Preſent. pun *is, is, it.*	pun *iſſons, iſſez, iſſent.*
Imperf. pun *iſſois, iſſois, iſſoit.*	pun *iſſions, iſſiez, iſſoient.*
Firſt pret. perf. pun *is, is, it.*	pun *imes, ites, irent.*
Sec. pret. perf. *j'ai* pun *i*, &c.	*nous avons* pun *i*, &c.
Firſt pret.plu. *j'avois* pun *i*, &c.	*nous avions* pun *i*, &c.
Sec. pret. plu. *j'eus* pun *i*, &c.	*nous eumes* pun *i*, &c.
Future. pun *irai, iras, ira.*	pun *irons, irez, iront.*

IMPERATIVE MOOD.

Singular.	*Plural.*
Preſ. and Fut. pun-*is, iſſe.*	pun-*iſſons, iſſez, iſſent.*

CONJUNCTIVE MOOD.

Singular.	*Plural.*
Preſent. pun *iſſe, iſſes, iſſe.*	pun *iſſions, iſſiez, iſſent.*
Condit. pun *irois, irois, iroit.*	pun *irions, iriez, iroient.*
Firſt pret.perf. pun *iſſe, iſſes, ît.*	pun *iſſions, iſſiez, iſſent.*
Sec. pret. perf. *j'aie* pun *i*, &c.	*nous ayons* pun *i*, &c.
Firſtpret.plu. *j'aurois* pun *i*, &c.	*nous aurions* pun *i*, &c.
Sec. pret. plu. *j'euſſe* pun *i*, &c.	*nous euſſions* pun *i*, &c.
Future. *j'aurai* pun *i*, &c.	*nous aurons* pun *i*, &c.

INFINITIVE.

Preſent. pun*ir*. Pret. perf. *avoir* pun *i*.

PARTICIPLES.

Preſent. pun *iſſant*. Pret. perf. *ayant* pun *i*.

Of the THIRD CONJUGATION.

The letters which compoſe the termination of the preſent of the infinitive of this conjugation, are, *enir*; as, *tenir*, to hold; and about twenty-five more; which muſt all be form'd as the following.

Formation of the active verb TENIR, to hold.

	Letters, &c.	*Termination*, &c.
Preſent of the infinitive,	t	*enir*, to hold.
Participle paſſive or paſt,		*enu*, held.

INDICATIVE MOOD.

	Singular.	*Plural.*
Preſent.	t *iens*, *iens*, *ient*.	t *enons*, *enez*, *iénent*.
Imperf.	t *enois*, *enois*, *enoit*.	t *enions*, *eniez*, *enoient*.
Firſt pret. perf.	t *ins*, *ins*, *int*.	t *inmes*, *intes*, *inrent*.
Sec. pret. perf.	*j'ai* t *enu*, &c.	*nous avons* t *enu*, &c.
Firſt pret. plu.	*j'avois* t *enu*, &c.	*nous avions* t *enu*, &c.
Sec. pret. plu.	*j'eus* t *enu*, &c.	*nous eumes* t *enu*, &c.
Fut.	t *iendrai*, *iendras*, *iendra*.	t *iendrons*, *iendrez*, *iendront*.

IMPERATIVE MOOD.

	Singular.	*Plural.*
Pref. & Fut.	t *ien* or *iens*, *iéne*.	t *enons*, *enez*, *iénent*.

CONJUNCTIVE MOOD.

	Singular.	*Plural.*
Preſent.	t *iéne*, *iénes*, *iéne*.	t *enions*, *eniez*, *iénent*.
Condit.	t *iendrois*, *iendrois*, *iendroit*.	t *iendrions*, *iendriez*, *iendroient*.
Firſt pret. perf.	t *inſſe*, *inſſes*, *înt*.	t *inſſions*, *inſſiez*, *inſſent*.
Sec. pret. perf.	*j'aie* t *enu*, &c.	*nous ayons* t *enu*, &c.
Firſt pret plu.	*j'aurois* t *enu*, &c.	*nous aurions* t *enu*, &c.
Sec. pret. plu.	*j'euſſe* t *enu*, &c.	*nous euſſions* t *enu*, &c.
Future.	*j'aurai* t *enu*, &c.	*nous aurons* t *enu*, &c.

INFINITIVE MOOD.

Preſent. t *enir*. Pret. perf. *avoir* t *enu*.

PAR-

PARTICIPLES.

Preſent. t *enant.* Pret. perf. *ayant* t *enu.*

Obſerve that *bénir*, to bleſs, is form'd like *punir*, to puniſh.

Of the FOURTH CONJUGATION.

The letters, which compoſe the termination of the preſent of the infinitive of this conjugation, are *rir*, preceded by *f* or *v*, as in *ouvrir*, to open; *ofrir*, to offer; *couvrir*, to cover; *ſoufrir*, to ſuffer, and their compounds; which muſt all be form'd as the following.

Formation of the active verb OUVRIR, to open.

	Letters, &c.	*Termination*, &c.
Preſent of the infinitive,	ouv	*rir*, to open.
Participle paſſive or paſt,		*ert*, open'd.

INDICATIVE MOOD.

Singular.	*Plural.*
Preſent. ouv *re, res, re.*	ouv *rons, rez, rent.*
Imperf. ouv *rois, rois, roit.*	ouv *rions, riez, roient.*
Firſt pret. perf. ouv *ris, ris, rit.*	ouv *rimes, rites, rirent.*
Sec. pret.perf. *j'ai* ouv *ert*, &c.	*nous avons* ouv *ert*, &c.
Firſt pret.pl. *j'avois* ouv *ert*,&c.	*nous avions* ouv *ert*, &c.
Sec. pret. plu. *j'eus* ouv *ert*,&c.	*nous eumes* ouv *ert*, &c.
Future. ouv *rirai, riras, rira.*	ouv *rirons, rirez, riront.*

IMPERATIVE MOOD.

Singular.	*Plural.*
Preſ. & Fut. ouv *re, re.*	ouv *rons, rez, rent.*

CONJUNCTIVE MOOD.

Singular.	*Plural.*
Preſent. ouv *re, res, re.*	ouv *rions, riez, rent.*
Condit. ouv *rirois, rirois, riroit.*	ouv *ririons, ririez, riroient.*
Firſt pret. perf. ouv *riſſe, riſſes, rît.*	ouv *riſſions, riſſiez, riſſent.*
Sec. pret. perf. *j'aie* ouv *ert*,&c.	*nous ayons* ouv *ert*, &c.
Firſtpret.pl. *j'aurois* ouv *ert*,&c.	*nous aurions* ouv *ert*, &c.
Sec. pret. plu. *j'euſſe* ouv *ert.*	*nous euſſions* ouv *ert*, &c.
Future. *j'aurai* ouv *ert*, &c.	*nous aurons* ouv *ert*, &c.

INFINITIVE MOOD.

Preſent. ouv *rir.* Pret. perf. *avoir* ouv *ert.*

PARTICIPLES.

Preſent. ouv *rant.* Pret. perf. *ayant* ouv *ert.*

Obſerve that *apauvrir* is form'd like *punir.*

Of the FIFTH CONJUGATION.

The letters, which compoſe the termination of the preſent of the infinitive of this conjugation, are *re*, as *vendre*, to ſell; and about twenty-eight more; which muſt be all form'd as the following.

Formation of the active verb VENDRE, to ſell.

	Letters, &c.	*Termination*, &c.
Preſent of the infinitive,	vend	*re*, to ſell.
Participle paſſive or paſt,		*u*, ſold.

INDICATIVE MOOD.

	Singular.	*Plural.*
Preſent.	vend *s*, *s*, -	vend *ons*, *ez*, *ent.*
Imperf.	vend *ois*, *ois*, *oit.*	vend *ions*, *iez*, *oient.*
Firſt pret. perf.	vend *is*, *is*, *it.*	vend *imes*, *ites*, *irent.*
Sec. pret. perf.	*j'ai* vend *u*, &c.	*nous avons* vend *u*, &c.
Firſt pret. pl.	*j'avois* vend *u*, &c.	*nous avions* vend *u*, &c.
Sec. pret. plu.	*j'eus* vend *u*, &c.	*nous eumes* vend *u*, &c.
Future.	vend *rai*, *ras*, *ra.*	vend *rons*, *rez*, *ront.*

IMPERATIVE MOOD.

	Singular.	*Plural.*
Preſ. & Fut.	vend *s*, *e.*	vend *ons*, *ez*, *ent.*

CONJUNCTIVE MOOD.

	Singular.	*Plural.*
Preſent.	vend *e*, *es*, *e.*	vend *ions*, *iez*, *ent.*
Condit.	vend *rois*, *rois*, *roit.*	vend *rions*, *riez*, *roient.*
Firſt pret. perf.	vend *iſſe*, *iſſes*, *ît.*	vend *iſſions*, *iſſiez*, *iſſent.*
Sec. pret. perf.	*j'aie* vend *u*, &c.	*nous ayons* vend *u*, &c.
Firſt pret. pl.	*j'aurois* vend *u*, &c.	*nous aurions* vend *u*, &c.
Sec. pret. plu.	*j'euſſe* vend *u*, &c.	*nous euſſions* vend *u*, &c.
Future.	*j'aurai* vend *u*, &c.	*nous aurons* vend *u*, &c.

INFINITIVE MOOD.

Preſent. vend *re.* Pret. perf. *avoir* vend *u.*

PARTICIPLES.

Preſent. vend *ant.* Pret. perf. *ayant* vend *u.*

Of

Of the SIXTH CONJUGATION.

The letters which compoſe the termination of the preſent of the infinitive of this conjugation, are *ndre*, preceded immediately by an *i*, as in *joindre*, to join; and about twenty-two more; which muſt all be form'd as the following.

Formation of the active verb JOINDRE, to join.

	Letters, &c.	*Termination*, &c.
Preſent of the infinitive,	joi	*ndre*, to join.
Participle paſſive or paſt,	joi	*nt*, join'd.

INDICATIVE MOOD.

Singular.	*Plural.*
Preſent. joi *ns*, *ns*, *nt*.	joi *gnons*, *gnez*, *gnent*.
Imperf. joi *gnais*, *gnois*, *gnoit*.	joi *gnions*, *gniez*, *gnoient*.
Firſt pret. perf. joi *gnis*, *gnis*, *gnit*.	joi *gnimes*, *gnites*, *gnirent*.
Sec. pret. perf. *j'ai* joi *nt*, &c.	*nous avons* joi *nt*, &c.
Firſt pret. plu. *j'avois* joi *nt*, &c.	*nous avions* joi *nt*, &c.
Sec. pret. plu. *j'eus* joi *nt*, &c.	*nous eumes* joi *nt*, &c.
Future. joi *ndrai*, *ndras*, *ndra*.	joi *ndrons*, *ndrez*, *ndront*.

IMPERATIVE MOOD.

Singular.	*Plural.*
Preſ. & Fut. joi *ns*, *gne*.	joi *gnons*, *gnez*, *gnent*.

CONJUNCTIVE MOOD.

Singular.	*Plural.*
Preſent. joi *gne*, *gnes*, *gne*.	joi *gnions*, *gniez*, *gnent*.
Condit. joi *ndrois*, *ndrois*, *ndroit*.	joi *ndrions*, *ndriez*, *ndroient*.
Firſt pret. perf. joi *gniſſe*, *gniſſes*, *gnît*.	joi *gniſſions*, *gniſſiez*, *gniſſent*.
Sec. pret. plu. *j'aie* joi *nt*, &c.	*nous ayons* joi *nt*, &c.
Firſt pret. plu. *j'aurois* joi *nt*, &c.	*nous aurions* joi *nt*, &c.
Sec. pret. plu. *j'euſſe* joi *nt*, &c.	*nous euſſions* joi *nt*, &c.
Future. *j'aurai* joi *nt*, &c.	*nous aurons* joi *nt*, &c.

INFINITIVE MOOD.

Preſent. joi *ndre*. Pret. perf. *avoir* joi *nt*.

PARTICIPLES.

Preſent. joi *gnant*. Pret. perf. *ayant* joi *nt*.

Of the SEVENTH CONJUGATION.

The letters, which compoſe the termination of the preſent of the infinitive of this conjugation, are *re*, preceded immediately

diately by *ui*; as, in *traduire*, to tranſlate; and about twenty more; which muſt all be form'd as the following.

Formation of the active verb TRADUIRE, to tranſlate.

	Letters, &c.	*Termination*, &c.
Preſent of the infinitive,	tradui	*re*, to tranſlate.
Participle paſſive or paſt,		*t*, tranſlated.

INDICATIVE MOOD.

	Singular.	*Plural.*
Preſent.	tradui *s, s, t.*	tradui *ſons, ſez, ſent.*
Pret. imp.	tradui *ſois, ſois, ſoit.*	tradui *ſions, ſiez, ſoient.*
Firſt pret. per.	tradui *ſis, ſis, ſit.*	tradui *ſimes, ſites, ſirent.*
Sec. pret. per.	*j'ai* tradui *t*, &c.	*nous avons* tradui *t*, &c.
Firſt pret. pl.	*j'avois* tradui *t*, &c.	*nous avions* tradui *t*, &c.
Sec. pret plu.	*j'eus* tradui *t*, &c.	*nous eumes* tradui *t*, &c.
Future.	tradui *rai, ras, ra.*	tradui *rons, rez, ront.*

IMPERATIVE MOOD.

	Singular.	*Plural.*
Preſ. & Fut.	tradui *s, ſe.*	tradui *ſons, ſez, ſent.*

CONJUNCTIVE MOOD.

	Singular.	*Plural.*
Preſent.	tradui *ſe, ſes, ſe.*	tradui *ſions, ſiez, ſent.*
Condit.	tradui *rois, rois, roit.*	tradui *rions, riez, roient.*
Firſt pret. perf.	tradui *ſiſſe, ſiſſes, ſit.*	tradui *ſiſſions, ſiſſiez, ſiſſent.*
Sec. pret. perf.	*j'aie* tradui *t*, &c.	*nous ayons* tradui *t*, &c.
Firſt pret. pl.	*j'aurois* tradui *t*, &c.	*nous aurions* tradui *t*, &c.
Sec. pret. plu.	*j'euſſe* tradui *t*, &c.	*nons euſſions* tradui *t*, &c.
Future.	*j'aurai* tradui *t*, &c.	*nous aurons* tradui *t*, &c.

INFINITIVE MOOD.

Preſent. tradui *re.*	Pret. perf. *avoir* tradui *t.*

PARTICIPLES.

Preſent. tradui *ſant.*	Pret. perf. *ayant* tradui *t.*

Of the EIGHTH CONJUGATION.

The letters, which compoſe the termination of the preſent of the infinitive of this conjugation, are *oître*, as *conoître*, to know; and about twelve more; which muſt all be form'd as the following.

Formation of the active verb CONOÎTRE, to know.

	Letters, &c.	*Terminations*, &c.
Preſent of the infinitive,	con	*oître*, to be acquainted with.
Participle paſſive or paſt,	con	*u*, been acquainted with.

INDICATIVE MOOD.

Singular.	*Plural.*
Preſent. con *ois*, *ois*, *oit*.	con *oiſſons*, *oiſſez*, *oiſſent*.
Pret. imperf. con *oiſſois*, *oiſſois*, *oiſſoit*.	con *oiſſions*, *oiſſiez*, *oiſſoient*.
Firſt pret. perf. con *us*, *us*, *ut*.	con *umes*, *utes*, *urent*.
Sec. pret. perf. *j'ai* con *u*, &c.	*nous avons* con *u*, &c.
Firſt pret.plu. *j'avois* con *u*, &c.	*nous avions* con *u*, &c.
Sec. pret. plu. *j'eus* con *u*, &c.	*nous eumes* con *u*, &c.
Future. con *oîtrai*, *oîtras*, *oîtra*.	con *oîtrons*, *oîtrez*, *oîtront*.

IMPERATIVE MOOD.

Singular.	*Plural.*
Preſ. & Fut. con *ois*, *oiſſe*.	con *oiſſons*, *oiſſez*, *oiſſent*.

CONJUNCTIVE MOOD.

Singular.	*Plural.*
Preſent. con *oiſſe*, *oiſſes*, *oiſſe*.	con *oiſſions*, *oiſſiez*, *oiſſent*.
Cond. con *oîtrois*, *oîtrois*, *oîtroit*.	con *oîtrions*, *oîtriez*, *oîtroient*.
Firſt pret.perf. con *uſſe*, *uſſes*, *ût*.	con *uſſions*, *uſſiez*, *uſſent*.
Sec. pret.perf. *j'aie* con *u*, &c.	*nous ayons* con *u*, &c.
Firſt pret.plu. *j'aurois* con *u*, &c.	*nous aurions* con *u*, &c.
Sec. pret.plu. *j'euſſe* con *u*, &c.	*nous euſſions* con *u*, &c.
Future. *j'aurai* con *u*, &c.	*nous aurons* con *u*, &c.

INFINITIVE MOOD.

Preſent. con *oître*.	Pret. perf. *avoir* con *u*.

PARTICIPLES.

Preſent. con *oiſſant*.	Pret. perf. *ayant* con *u*.

Of the NINTH CONJUGATION.

The letters, which compoſe the termination of the preſent of the infinitive of this conjugation, are *evoir*; as, *devoir*, to owe; and about ſeven more; which muſt all be form'd as the following.

Formation of the active verb DEVOIR, to owe.

	Letters, &c.	*Termination*, &c.
Preſent of the infinitive,	d	*evoir*, to owe.
Participle paſſive or paſt,	d	*u*, owed.

IN-

INDICATIVE MOOD.

	Singular.	*Plural.*
Preſent.	d *ois, ois, oit.*	d *evons, evez, oivent.*
Imperf.	d *evois, evois, evoit.*	d *evions, eviez evoient.*
Firſt pret. perf.	d *us, us, ut.*	d *umes, utes, urent.*
Sec. pret. perf.	*j'ai* d *u*, &c.	*nous avons* d *u*, &c.
Firſt pret. plu.	*j'avois* d *u*, &c.	*nous avions* d *u*, &c.
Sec. pret. plu.	*j'eus* d *u*, &c.	*nous eumes* d *u*, &c.
Future.	d *evrai, evras, evra.*	d *evrons, evrez, evront.*

IMPERATIVE MOOD.

Singular.	*Plural.*
Pret. & Fut. d *ois, oive.*	d *evons, evez, oivent.*

CONJUNCTIVE MOOD.

	Singular.	*Plural.*
Preſent.	d *oive, oives, oive.*	d *evions, eviez, oivent.*
Condit.	d *evrois, evrois, evroit.*	d *evrions, evriez, evroient.*
Firſt pret. perf.	d *uſſe, uſſes, ût.*	d *uſſions, uſſiez, uſſent.*
Sec. pret. perf.	*j'aie* d *u*, &c.	*nous ayons* d *u*, &c.
Firſt pret.plu.	*j'aurois* d *u*, &c.	*nous aurions* d *u*, &c.
Sec. pret. plu.	*j'euſſe* d *u*, &c.	*nous euſſions* d *u*, &c.
Future.	*j'aurai* d *u*, &c.	*nous aurons* d *u*, &c.

INFINITIVE MOOD.

Preſent. d *evoir.*	Pret. perf. *avoir* d *u.*

PARTICIPLES.

Preſent. d *evant.*	Pret. perf. *ayant* d *u.*

457. When the verb *devoir* is follow'd by an infinitive, it muſt then be render'd in Engliſh by the verb *to be*, or by *ought*, *muſt* or *ſhould*; Examp. la famille royale *doit aller* demain à Richemond, the royal family *is to go* to-morrow to Richmond; les périodes égales ne *doivent* pas *ſe ſuivre* de trop près, equal periods *ought* not *to follow one another* too cloſe; la réponſe *doit être* claire & préciſe, the anſwer *muſt be* clear and to the point; on ne *doit* pas *ſe preſſer* de publier un ouvrage, authors *ſhould* not *be* in a hurry to publiſh their works.

PRACTICE.

The wicked *are to be* avoided and abhorr'd by every body.	Tout le monde *doit fuir* & *abhorrer* les méchans.

Ex- L'ex-

Example *ought* never to *ſerve* as a law, or reaſon. Men are too ſubject to err.

L'exemple ne *doit* jamais *ſervir* de loi ou de raiſon. Les hommes ſont trop ſujets à faillir.

Good wine *ſhould taſte* roughiſh and briſk in the mouth.

Le bon vin *doit être* ſec & *couler* dans la gorge.

Intimations being to remove doubt and obſcurity, *ought to be* clear and preciſe. Informations, which ſerve to determine us, *muſt be* timely and ſecret. Counſel, ſerving as a guide, *muſt be* prudent and ſincere.

L'avertiſſement étant fait pour diſſiper le doute & l'obſcurité, il *doit être* clair & précis. L'avis ſervant à déterminer, il *doit être* promt & ſecret. Le conſeil *devant conduire*, il *doit être* ſage & ſincére.

458. Obſerve that the ſecond perſon ſingular of the imperative of all the verbs, which terminate with a ſyllable containing an *e mute*; and the ſecond perſon ſingular of the imperative of *aller*, never terminate with an *s*; as, *porte*, carry; *dine*, dine; *mange*, eat; *va*, go, *&c.* except when follow'd by the pronoun *en* or *y*; as, *portes-en*, carry ſome; *dines-y*, dine there; *manges-en*, eat ſome; *vas-y*, go thither, *&c.* This ſame perſon in all other verbs terminates, or may terminate with an *s*; as *cours*, run; *conois*, know; *bois*, drink; *tiens*, hold, *&c.*

SECT. VIII.

Of the CONJUGATION of NEUTER, REFLECTIVE, and RECIPROCAL VERBS.

459. OBSERVE 1, that they are all regular in their formation, except thoſe mention'd in the liſts of irregular verbs contain'd in the tenth ſection of this chapter.

2. That all *neuter verbs*, whether regular or irregular, are conjugated with the help of *avoir* in their compound tenſes, except the following, viz. *aller*, to go; *arriver*, to happen; *entrer*, to go *or* come in; *monter*, to go *or* come up; *retourner*, to return; *tomber*, to fall; *acourir*, to run to; *mourir*, to die; *partir*, to ſet out *or* depart; *venir*, to come; *cheoir*, to fall *or* tumble; *déſcendre*, to go *or* come down; *naître*, to be born;

ſortir, to go out; and their compounds; which are conjugated in thoſe tenſes with the help of *être*, always render'd in Engliſh by *to have*.

3. That the *reflective* and *reciprocal verbs* are always conjugated in their compound tenſes with the help of *être*, render'd alſo in Engliſh by *to have*.

4. That the *participle paſſive* of *neuter verbs*, which are conjugated with the help of *avoir* in their compound tenſes, is *never declined*; whereas *that* of *active verbs* is *ſometimes declined*, as has been ſaid, Sect. 5.

5. That the *participle paſſive* of all verbs, conjugated with the help of *être* in their compound tenſes, is *generally declined*; whereas *that* of all verbs, conjugated with the help of *avoir* in thoſe tenſes, is *generally not declined*.

6. That *verbs*, when uſed *in a reflective ſenſe*, muſt *always* be *preceded* by one of the pronouns *me*, *te*, *ſe*, *nous* or *vous*; and when uſed *in a reciprocal ſenſe* by one of theſe, *nous*, *vous* or *ſe*; theſe *reciprocal verbs* are alſo ſometimes *preceded* by the word *entre*.

Tomber, to fall; ſhall ſerve as an example for thoſe *neuter regular verbs* which are conjugated with the help of *être* in their compound tenſes.

Se porter, to do or to be, (ſpeaking of health) as an example for the conjugation of *regular reflective verbs*.

Se bleſſer, or *s'entre-bleſſer*, to wound one another; as an example for the conjugation of *regular reciprocal verbs*.

The neuter verb, TOMBER, to fall.

Preſent of the infinitive, *tomber*, to fall.
Participle paſſive, *tombé*, *tombée*, *tombés* or *tombées*, fall'n.

INDICATIVE.

Preſent. *je tombe*, &c. I fall, do fall or am falling, *&c.*
Imperfect. *je tombois*, &c. I fell, did fall or was falling, *&c.*
Firſt preterperfect. *je tombai*, &c. I fell or did fall, *&c.*

Second preter-perfect.
- *je ſuis tombé* or *tombée*, I have fall'n.
- *tu es tombé* or *tombée*, thou haſt fall'n.
- *il eſt tombé*, he or it has fall'n.
- *elle eſt tombée*, ſhe or it has fall'n.
- *on eſt tombé*, one has fall'n, they or people have fall'n.
- *nous ſommes tombés* or *tombées*, we have fall'n.
- *vous êtes tombé* or *tombée*, / *vous êtes tombés* or *tombées*, } you have fall'n.
- *ils ſont tombés*, / *elles ſont tombées*, } they have fall'n.

Firſt preterplu. *j'étois tombé* or *tombée*, &c. I had fall'n, *&c.*
Second preterplu. *je fus tombé* or *tombée*, &c. I had fall'n, *&c.*
Future. *je tomberai*, &c. I ſhall or will fall, *&c.*

IMPERATIVE.

tombe, &c. fall, *&c.*

CONJUNCTIVE.

Preſent. *je tombe*, &c. I may fall, *&c.*
Condit. *je tomberois*, &c. I ſhould, would, could or might fall, *&c.*
Firſt preterperfect. *je tombaſſe*, &c. I ſhould, would, could or might fall, *&c.*
Second preterperfect. *je ſois tombé* or *tombée*, &c. I may have fall'n, *&c.*
Firſt preterplu. *je ſerois tombé* or *tombée*, &c. I ſhould, would, could or might have fall'n, *&c.*
Second preterplu. *je fuſſe tombé* or *tombée*, &c. I ſhould, *&c.* as the former, *&c.*
Future. *je ſerai tombé* or *tombée*, &c. I have, or ſhall have fall'n, *&c.*

INFINITIVE.

Preſent. *tomber*, to fall.
Preterperfect. *être tombé*, *tombée*, *tombés* or *tombées*, to have fall'n.

PARTICIPLE.

Preſent. *tombant*, falling.
Preterperfect. *étant tombé*, *tombée*, &c. having fall'n.

The reflective verb SE PORTER, to do or to be.

Preſent of the infinitive. *ſe porter*, to do, or to be.
Participle paſſive. *porté*, *portée*, *portés* or *portées*, done, or been.

INDICATIVE.

Preſent.
je me porte, I do, or I am.
tu te portes, thou doeſt, or thou art.
il ſe porte, he or it does, or he or it is.
elle ſe porte, ſhe or it does, or ſhe or it is.
on ſe porte, one does or is, they or people do or are.
nous nous portons, we do or we are.
vous vous portez, you do or are.
ils or *elles ſe portent*, they do or are.

Imperfect. *je me portois*, &c. I did, or I was, *&c.*
Firſt preterperfect. *je me portai*, &c. I did, or I was, *&c.*

Second preter-perfect.
- *je me ſuis porté* or *portée*, I have done or been.
- *tu t'es porté* or *portée*, thou haſt done or been.
- *il s'eſt porté*, he or it has done or been.
- *elle s'eſt portée*, ſhe or it has done or been.
- *on s'eſt porté*, one has done or been, they or people have done or been.
- *nous nous ſommes portés* or *portées*, we have done or been.
- *vous vous êtes porté* or *portée*, / *vous vous êtes portés* or *portées*, } you have done or been.
- *ils ſe ſont portés*, / *elles ſe ſont portées*, } they have done or been.

Firſt preterplu. *je m'etois porté* or *portée*, &c. I had done or been, *&c.*

Second preterplu. *je me fus porté* or *portée*, &c. I had done or been, *&c.*

Future. *je me porterai*, &c. I ſhall or will do or be.

IMPERATIVE.

Preſent and Future.
- *porte-toi*, do or be.
- *qu'il ſe porte*, let him or it do or be.
- *qu'elle ſe porte*, let her or it do or be.
- *qu'on ſe porte*, let one, them or people do or be.
- *portons-nous*, let us do or be.
- *portez-vous*, do or be.
- *qu'ils* or *qu'elles ſe portent*, let them do or be.

CONJUNCTIVE.

Preſent. *je me porte*, &c. I may do or be.

Uncertain. *je me porterois*, &c. I ſhould, would, could or might do or be, *&c.*

Firſt preterperfect. *je me portaſſe*, &c. I ſhould, *&c.* as the former, *&c.*

Second preterperfect. *je me ſois porté* or *portée*, &c. I may have done or been, *&c.*

Firſt preterplu. *je me ſerois porté* or *portée*, &c. I ſhould, would, could or might have done or been, *&c.*

Second preterplu. *je me fuſſe porté* or *portée*, &c. I ſhould, *&c.* as the former, *&c.*

Future. *je me ſerai porté* or *portée*, &c. I have or ſhall have done or been, *&c.*

INFINITIVE.

Preſent. *ſe porter*, to do, or to be.

Preterperfect. *s'être porté, portée*, &c. to have done or been.

PAR-

PARTICIPLES.

Preſent. *ſe portant*, doing or being.
Preterperfect. *s'étant porté*, &c. having done or been.

Obſerve that when the pronoun *ſe*, in the preſent of the infinitive of reflective verbs, is render'd in Engliſh by *one's ſelf*, as it is in *ſe bleſſer*, when ſignifying to *wound one's ſelf*; the French pronouns, which are uſed to make the verb reflective, are thus render'd in Engliſh, viz. *me*, by *myſelf*; *te*, by *thyſelf*; *ſe*, by *himſelf*, *herſelf*, *itſelf*, *one's ſelf*, or *themſelves*; *nous*, by *ourſelves*; *vous*, by *yourſelf*, or *yourſelves*: The following tenſe may ſerve as an example for all the other tenſes of ſuch verbs.

Preſent of the infinitive. *ſe bleſſer*, to wound one's ſelf, himſelf, herſelf, itſelf or themſelves.
Participle paſſive or paſt. *bleſſé*, *bleſſés*, *bleſſée* or *bleſſées*, wounded.

Preſent tenſe.

je me bleſſe, I wound, do wound or am wounding myſelf.
tu te bleſſes, thou woundſt, doſt wound or art wounding thyſelf.
il ſe bleſſe, he or it wounds, does wound or is wounding himſelf, or itſelf.
elle ſe bleſſe, ſhe or it wounds, does wound or is wounding herſelf, or itſelf.
on ſe bleſſe, one wounds, does wound or is wounding one's ſelf, they or people wound, do wound or are wounding themſelves.
nous nous bleſſons, we wound, do wound or are wounding ourſelves.
vous vous bleſſez, you wound, do wound or are wounding yourſelf, or yourſelves.
ils ſe bleſſent, or *elles ſe bleſſent*, they wound, do wound or are wounding themſelves.

And, in like manner, all the other tenſes.

The reciprocal verb SE BLESSER or S'ENTRE-BLESSER, to wound one another.

Preſent of the infinitive. *ſe bleſſer* or *s'entre-bleſſer*, to wound one another.
Participle paſſive. *bleſſé*, *bleſſé*, *bleſſés* or *bleſſées*, wounded.

INDI-

INDICATIVE.

Preſent.
on ſe bleſſe, or *on s'entre-bleſſe*.
they or people wound, do wound or are wounding one another.
nous nous bleſſons, or *nous nous entre-bleſſons*.
we wound, do wound or are wounding one another.
vous vous bleſſez, or *vous vous entre-bleſſez*.
you wound, do wound or are wounding one another.
ils or *elles ſe bleſſent*, or *ils* or *elles s'entre-bleſſent*.
they wound, do wound or are wounding one another.

Imperfect.
on ſe bleſſoit, or *on s'entre-bleſſoit*.
they or people wounded, did wound or were wounding one another.
nous nous bleſſions, or *nous nous entre-bleſſions*.
we wounded, did wound, &c.
vous vous bleſſiez, or *vous vous entre-bleſſiez*.
you wounded, &c.
ils or *elles ſe bleſſoient*, or *ils* or *elles s'entre-bleſſoient*,
they wounded, &c.

First preterperfect.
on ſe bleſſa, or *on s'entre-bleſſa*, &c.
they or people wounded or did wound one another, &c.

Second preterperfect.
on s'eſt bleſſé, or *on s'eſt entre-bleſſé*.
they or people have wounded one another.
nous nous ſommes bleſſés or *bleſſées*, or *nous nous ſommes entre-bleſſés* or *entre-bleſſées*.
we have wounded one another.
vous vous êtes bleſſés or *bleſſées*, or *vous vous êtes entre-bleſſés* or *entre-bleſſées*.
you have wounded one another.
ils ſe ſont bleſſés or *entre-bleſſés*, or *elles ſe ſont bleſſées* or *entre-bleſſées*.
they have wounded one another.

First preterpluperf.
on s'etoit bleſſé or *on s'étoit entre-bleſſé*, &c.
they or people had wounded one another, &c.

Second preterpluperf.
on ſe fut bleſſé or *on ſe fut entre-bleſſé*, &c.
they or people had wounded one another, &c.

Future.
on ſe bleſſera or *on s'entre-bleſſera*, &c.
they or people ſhall or will wound one another, &c.

IM-

IMPERATIVE.

Preſent and Future.
- *qu'on ſe bleſſe*, or *qu'on s'entre-bleſſe*. let them or people wound one another.
- *bleſſons-nous*, or *entre-bleſſons nous*. let us wound one another.
- *bleſſez-vous*, or *entre-bleſſez-vous*. wound one another.
- *qu'ils* or *qu'elles ſe bleſſent*, or *qu'ils* or *qu'elles s'entre-bleſſent*. let them wound one another.

CONJUNCTIVE.

Preſent.
- *on ſe bleſſe*, or *on s'entre-bleſſe*. they or people may wound one another.
- *nous nous bleſſions*, or *nous nous entre-bleſſions*. we may wound one another.
- *vous vous bleſſiez*, or *vous vous entre-bleſſiez*. you may wound one another.
- *ils* or *elles ſe bleſſent*, or *ils* or *elles s'entre-bleſſent*. they may wound one another.

Conditional. *on ſe bleſſeroit*, or *on s'entre-bleſſeroit*, &c. they or people ſhould, would, could or might wound one another, *&c.*

Firſt preter-perfect. *on ſe bleſsât*, or *on s'entre-bleſsât*, &c. they or people ſhould, would, *&c.* as the former, *&c.*

Second preter-perfect. *on ſe ſoit bleſsé*, or *on ſe ſoit entre-bleſsé*, &c. they or people may have wounded one another, *&c.*

Firſt preter-pluperf. *on ſe ſeroit bleſsé*, or *on ſe ſeroit entre-bleſsé*, &c. they or people ſhould, would, could or might have wounded one another, *&c.*

Second preter-pluperf. *on ſe fût bleſsé*, or *entre-bleſsé*, &c. they or people ſhould, *&c.* as the former, *&c.*

Future. *on ſe ſera bleſsé*, or *entre-bleſsé*, &c. they or people ſhall have wounded one another, *&c.*

INFINITIVE.

Preſent. *ſe bleſſer* or *s'entre-bleſſer*, to wound one another.

Preterperfect. *s'être bleſsés* or *bleſsées*, or *s'être entre-bleſsés* or *entre-bleſsées*, to have wounded one another.

PAR-

PARTICIPLES.

Preſent. *ſe bleſſant* or *s'entre-bleſſant*, wounding one another.
Preterperfect. *s'étant bleſsés* or *bleſsées*, or *s'étant entre-bleſsés* or *entre-bleſsées*, having wounded one another.

SECT. IX.

Of the CONJUGATION of PASSIVE VERBS.

460. VERBS are made *paſſive*, by joining the *participle paſſive* of a verb to the auxiliary *être*, to be; in all its moods, tenſes, numbers and perſons, thus:

Preſent of the infinitive. *être porté*, *portés*, *portée* or *portées*, to be carried.
Participle paſſive or paſt. *porté*, *portés*, *portée* or *portées*, carried.

INDICATIVE.

Preſent.
S. *je ſuis porté* or *portée*, I am carried; *tu es porté* or *portée*, thou art carried; *il eſt porté*, he or it is carried; *elle eſt portée*, ſhe or it is carried; *on eſt porté*, one is carried, or they or people are carried.
P. *nous ſommes portés* or *portées* we are carried; *vous êtes porté*, *portée*, *portés* or *portées*, you are carried; *ils ſont portés*, they are carried; *elles ſont portées*, they are carried.

Imperfect.
S. *j'étois porté* or *portée*, &c. I was carried, &c.
P. *nous étions portés* or *portées*, &c. we were carried, &c.

Firſt preterperfect.
S. *je fus porté* or *portée*, &c. I was carried, &c.
P. *nous fumes portés* or *portées*, &c. we were carried, &c.

Second preterperfect.
S. *jai été porté* or *portée*, &c. I have been carried, &c.
P. *nous avons été portés* or *portées*, &c. we have been carried, &c.

Firſt preterpluperf.
S. *j'avois été porté* or *portée*, &c. I had been carried, &c.
P. *nous avions été portés* or *portées*, &c. we had been carried, &c.

Second

Second preter-pluperf.
- S. *j'eus été porté* or *portée*, &c. I had been carried, *&c.*
- P. *nous eumes été portés* or *portées*, &c. we had been carried, *&c.*

Future.
- S. *je ſerai porté* or *portée*, &c. I ſhall or will be carried, *&c.*
- P. *nous ſerons portés* or *portées*, &c. we ſhall or will be carried, *&c.*

IMPERATIVE.

Preſent and Future.
- S. *ſois porté* or *portée*, be carried; *qu'il ſoit porté*, let him or it be carried; *qu'elle ſoit portée*, let her or it be carried; *qu'on ſoit porté*, let one, them or people be carried.
- P. *ſoyons portés* or *portées*, let us be carried; *ſoyez porté, portée, portés* or *portées*, be carried; *qu'ils ſoient portés*, let them be carried; *qu'elles ſoient portées*, let them be carried.

CONJUNCTIVE.

Preſent.
- S. *je ſois porté* or *portée*, &c. I may be carried, &c.
- P. *nous ſoyons portés* or *portées*, &c. we may be carried, *&c.*

Conditional.
- S. *je ſerois porté* or *portée*, &c. I ſhould, would, could or might be carried, *&c.*
- P. *nous ſerions portés* or *portées*, &c. we ſhould, *&c.*

Firſt preter-perfect.
- S. *je fuſſe portée* or *portée*, &c. I ſhould, *&c.* as the former, *&c.*
- P. *nous fuſſions portés* or *portées*, &c. we ſhould, *&c.*

Second preter-perfect.
- S. *j'aie été porté* or *portée*, &c. I may have been carried, *&c.*
- P. *nous ayons été portés* or *portées*, &c. we may have been carried, *&c.*

Firſt preter-pluperf.
- S. *j'aurois été porté* or *portée*, &c. I ſhould, would, could or might have been carried, *&c.*
- P. *nous aurions été portés* or *portées*, &c. we ſhould, *&c.*

Second preter-pluperf.
- S. *j'euſſe été porté* or *portée*, &c. I ſhould, *&c.* as the former.
- P. *nous euſſions été portés* or *portées*, &c. we ſhould, *&c.*

Future.
- S. *j'aurai été porté* or *portée*, &c. I ſhall have been carried, *&c.*
- P. *nous aurons été portés* or *portées*, &c. we ſhall have been carried, *&c.*

INFINITIVE.

Preſent. *être porté, portée, portés* or *portées*, to be carried.
Preterperfect. *avoir été porté, portée, portés* or *portées*, to have been carried.

PARTICIPLES.

Preſent. *étant porté, portée, portés* or *portées*, being carried.
Preterperfect. *ayant été porté, portée, portés* or *portées*, having been carried.

SECT. X.

Of IRREGULAR VERBS.

THE irregular verbs, as has already been ſaid, Page 365, are thoſe; which, in ſome of their terminations, differ from the regular verbs of the ſame conjugation.

Obſerve that all thoſe verbs are regular which are not in the following liſts of irregular verbs.

IRREGULAR VERBS of the firſt Conjugation.

461. There are five irregular verbs of this conjugation, viz. *aller*, to go; and its compound *s'en aller*, to go away; *envoyer*, to ſend; and its compound *renvoyer*, to ſend back; and *puer*, to ſtink: the four firſt are only irregular, the laſt is both irregular and defective.

Preſent of the infinitive. *aller*, to go.
Participle paſſive. *allé, allée, allés* or *allées*, gone.

INDICATIVE.

Preſent.
- *je vais*, I go, do go or am going.
- *tu vas*, thou goeſt, &c.
- *il va*, he or it goes, &c.
- *elle va*, ſhe or it goes, &c.
- *on va*, one goes, &c. or they or people go, &c.
- *nous allons*, we go, &c.
- *vous allez*, you go, &c.
- *ils* or *elles vont*, they go, &c.

Imper-

Imperfect.
j'allois, I went, did go or was going.
tu allois, thou went'ſt, &c.
il alloit, he or it went, &c.
elle alloit, ſhe or it went, &c.
on alloit, one went, &c. or they or people went, &c.
nous allions, we went, &c.
vous alliez, you went, &c.
ils or *elles alloient*, they went, &c.

First preterperfect.
j'allai, I went or did go.
tu allas, thou went'ſt, &c.
il alla, he or it went, &c.
elle alla, ſhe or it went, &c.
on alla, one went, &c. or they or people went, &c.
nous allames, we went, &c.
vous allates, you went, &c.
ils or *elles allérent*, they went, &c.

Second preterperfect.
je ſuis allé or *allée*, I have gone.
tu es allé or *allée*, thou haſt &c.
il eſt allé, he or it has &c.
elle eſt allée, ſhe or it has &c.
on eſt allé, one has &c. or they or people have &c.
nous ſommes allés or *allées*, we have &c.
vous êtes allé or *allée*, } you have &c.
vous êtes allés or *allées*, }
ils ſont allés, they have &c.
elles ſont allées, they have &c.

First preterpluperf.
j'étois allé or *allée*, I had gone.
tu étois allé or *allée*, thou hadſt &c.
il étoit allé, he or it had &c.
elle étoit allée, ſhe or it had &c.
on étoit allé, one, they or people had &c.
nous étions allés or *allées*, we had &c.
vous étiez allé or *allée*, } you had &c.
vous etiez allés or *allées*, }
ils étoient allés, they had &c.
elles étoient allées, they had &c.

Second preterpluperf.
je fus allé or *allée*, I had &c. as the former.
tu fus allé or *allée*, thou hadſt &c.
il fut allé, he or it had &c.
elle fut allée, ſhe or it had &c.
on fut allé, one, they or people had &c.
nous fumes allés or *allées*, we had &c.
vous futes allé or *allée*, } you had &c.
vous futes allés or *allées*, }
ils furent allés, they had &c.
elles furent allées, they had &c.

Future.

Future.
- *j'irai*, I ſhall or will go.
- *tu iras*, thou ſhalt or wilt go.
- *il ira*, he or it ſhall or will go.
- *elle ira*, ſhe or it ſhall or will go.
- *on ira*, one, they or people ſhall or will go.
- *nous irons*, we ſhall or will go.
- *vous irez*, you ſhall or will go.
- *ils* or *elles iront*, they ſhall or will go.

IMPERATIVE.

Preſent and Future.
- *va*, go; *qu'il aille*, let him or it go; *qu'elle aille*, let her or it go; *qu'on aille*, let one, them or people go.
- *allons*, let us go; *allez*, go; *qu'ils* or *qu'elles aillent*, let them go.

CONJUNCTIVE.

Preſent.
- *j'aille*, I may go.
- *tu ailles*, thou may'ſt go.
- *il aille*, he or it may go.
- *elle aille*, ſhe or it may go.
- *on aille*, one, they or people may go.
- *nous allions*, we may go.
- *vous alliez*, you may go.
- *ils* or *elles aillent*, they may go.

Conditional.
- *j'irois*, I ſhould, would, could or might go.
- *tu irois*, thou ſhouldſt, &c.
- *il iroit*, he or it ſhould, &c.
- *elle iroit*, ſhe or it ſhould, &c.
- *on iroit*, one, they or people ſhould, &c.
- *nous irions*, we ſhould, &c.
- *vous iriez*, you ſhould, &c.
- *ils* or *elles iroient*, they ſhould, &c.

Firſt preter-perfect.
- *j'allaſſe*, I ſhould, &c. as the former.
- *tu allaſſes*, thou ſhouldſt, &c.
- *il allât*, he or it ſhould, &c.
- *elle allât*, ſhe or it ſhould, &c.
- *on allât*, one, they or people ſhould, &c.
- *nous allaſſions*, we ſhould, &c.
- *vous allaſſiez*, you ſhould, &c.
- *ils* or *elles allaſſent*, they ſhould, &c.

Second preter-perfect.

je ſois allé or *allée*, I may have gone.
tu ſois allé or *allée*, thou may'ſt &c.
il ſoit allé, he or it may &c.
elle ſoit allée, ſhe or it may &c.
on ſoit allé, one, they or people may &c.
nous ſoyons allés or *allées*, we may &c.
vous ſoyez allé or *allée*, } you may &c.
vous ſoyez allés or *allées*, }
ils ſoient allés, they may &c.
elles ſoient allées, they may &c.

First preter-pluperf.

je ſerois allé or *allée*, I ſhould, would, could or might have gone.
tu ſerois allé or *allée*, thou ſhouldſt, &c.
il ſeroit allé, he or it ſhould, &c.
elle ſeroit allée, ſhe or it ſhould, &c.
on ſeroit allé, one, they or people ſhould, &c.
nous ſerions allés or *allées*, we ſhould, &c.
vous ſeriez allé or *allée*, } you ſhould, &c.
vous ſeriez allés or *allées*, }
ils ſeroient allés, they ſhould, &c.
elles ſeroient allées, they ſhould, &c.

Second preter-pluperf.

je fuſſe allé or *allée*, I ſhould, &c. as the former.
tu fuſſes allé or *allée*, thou ſhouldſt, &c.
il fût allé, he or it ſhould, &c.
elle fût allée, ſhe or it ſhould, &c.
on fût allé, one, they or people ſhould, &c.
nous fuſſions allés or *allées*, we ſhould, &c.
vous fuſſiez allé or *allée*, } you ſhould, &c.
vous fuſſiez allés or *allées*, }
ils fuſſent allés, they ſhould, &c.
elles fuſſent allées, they ſhould, &c.

Future.

je ſerai allé or *allée*, I have gone, or I ſhall have gone.
tu ſeras allé or *allée*, thou haſt &c.
il ſera allé, he or it has &c.
elle ſera allée, ſhe or it has &c.
on ſera allé, one has &c. or they or people have &c.
nous ſerons allés or *allées*, we have &c.
vous ſerez allé or *allée*, } you have &c.
vous ſerez allés or *allées*, }
ils ſeront allés, they have &c.
elles ſeront allées, they have &c.

INFI-

INFINITIVE.

Preſent. *aller*, to go.
Preterperfect. *être allé*, *allée*, *allés* or *allées*, to have gone.

PARTICIPLES.

Preſent. *allant*, going.
Preterperfect. *étant allé*, *allée*, *allés* or *allées*, having gone.

Obſerve that the irregular verbs *aller*, to go; *revenir*, to come back; and the regular verb *retourner*, to return; are often conjugated as reflective verbs, with the particle *en* placed in this manner;

s'en aller, to go away.
allé, *allée*, &c. gone away.

INDICATIVE.

Preſent. *je m'en vais*, I go, do go or am going away.
tu t'en vas, thou goeſt, &c.
il s'en va, he or it goes, &c.
elle s'en va, ſhe or it goes, &c.
on s'en va, one goes, &c. or they or people go, &c.
nous nous en allons, we go, &c.
vous vous en allez, you go, &c.
ils or *elles s'en vont*, they go, &c.

Imperfect. *je m'en allois*, &c. I went, did go or was going away, &c.

Firſt preterperfect. *je m'en allai*, &c. I went or did go away, &c.

Second preterperfect. *je m'en ſuis allé* or *allée*, &c. I have gone away, &c.

Firſt preterplu. *je m'en étois allé* or *allée*, &c. I had gone away, &c.

Second preterplu. *je m'en fus allé* or *allée*, &c. I had gone away, &c.

Future. *je m'en irai*, &c. I ſhall or will go away, &c.

IMPERATIVE.

Preſent and Future. *va-t-en*, go away; *qu'il s'en aille*, let him or it go away; *qu'elle s'en aille*, let her or it go away; *qu'on s'en aille*, let one, them or people go away.
allons-nous-en, let us go away; *allez-vous-en*, go away; *qu'ils* or *qu'elles s'en aillent*, let them go away.

CON-

CONJUNCTIVE.

Preſent. *je m'en aille*, &c. I may go away, *&c.*
Conditional. *je m'en irois*, &c. I ſhould, would, could or might go away, *&c.*
Firſt preterperfect. *je m'en allaſſe*, &c. I ſhould, *&c.* as the former, *&c.*
Second preterperfect. *je m'en ſois allé* or *allée*, &c. I may have gone away, *&c.*
Firſt preterplu. *je m'en ſerois allé* or *allée*, &c. I ſhould, would, could or might have gone away, *&c.*
Second preterplu. *je m'en fuſſe allé* or *allée*, &c. I ſhould, *&c.* as the former, *&c.*
Future. *je m'en ſerai allé* or *allée*, &c. I have or ſhall have gone away, *&c.*

INFINITIVE.

Preſent. *s'en aller*, to go away.
Preterperfect. *s'en être allé*, *allés*, &c. to have gone away.

PARTICIPLES.

Preſent. *s'en allant*, going away.
Preterperfect. *s'en étant allé*, *allée*, &c. having gone away.

As to the verb *envoyer* and its compound *renvoyer*, their irregularities conſiſt only in the future's being lately written and pronounced, thus; *j'enverrai*, *tu enverras*, *il*, *elle* or *on enverra*, *nous enverrons*, *vous enverrez*, *ils* or *elles enverront*; inſtead of *j'envoyerai*, &c. and the conditional, thus; *j'enverrois*, *tu enverrois*, *il*, *elle* or *on enverroit*, *nous enverrions*, *vous enverriez*, *ils* or *elles enverroient*, inſtead of *j'envoyerois*, &c.

Puer or *puir*, to ſtink, has no participle paſſive, no compound, and no perfect tenſes; beſides which, it is not uſed in the firſt and ſecond perſon of the plural of the imperfect tenſe, in the firſt perſon plural of the imperative, and in the firſt and ſecond plural of the preſent of the conjunctive. Its irregularity is in the preſent. S. *je pus*, *tu pus*, *il put*.

Obſerve that inſtead of *on put*, we ſay *il put*, there is a ſtink.

Beſides the five preceding irregular verbs of this conjugation, it is to be obſerved, that all the verbs, wherein *er* is preceded by *g*, have a ſmall irregularity in their formation; which irregularity conſiſts in placing an *e* between the *g* and the termination, when it happens to begin with an *a* or an *o*. For example in *porter*, we write *portons*, *portois*, *portoit*, *portoient*, *portai*,

portai, *portas*, *porta*, *portames*, *portates*, *portant*, without an *e* before the terminations *ons*, *ois*, *oit*, *oient*, *ai*, *as*, *a*, *ames*, *ates*, *ant*; and ſo in all other regular verbs, wherein the termination *er* is not preceded by *g*; but in *manger*, *obliger*, *changer*, and in all verbs, where the termination *er* is preceded by *g*, we write thus, with an *e* placed between the *g* and the termination, when it happens to begin with *a* or *o*; *mangeons*, *mangeois*, *mangeoit*, *mangeoient*, *mangeai*, *mangeas*, *mangea*, *mangeames*, *mangeates*, *mangeant*.

IRREGULAR VERBS of the SECOND CONJUGATION.

462. This conjugation has nineteen primitive irregular verbs, beſides their compounds, *viz.*

1. *Bouillir*, to boil; and its compound *rebouillir*, to boil again.

2. *Courir* or *courre*, to run; and its compounds *acourir*, to run to; *concourir*, to concur; *diſcourir*, to diſcourſe; *encourir*, to incur; *parcourir*, to run over; *ſecourir*, to ſuccour or help; and *recourir*, to run again, or have recourſe.

3. *Cueillir*, to gather or pluck; and its compounds *acueillir*, to overtake; *recueillir*, to gather or collect.

4. *Dormir*, to ſleep; and its compounds *endormir*, to lull to ſleep; *redormir*, to ſleep again; *rendormir*, to lull to ſleep again.

5. *Faillir*, to do amiſs, to err, to miſtake.

6. *Fuir*, to fly; and its compound *s'enfuir*, to fly or run away.

7. *Mentir*, to lie; and its compound *démentir*, to belie.

8. *Mourir*, to die; and its compound *ſe mourir*, to be dying.

9. *Ouir*, to hear.

10. *Partir*, to ſet out; and its compound *départir*, to divide or diſtribute; and *repartir*, to ſet out again, to go back again, to ſhare again, or to reply.

11. *Quérir*, to fetch; and its compounds *aquérir*, to acquire; *requérir*, to require; *s'enquérir*, to enquire; and *conquérir*, to conquer.

12. *Se repentir*, to repent.

13. *Saillir*, to leap or guſh out; and its compounds *aſſaillir*, to aſſault; and *treſſaillir*, to ſtart.

14. *Sentir*, to feel or ſmell; and its compounds *conſentir*, to conſent; *preſſentir*, to foreſee; and *reſſentir*, to feel or be ſenſible of.

15. *Servir*, to ſerve; and its compound *deſſervir*, to take away.

16.

16. *Sortir*, to go out; and its compound *reſſortir*, to go out again.

17. *Vêtir*, to cloathe; and its compound *revêtir*, to cloathe or to inveſt.

18. *Gêſir*, to lay.

19. *Iſſir*, to come from or deſcend.

They are thus form'd: 1. *bouillir*, to boil.

Preſent of the infinitive. *bouillir*, to boil.
Participle paſſive. *bouilli*, boil'd.

INDICATIVE.

Preſent. *je bous, tu bous, il bout. nous bouillons, vous bouillez, ils bouillent.*

Imperfect. *je bouillois, tu bouillois, il bouilloit. nous bouillions, vous bouilliez, ils bouilloient.*

Firſt perfect. *je bouillis, tu bouillis, il bouillit. nous bouillimes, vous bouillites, ils bouillirent.*

2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *bouilli*, &c.

Future. *je bouillirai, tu bouilliras, il bouillira. nous bouillirons, vous bouillirez, ils bouilliront.*

IMPERATIVE.

Preſent and Future. *bous, qu'il bouille. bouillons, bouillez, qu'ils bouillent.*

CONJUNCTIVE.

Preſent. *je bouille, tu bouilles, il bouille. nous bouillions, vous bouilliez, ils bouillent.*

Conditional. *je bouillirois, tu bouillirois, il bouilliroit. nous bouillirions, vous bouilliriez, ils bouilliroient.*

Firſt perfect. *je bouilliſſe, tu bouilliſſes, il bouillit. nous bouilliſſions, vous bouilliſſiez, ils bouilliſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *bouilli*, &c.

INFINITIVE.

Preſent. *bouillir.*
Preterperfect. *avoir bouilli.*

PARTICIPLES.

Preſent. *bouillant.*
Preterperfect. *ayant bouilli.*

And ſo is form'd its compound *rebouillir*, to boil again.

2. *Courir*, to run.

Preſent of the infinitive. *courir* or *courre*, to run.
Participle paſſive. *couru*, run.

INDICATIVE.

Preſent. *je cours, tu cours, il court. nous courons, vous courez, ils courent.*

Imperfect. *je courois, tu courois, il couroit. nous courions, vous couriez, ils couroient.*

First perfect. *je courus, tu courus, il courut. nous courumes, vous courutes, ils coururent.*

2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *couru*, &c.

Future. *je courrai, tu courras, il courra. nous courrons, vous courrez, ils courront.*

IMPERATIVE.

Preſent and Future. *cours, qu'il coure. courons, courez, qu'ils courent.*

CONJUNCTIVE.

Preſent. *je coure, tu coures, il coure. nous courions, vous couriez, ils courent.*

Conditional. *je courrois, tu courrois, il courroit. nous courrions, vous courriez, ils courroient.*

First perfect. *je couruſſe, tu couruſſes, il courût. nous couruſſions, vous couruſſiez, ils couruſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'ai, j'aurois, j'euſſe, j'aurai* } *couru*, &c.

INFINITIVE.

Preſent. *courir.*

Preterperfect. *avoir couru.*

PARTICIPLES.

Preſent. *courant.*

Preterperfect. *ayant couru.*

Obſerve that the preſent *courir* is always uſed; except in this hunting term, *le laiſſer courre*, to let it run; it is true that *courre* may alſo be uſed in a few other expreſſions, but as *courir* is as good, and the learner cannot err by making uſe of it, I adviſe him ſo to do.

Its compounds are conjugated in the ſame manner; except *acourir*, to run to; which is conjugated with the help of the auxiliary *être* in its compound tenſes.

3. *Cueillir*, to gather or pluck.

Preſent of the infinitive. *cueillir*, to gather or pluck.
Participle paſſive. *cueilli*, gather'd.

INDICATIVE.

Preſent. *je cueille, tu cueilles, il cueille. nous cueillons, vous cueillez, ils cueillent.*

Imperfect. *je cueillois, tu cueillois, il cueilloit. nous cueillions, vous cueilliez, ils cueilloient.*

First

First perfect. *je cueillis, tu cueillis, il cueillit. nous cueillimes, vous cueillites, ils cueillirent.*

2d perf. 1st plu. 2d plu. *j'ai, j'avois, j'eus* } *cueilli*, &c.

Future. *je cueillerai, tu cueilleras, il cueillera. nous cueillerons, vous cueillerez, ils cueilleront.*

Conditional. *je cueillerois, tu cueillerois, il cueilleroit. nous cueillerions, vous cueilleriez, ils cueilleroient.*

First perfect. *je cueilliſſe, tu cueilliſſes, il cueillît. nous cueilliſſions, vous cueilliſſiez, ils cueilliſſent.*

2d perf. 1st plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *cueilli*, &c.

IMPERATIVE.

Preſent and Future. *cueille, qu'il cueille. cueillons, cueillez, qu'ils cueillent.*

CONJUNCTIVE.

Preſent. *je cueille, tu cueilles, il cueille. nous cueillions, vous cueilliez, ils cueillent.*

INFINITIVE.

Preſent. *cueillir.*
Preterperfect. *avoir cueilli.*

PARTICIPLES.

Preſent. *cueillant.*
Preterperfect. *ayant cueilli.*

Its compounds *acueillir*, and *recueillir* are form'd in the ſame manner.

4. *Dormir*, to ſleep.

Preſent of the infinitive. *dormir*, to ſleep.
Participle paſſive. *dormi*, ſlept.

INDICATIVE.

Preſent. *je dors, tu dors, il dort. nous dormons, vous dormez, ils dorment.*

Imperfect. *je dormois, tu dormois, il dormoit. nous dormions, vous dormiez, ils dormoient.*

First perfect. *je dormis, tu dormis, il dormit. nous dormimes, vous dormites, ils dormirent.*

Future. *je dormirai, tu dormiras, il dormira. nous dormirons, vous dormirez, ils dormiront.*

IMPERATIVE.

Preſent and Future. *dors, qu'il dorme. dormons, dormez, qu'ils dorment.*

CONJUNCTIVE.

Preſent. *je dorme, tu dormes, il dorme. nous dormions, vous dormiez, ils dorment.*

3 Comp. *j'ai, j'avois, j'eus*, &c.

Conditional. { *je dormirois, tu dormirois, il dormiroit. nous dormirions, vous dormiriez, ils dormiroient.*

First perfect. { *je dormiſſe, tu dormiſſes, il dormit. nous dormiſſions, vous dormiſſiez, ils dormiſſent.*

2d perf. { *j'aie* / *j'aurois* / *j'euſſe* } 1ſt plu. 2d plu. Future. { *j'aurai* } *dormi*, &c.

INFINITIVE.

Preſent. *dormir.*
Preterperfect. *avoir dormi.*

PARTICIPLES.

Preſent. *dormant.*
Preterperfect. *ayant dormi.*

Its compounds *endormir*, to lull to ſleep; *redormir*, to ſleep again; and *rendormir*, to lull to ſleep again; are conjugated in the ſame manner.

5. *Faillir*, to do amiſs, err or miſtake.

Faillir, to do amiſs, is only uſed in the following tenſes;

Participle paſſive. *failli*, done amiſs.

INDICATIVE.

First perfect. { *je faillis, tu faillis, il faillit. nous faillimes, vous faillites, ils faillirent.*

2d perf. { *j'ai* / *j'avois* / *j'eus* } 1ſt plu. 2d plu. *failli*, &c.

CONJUNCTIVE.

First perfect. { *je faillisse, tu faillisſes, il faillit. nous faillisſions, vous faillisſiez, ils faillisſent.*

2d perf. { *j'aie* / *j'aurois* / *j'euſſe* } 1ſt plu. 2d plu. *failli*, &c.

INFINITIVE.

Preſent. *faillir.*
Preterperfect. *avoir failli.*

PARTICIPLE.

Preterperfect. *ayant failli.*

6. *Fuir*, to fly.

Preſent of the infinitive. *fuir*, to fly.
Participle paſſive. *fui*, fled; this participle has no feminine gender.

INDICATIVE.

Preſent. { *je fuis, tu fuis, il fuit. nous fuyons, vous fuyez, ils fuyent.*

Imperfect. { *je fuyois, tu fuyois, il fuyoit. nous fuyions, vous fuyiez, ils fuyoient.*

First

First perfect. *je fuis, tu fuis, il fuit. nous fuimes, vous fuites, ils fuirent.*
2d perf. 1st plu. 2d plu. *j'ai, j'avois, j'eus* } *fui*, &c.
Future. *je fuirai, tu fuiras, il fuira. nous fuirons, vous fuirez, ils fuiront.*

IMPERATIVE.

Preſent and Future. *fuis, qu'il fuye. fuyons, fuyez, qu'ils fuyent.*

CONJUNCTIVE.

Preſent. *je fuye, tu fuyes, il fuye. nous fuyions, vous fuyiez, ils fuyent.*
Conditional. *je fuirois, tu fuirois, il fuiroit. nous fuirions, vous fuiriez, ils fuiroient.*
First perfect. *je fuiſſe, tu fuiſſes, il fuit. nous fuiſſions, vous fuiſſiez, ils fuiſſent.*
2d perf. 1st plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *fui*, &c.

INFINITIVE.

Preſent. *fuir.*
Preterperfect. *avoir fui.*

PARTICIPLES.

Preſent. *fuyant.*
Preterperfect. *ayant fui.*

Its compound *s'enfuir*, to fly or run away, is form'd in the ſame manner; but, as all other reflective verbs, it muſt be conjugated in its compound tenſes, with the help of *être*, and not of *avoir*.

7. *Mentir*, to lie.

Preſent of the infinitive. *mentir*, to lie.
Participle paſſive. *menti*, lied.

INDICATIVE.

Preſent. *je mens, tu mens, il ment. nous mentons, vous mentez, ils mentent.*
Imperfect. *je mentois, tu mentois, il mentoit. nous mentions, vous mentiez, ils mentoient.*
First perfect. *je mentis, tu mentis, il mentit. nous mentimes, vous mentites, ils mentirent.*
2d perf. 1st plu. 2d plu. *j'ai, j'avois, j'eus* } *menti*, &c.
Future. *je mentirai, tu mentiras, il mentira. nous mentirons, vous mentirez, ils mentiront.*

IMPERATIVE.

Preſent and Future. *mens, qu'il mente. mentons, mentez, qu'ils mentent.*

CON-

CONJUNCTIVE.

Preſent. *je mente, tu mentes, il mente. nous mentions, vous mentiez, ils mentent.*

Conditional. *je mentirois, tu mentirois, il mentiroit. nous mentirions, vous mentiriez, ils mentiroient.*

Firſt perfect. *je mentiſſe, tu mentiſſes, il mentît. nous mentiſſions, vous mentiſſiez, ils mentiſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe*
Future. *j'aurai*
menti, &c.

INFINITIVE.

Preſent. *mentir.*
Preterperfect. *avoir menti.*

PARTICIPLES.

Preſent. *mentant.*
Preterperfect. *ayant menti.*

Its compound *démentir*, to belie, is form'd in the ſame manner.

8. *Mourir*, to die.

Preſent of the infinitive. *mourir*, to die.
Participle paſſive. *mort, morte, morts* or *mortes*, dead.

INDICATIVE.

Preſent. *je meurs, tu meurs, il meurt. nous mourons, vous mourez, ils meurent.*

Imperfect. *je mourois, tu mourois, il mouroit. nous mourions, vous mouriez, ils mouroient.*

Firſt perfect. *je mourus, tu mourus, il mourut. nous mourumes, vous mourutes, ils moururent.*

2d perf. *je ſuis*
1ſt plu. *j'étois*
2d plu. *je fus*
mort or *morte.*

Future. *je mourrai, tu mourras, il mourra. nous mourrons, vous mourrez, ils mourront.*

IMPERATIVE.

Preſent and Future. *meurs, qu'il meure. mourons, mourez, qu'ils meurent.*

CONJUNCTIVE.

Preſent. *je meure, tu meures, il meure. nous mourions, vous mouriez, ils meurent.*

Conditional. *je mourrois, tu mourrois, il mourroit. neus mourrions, vous mourriez, ils mourroient.*

Firſt perfect. *je mouruſſe, tu mouruſſes, il mourût. nous mouruſſions, vous mouruſſiez, ils mouruſſent.*

2d perf. } *je ſois*
1ſt plu. } *je ſerois* } *mort* or
2d plu. } *je fuſſe* } *morte.*
Future. } *je ſerai*

INFINITIVE.

Preſent. *mourir.*

Preterperfect. *être mort, morte,* &c.

PARTICIPLES.

Preſent. *mourant.*

Preterperfect. *étant mort, morte,* &c.

Its compound *ſe mourir*, to be dying, is only uſed in the following tenſes.

Preſent of the infinitive. *ſe mourir*, to be dying.

INDICATIVE.

Preſent. { *je me meurs, tu te meurs, il ſe meurt.*
nous nous mourons, vous vous mourez, ils ſe meurent.

Imperfect. { *je me mourois, tu te mourois, il ſe mouroit.*
nous nous mourions, vous vous mouriez, ils ſe mouroient.

IMPERATIVE.

Preſent and Future. *qu'il ſe meure, qu'ils ſe meurent.*

CONJUNCTIVE.

Preſent. { *je me meure, tu te meures, il ſe meure.*
nous nous mourions, vous vous mouriez, ils ſe meurent.

Conditional. { *je me mourrois, tu te mourrois, il ſe mourroit.*
nous nous mourrions, vous vous mourriez, ils ſe mourroient.

INFINITIVE.

Preſent. *ſe mourir.*

PARTICIPLE.

Preſent. *ſe mourant.*

9. *Ouir*, to hear; this verb is only uſed in the following tenſes.

INDICATIVE.

Firſt perfect. { *j'ouis, tu ouis, il ouit.*
nous ouimes, vous ouites, ils ouirent.

2d perf. } *j'ai*
1ſt plu. } *j'avois* } *oui*, &c.
2d plu. } *j'eus*

INFINITIVE.

Preterperfect. *avoir oui.*

CONJUNCTIVE.

Firſt perfect. { *j'ouiſſe, tu ouiſſes, il ouît.*
nous ouiſſions, vous ouiſſiez, ils ouiſſent.

2d perf. } *j'aie*
1ſt plu. } *j'aurois* } *oui*, &c.
2d plu. } *j'euſſe*
Future. } *j'aurai*

PARTICIPLE.

Preterperfect. *ayant oui.*

Inſtead of *ouir*, we make uſe of *entendre*.

PRAC-

PRACTICE.

Obſerve that the word *entendre* is uſed in every place where the term *ouir* may be uſed: whereas *ouir* is not applicable wherever *entendre* is proper. It ſeems as if *ouir* may be uſed, only when a thing is heard by chance, and without deſign; and that *entendre* ſhould be uſed, where our curioſity and attention are engaged.

Remarquez qu'on ſe ſert d'*entendre* par tout où l'on ſe ſert d'*ouir*: mais qu'on ne ſe ſert pas d'*ouir* par tout où l'on ſe ſert d'*entendre*. Il ſemble qu'on ne doive ſe ſervir d'*ouir*, que quand il s'agit d'une choſe qu'on entend par hazard, & ſans deſſein; & qu'il faille ſe ſervir d'*entendre*, quand la choſe atire notre curioſité & notre atention.

10. *Partir*, to ſet out.

This verb is form'd in its ſimple tenſes like *mentir*, but in its compound tenſes, it is conjugated with the help of *être*; whereas *mentir* is conjugated with the help of *avoir* in thoſe tenſes.

Its compound *repartir*, to ſet out again, or to go back again, is conjugated in the ſame manner; but *départir*, to divide or diſtribute; and *repartir*, when it ſignifies to reply or to ſhare again, are conjugated with the help of *avoir* in their compound tenſes.

11. *Quérir*, to fetch.

This verb is only uſed in the preſent of the infinitive, and is always preceded by one of theſe verbs, *viz. aller*, *venir* or *envoyer*; as, *il l'eſt allé quérir*, he is gone to fetch it; *venez le quérir*, come to fetch it; *il m'a envoyé quérir*, he ſent for me.

Its compounds *aquérir*, to acquire; and *requérir*, to require, are thus conjugated.

Preſent of the infinitive. *aquérir*, to acquire.
Participle paſſive. *aquis*, acquired.

INDICATIVE.

Preſent. *j'aquiers, tu aquiers, il aquiert. nous aquérons, vous aquérez, ils aquiérent.*

Imperfect. *j'aquérois, tu aquérois, il aquéroit. nous aquérions, vous aquériez, ils aquéroient.*

Firſt perfect. *j'aquis, tu aquis, il aquit. nous aquimus, vous aquites, ils aquirent.*

2d perf. *j'ai*
1ſt plu. *j'avois* } *aquis*, &c.
2d plu. *j'eus*

Future. *j'aquerrai, tu aquerras, il aquerra. nous aquerrons, vous aquerrez, ils aquerront.*

IMPE-

IMPERATIVE.

Preſent and Future. *aquiers, qu'il aquiére. aquérons, aquérez, qu'ils aquiérent.*

CONJUNCTIVE.

Preſent. *j'aquiére, tu aquiéres, il aquiére. nous aquérions, vous aquériez, ils aquiérent.*

Conditional. *j'aquerrois, tu aquerrois, il aquerroit. nous aquerrions, vous aquerriez, ils aquerroient.*

First perfect. *j'aquiſſe, tu aquiſſes, il aquît. nous aquiſſions, vous aquiſſiez, ils aquiſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe*
Future. *j'aurai*
} *aquis*, &c.

INFINITIVE.

Preſent. *aquérir.*
Preterperfect. *avoir aquis.*

PARTICIPLES.

Preſent. *aquérant.*
Preterperfect. *ayant aquis.*

The compound *s'enquérir*, to enquire, differs from *aquérir* only in the compound tenſes, which are conjugated, as all other reflective verbs, with the help of *être*.

The compound *conquérir*, to conquer, is alſo conjugated like *aquérir*; but it is not uſed in the preſent and imperfect of the indicative, in the imperative, and in the preſent and conditional of the conjunctive, inſtead of this verb, we ſay in thoſe tenſes.

INDICATIVE.

Preſent. *je gagne* or *je remporte la victoire.*
tu gagnes or *tu remportes la victoire.*
il gagne or *il remporte la victoire.*
nous gagnons or *nous remportons la victoire.*
vous gagnez or *vous remportez la victoire.*
ils gagnent or *ils remportent la victoire.*

Imperfect. *je gagnois* or *je remportois la victoire*, &c.

IMPERATIVE.

Preſent and Future. *gagne* or *remporte la victoire*, &c.

CONJUNCTIVE.

Preſent. *je gagne* or *je remporte la victoire*, &c.
Conditional. *je gagnerois* or *je remporterois la victoire*, &c.

12. *Se repentir*, to repent, is form'd like *partir*.

13. *Saillir*, to leap or guſh out; and its compounds *aſſaillir*, to aſſault or ſet upon; and *treſſaillir*, to ſtart, are ſeldom uſed; when uſed, they are form'd like *cueillir*; except in the future

of the indicative, and in the conditional, which make *ſaillirai*, *aſſaillirai*, *treſſaillirai*, *ſaillirois*, *aſſaillirois* and *treſſaillirois*; whereas *cueillir* makes in thoſe tenſes *cueillerai* and *cueillerois*.

14. *Sentir*, to feel or ſmell; and its compounds *conſentir*, to conſent; *préſentir*, to foreſee; and *reſſentir*, to feel or be ſenſible of, are conjugated like *mentir*.

15. *Servir*, to ſerve; and its compound *deſſervir*, to take away, are alſo conjugated like *mentir*.

16. *Sortir*, to go out; and its compound *reſſortir*, to go out again, are conjugated like *partir*.

17. *Vêtir*, to clothe, is ſeldom uſed except in the infinitive and participle paſſive, *vêtu*, cloathed; but inſtead of *vêtir*, we make uſe of *habiller*, to dreſs or clothe.

Its compound *revêtir*, to inveſt or give poſſeſſion, is not uſed in the preſent ſingular of the indicative. It is thus conjugated.

Preſent of the infinitive. *revêtir*, to inveſt or give poſſeſſion.
Participle paſſive. *revêtu*, inveſted.

INDICATIVE.

Preſent. *nous revêtons, vous revêtez, ils revêtent.*

Imperfect. *je revêtois, tu revêtois, il revêtoit. nous revêtions, vous revêtiez, ils revêtoient.*

Firſt perfect. *je revêtis, tu revêtis, il revêtit. nous revêtimes, vous revêtites, ils revêtirent.*

2d perf. *j'ai*
1ſt plu. *j'avois*
2d plu. *j'eus*
} *revêtu*, &c.

Future. *je revêtirai, tu revêtiras, il revêtira. nous revêtirons, vous revêtirez, ils revêtiront.*

CONJUNCTIVE.

Preſent. *je revête, tu revêtes, il revête. nous revêtions, vous revêtiez, ils revêtent.*

Conditional. *je revêtirois, tu revêtirois, il revêtiroit. nous revêtirions, vous revêtiriez, ils revêtiroient.*

Firſt perfect. *je revêtiſſe, tu revêtiſſes, il revêtît. nous revêtiſſions, vous revêtiſſiez, ils revêtiſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe*
Future. *j'aurai*
} *revêtu*, &c.

IMPERATIVE.

Preſent and Future. *revêts, qu'il revête. revêtons, revêtez, qu'ils revêtent.*

INFINITIVE.

Preſent. *revêtir.*
Preterperfect. *avoir revêtu.*

PAR-

PARTICIPLES.

Preſent. *revêtant.*
Preterperfect. *ayant revêtu.*

18. *Géſir*, to lay, is only uſed in the following moods, tenſes and perſons.

INDICATIVE.		IMPERATIVE.	
Preſent.	*ci git*, here lays. *ci giſent*, here lay.	Preſent and Future.	*git*, lay; *qu'il giſe*, let him or it lay; *giſons*, let us lay; *giſez*, lay; *qu'ils giſent*, let them lay.
Imperfect.	*ci giſoit*, here laid. *ci giſoient*, here laid.		

PARTICIPLE.

Preſent. *giſant*, laying.

19. *Iſſir*, to come or deſcend, is only uſed in its *participle paſſive*, which is *iſſu*, come or deſcended; as, *il eſt iſſu de ſang royal*, he comes or is deſcended from royal blood, *&c.* and in the participle preſent, *iſſant*, in heraldry; as, *il porte de ſinople au lyon iſſant de gueules*, he bears a lion gules upon a field vert.

463. The third conjugation has no irregular verbs; all that is to be obſerved, is, that *benir*, to bleſs, is form'd like *punir*; and that ſpeaking of a benediction given by men, the participle paſſive, which otherwiſe is *beni*, is then *benit*; as, *du pain benit*, bleſſed bread; *de l'eau benite*, holy water, *&c.*

464. The fourth conjugation has no irregular verbs; however, obſerve that *apauvrir*, to impoveriſh, is form'd like *punir*.

IRREGULAR VERBS of the FIFTH CONJUGATION.

465. This conjugation has twenty-ſeven primitive irregular verbs, beſides their compounds, *viz.*

1. *Boire*, to drink.
2. *Braire*, to bray.
3. *Circoncire*, to circumciſe.
4. *Clore*, to cloſe or ſhut; and its compounds, *enclore*, to incloſe; *forclore*, to forecloſe or debar, a law-term; *éclore*, to blow or hatch; and theſe two, *conclure*, to conclude; *exclure*, to exclude; which are alſo compounds of *clore*.
5. *Confire*, to preſerve; and its compound *déconfire* to defeat.
6. *Coudre*, to ſew; and its compounds *découdre*, to unſew; and *recoudre*, to ſew again.

7. *Croire*, to believe; and its compound *faire acroire*, to impoſe upon.

8. *Dire*, to ſay or tell; and its compounds *contredire*, to contradict; *ſe dédire*, to retract; *médire*, to ſlander; *maudire*, to curſe; *interdire*, to interdict; *prédire*, to foretell; and *redire*, to ſay, tell again, or repeat.

9. *Ecrire*, to write; and its compounds *circonſcrire*, to circumſcribe; *décrire*, to deſcribe; *inſcrire*, to inſcribe; *preſcrire*, to preſcribe; *proſcrire*, to out-law; *ſouſcrire*, to ſubſcribe; *tranſcrire*, to tranſcribe; and *récrire*, to write again.

10. *Etre*, to be.

11. *Faire*, to do or make; and its compounds *contrefaire*, to counterfeit; *défaire*, to undo or defeat; *forfaire*, to treſpaſs; *malfaire*, to do ill; *parfaire*, to perfect; *refaire*, to do over again; *redéfaire*, to undo again; *ſatisfaire*, to ſatisfy; and *ſurfaire*, to aſk too much.

12. *Frire*, to fry.

13. *Lire*, to read; and its compounds *élire*, to elect; and *relire*, to read again.

14. *Métre*, to put or place; and its compounds *admétre*, to admit; *cométre*, to commit; *démétre*, to turn out; *s'entremétre*, to interpoſe; *ométre*, to omit; *permétre*, to permit; *prométre*, to promiſe; *comprométre*, to expoſe; *remétre*, to put again or to remit; *ſoumétre*, to ſubdue; and *tranſmétre*, to tranſmit.

15. *Moudre*, to grind; and its compound *émoudre*, to grind.

16. *Naître*, to be born; and its compound *renaître*, to be born again.

17. *Paître*, to feed; and its compound *repaître*, to feed or bait.

18. *Plaire*, to pleaſe; and its compounds *complaire*, to pleaſe or humour one; *déplaire*, to diſpleaſe; *ſe plaire*, to be pleaſed; and *ſe déplaire*, to be diſpleaſed.

19. *Prendre*, to take; and its compounds *aprendre*, to learn; *comprendre*, to apprehend; *déprendre*, to looſe; *ſe méprendre*, to miſtake; *reprendre*, to take again, to reply; and *ſurprendre*, to ſurpriſe.

20. *Rire*, to laugh; and its compound *ſourire*, to ſmile.

21. *Soudre*, to ſolve; and its compounds *abſoudre*, to abſolve; *diſſoudre*, to diſſolve; and *reſoudre*, to reſolve.

22. *Sufire*, to ſuffice.

23. *Suivre*, to follow; and its compounds *s'enſuivre*, to follow; and *pourſuivre*, to purſue.

24. *Taire*, to conceal or keep ſecret; and its compound *ſe taire*, to hold one's tongue.

25. *Traire*, to milk; and its compounds *abſtraire*, to abſtract; *atraire*,

atraire, to intice; *diſtraire*, to take off; *extraire*, to extract; *rentraire*, to fine-draw; *portraire*, to draw a picture; *retraire*, to redeem (a law-term); and *ſouſtraire*, to ſubſtract.

26. *Vaincre*, to conquer; and its compound *convaincre*, to convince.

27. *Vivre*, to live; and its compounds *revivre*, to revive; and *ſurvivre*, to ſurvive.

They are thus conjugated:

1. *Baire*, to drink.

Preſent of the infinitive. *boire* to drink.
Participle paſſive. *bu*, drank.

INDICATIVE.

Preſent. *je bois, tu bois, il boit. nous buvons, vous buvez, ils boivent.*

Imperfect. *je buvois, tu buvois, il buvtoit. nous buvions, vous buviez, ils buvoient.*

Firſt perfect. *je bus, tu bus, il but. nous bumes, vous butes, ils burent.*

2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *bu*, &c.

Future. *je boirai, tu boiras, il boira. nous boirons, vous boirez, ils boiront.*

IMPERATIVE.

Preſent and Future. *boi* or *bois, qu'il boive. buvons, buvez, qu'ils boivent.*

CONJUNCTIVE.

Preſent. *je boive, tu boives, il boive. nous buvions, vous buviez, ils boivent.*

Conditional. *je boirois, tu boirois, il boiroit. nous boirions, vous boiriez, ils boiroient.*

Firſt perfect. *je buſſe, tu buſſes, il bût. nous buſſions, vous buſſiez, ils buſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *bu*, &c.

INFINITIVE.

Preſent. *boire.*
Preterperfect. *avoir bu.*

PARTICIPLES.

Preſent. *buvant.*
Preterperfect. *ayant bu.*

2. *Braire*, to bray, is only uſed in the preſent of the infinitive; as, *braire comme un âne*, to bray like an aſs.

3. *Circoncire*, to circumciſe.

Preſent of the infinitive. *circoncire*, to circumciſe.
Participle paſſive. *circoncis*, circumciſed.

INDI-

INDICATIVE.

Preſent. *je circoncis, tu circoncis, il circoncit / nous circonciſons, vous circonciſez, ils circonciſent.*

Imperfect. *je circonciſois, tu circonciſois, il circonciſoit. / nous circonciſions, vous circonciſiez, ils circonciſoient.*

Firſt perfect. *je circoncis, tu circoncis, il circoncit. / nous circoncimes, vous circoncites, ils circoncirent.*

2d perf. / 1ſt plu. / 2d plu. *j'ai / j'avois / j'eus* } *circoncis, &c.*

Future. *je circoncirai, tu circoncira, il circoncira. / nous circoncirons, vous circoncirez, ils circonciront.*

IMPERATIVE.

Preſent and Future. *circoncis, qu'il circonciſe. / circonciſons, circonciſez, qu'ils circonciſent.*

CONJUNCTIVE.

Preſent. *je circonciſe, tu circonciſes, il circonciſe. / nous circonciſions, vous circonciſiez, ils circonciſent.*

Conditional. *je circoncirois, tu circoncirois, il circonciroit. / nous circoncirions, vous circonciriez, ils circonciroient.*

Firſt perfect. *je circonciſſe, tu circonciſſes, il circoncit. / nous circonciſſions, vous circonciſſiez, ils circonciſſent.*

2d perf. / 1ſt plu. / 2d plu. / Future. *j'aie / j'aurois / j'euſſe / j'aurai* } *circoncis, &c.*

INFINITIVE.

Preſent. *circoncire.*
Preterperfect. *avoir circoncis.*

PARTICIPLES.

Preſent. *circonciſant.*
Preterperfect. *ayant circoncis.*

4. *Clore*, to cloſe or ſhut, is only uſed in the following tenſes and numbers.

Preſent of the infinitive. *clore*, to cloſe.
Participle paſſive. *clos*, cloſed.

INDICATIVE.

Preſent. *je clos, tu clos, il clôt.*

2d perf. / 1ſt plu. / 2d plu. *j'ai / j'avois / j'eus* } *clos, &c.*

Future. *je clorai, tu cloras, il clora. / nous clorons, vous clorez, ils clorent.*

IMPERATIVE.

clos.

CONJUNCTIVE.

Conditional. *je clorois, tu clorois, il cloroit. / nous clorions, vous cloriez, ils cloroient.*

2d

2d perf. 1st plu. 2d plu. Future. { *j'aie, j'aurois, j'euſſe, j'aurai* } *clos*, &c.

INFINITIVE.

Preſent. *clore.*
Preterperfect. *avoir clos.*

PARTICIPLE.

Preterperfect. *ayant clos.*

Its compound *enclore*, to incloſe; is conjugated in the ſame manner, and uſed in the ſame tenſes.

Eclore, to blow or to hatch; is form'd like *clore*, and is uſed in the preſent of the infinitive, and in the third perſon of the tenſes in which *clore* is uſed: it muſt be obſerved, that it is alſo uſed in the third perſon of the preſent of the conjunctive; whereas its primitive *clore* is not; Examp. *tenez-les chaudement, afin qu'ils écloſent*, keep them hot, that they may hatch.

As to *forclore*, to forecloſe or debar, a law-term; it is only uſed in the preſent of the infinitive, and in compound tenſes, wherein it is conjugated, as *clore*.

Conclure, to conclude; and *exclure*, to exclude; which are alſo compounds of *clore*, are thus conjugated:

Preſent of the infinitive. *conclure*, to conclude.
Participle paſſive. *conclu*, concluded.

INDICATIVE.

Preſent. { *je conclus, tu conclus, il conclut. nous concluons, vous concluez, ils concluent.*

Imperfect. { *je concluois, tu concluois, il concluoit. nous concluions, vous concluiez, ils concluoient.*

Firſt perfect. { *je conclus, tu conclus, il conclut. nous conclumes, vous conclutes, ils conclurent.*

2d perf. 1st plu. 2d plu. { *j'ai, j'avois, j'eus* } *conclu*, &c.

Future. { *je conclurai, tu concluras, il conclura. nous conclurons, vous conclurez, ils concluront.*

IMPERATIVE.

Preſent and Future. { *conclu, qu'il conclue. concluons, concluez, qu'ils concluent.*

CONJUNCTIVE.

Preſent. { *je conclue, tu conclues, il conclue. nous concluions, vous concluiez, ils concluent.*

Conditional. { *je conclurois, tu conclurois, il concluroit. nous conclurions, vous concluriez, ils concluroient.*

Firſt

First perfect. { *je concluſſe, tu concluſſes, il conclût. nous concluſſions, vous concluſſiez, ils concluſſent.*

2d perf. 1st plu. 2d plu. Future. { *j'aie, j'aurois, j'euſſe, j'aurai* } *conclu*, &c.

INFINITIVE.

Preſent. *conclure.*
Preterperfect. *avoir conclu.*

PARTICIPLES.

Preſent. *concluant.*
Preterperfect. *ayant conclu.*

Obſerve that the participle paſſive, and the ſecond perſon ſingular of the imperative of *exclure* are *exclus*, they differing in that from *conclure*, which makes *conclu* in that participle, and in that perſon of the imperative; however, *exclus*, in the feminine gender is form'd like *conclu*, and makes *exclue.*

Confire, to preſerve; is form'd like *circoncire*, except in its participle paſſive, which is *comfit*; whereas *circoncire* makes *circoncis.*

As to its compound *déconfire*, to diſcomfeat or defeat, it is grown obſolete.

6. *Coudre*, to ſew.

Preſent of the infinitive. *coudre*, to ſew.
Participle paſſive. *couſu*, ſew'd.

INDICATIVE.

Preſent. { *je cous, tu cous, il cout. nous couſons, vous couſez, ils couſent.*

Imperfect. { *je couſois, tu couſois, il couſoit. nous couſions, vous couſiez, ils couſoient.*

First perfect. { *je couſus, tu couſus, il couſut. nous couſumes, vous couſutes, ils couſurent.*

2d perf. 1st plu. 2d plu. { *j'ai, j'avois, j'eus* } *couſu*, &c.

Future. { *je coudrai, tu coudras, il coudra. nous coudrons, vous coudrez, ils coudront.*

IMPERATIVE.

Preſent and Future. { *cous, qu'il couſe. couſons, couſez, qu'ils couſent.*

CONJUNCTIVE.

Preſent. { *je couſe, tu couſes, il couſe. nous couſions, vous couſiez, ils couſent.*

Conditional. { *je coudrois, tu coudrois, il coudroit. nous coudrions, vous coudriez, ils coudroient.*

First perfect. { *je couſuſſe, tu couſuſſes, il couſût. nous couſuſſions, vous couſuſſiez, ils couſuſſent.*

I

2d perf. } *j'ai,*
1st plu. } *j'aurois*
2d plu. } *j'euſſe* } *couſu,*
Future. } *j'aurai* } &c.

INFINITIVE.

Preſent. *coudre.*
Preterperfect. *avoir couſu.*

PARTICIPLES.

Preſent. *couſant.*
Preterperfect. *ayant couſu.*

Its compounds *découdre*, to unſew; and *recoudre*, to ſew again; are conjugated in the ſame manner.

7. *Croire*, to believe.

Preſent of the infinitive. *croire*, to believe.
Participle paſſive. *cru*, believed.

INDICATIVE.

Preſent. *je crois, tu crois, il croit. nous croyons, vous croyez, ils croyent.*
Imperfect. *je croyois, tu croyois, il croyoit. nous croyions, vous croyiez, ils croyoient.*
Firſt perfect. *je crus, tu crus, il crut. nous crumes, vous crutes, ils crurent.*
2d perf. } *j'ai*
1st plu. } *j'avois* } *cru*, &c.
2d plu. } *j'eus*
Future. *je croirai, tu croiras, il croira. nous croirons, vous croirez, ils croiront.*

IMPERATIVE.

Preſent and Future. *crois, qu'il croye. croyons, croyez, qu'ils croyent.*

CONJUNCTIVE.

Preſent. *je croye, tu croyes, il croye. nous croyions, vous croyiez, ils croyent.*
Conditional. *je croirois, tu croirois, il croiroit. nous croirions, vous croiriez, ils croiroient.*
Firſt perfect. *je cruſſe, tu cruſſes, il crût. nous cruſſions, vous cruſſiez, ils cruſſent.*
2d perf. } *j'aie*
1st plu. } *j'aurois*
2d plu. } *j'euſſe* } *cru*, &c.
Future. } *j'aurai*

INFINITIVE.

Preſent. *croire.*
Preterperfect. *avoir cru.*

PARTICIPLES.

Preſent. *croyant.*
Preterperfect. *ayant cru.*

466. Its compound *acroire* is only uſed in the preſent of the infinitive, after the verb *faire*; as, *il lui en fait acroire*, he impoſes upon him; *s'en faire acroire*, to be ſelf-conceited, &c. *

8. *Dire*, to ſay or tell.

Preſent of the infinitive. *dire*, to ſay or tell.
Participle paſſive. *dit*, ſaid or told. INDI-

* See the Practice immediately preceding No. 467.

INDICATIVE.

Preſent. *je dis, tu dis, il dit. nous diſons, vous dites, ils diſent.*

Imperfect. *je diſois, tu diſois, il diſoit. nous diſions, vous diſiez, ils diſoient.*

Firſt perfect. *je dis, tu dis, il dit. nous dimes, vous dites, ils dirent.*

2d perf. *j'ai*
1ſt plu. *j'avois* } *dit*, &c.
2d plu. *j'eus*

Future. *je dirai, tu diras, il dira. nous dirons, vous direz, ils diront.*

IMPERATIVE.

Preſent and Future. *dis, qu'il diſe. diſons, dites, qu'ils diſent.*

CONJUNCTIVE.

Preſent. *je diſe, tu diſes, il diſe. nous diſions, vous diſiez, ils diſent.*

Conditional. *je dirois, tu dirois, il diroit. nous dirions, vous diriez, ils diroient.*

Firſt perfect. *je diſſe, tu diſſes, il dit. nous diſſions, vous diſſiez, ils diſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe* } *dit*, &c.
Future. *j'aurai*

INFINITIVE.

Preſent. *dire.*
Preterperfect. *avoir dit.*

PARTICIPLES.

Preſent. *diſant.*
Preterperfect. *ayant dit.*

Its compound *redire* is form'd in the ſame manner; but its compounds *ſe dédire*, to recant; *contredire*, to contradict; *médire*, to ſlander; *interdire*, to interdict; and *prédire*, to foretell; make *dédiſez*, *contrediſez*, *médiſez*, *interdiſez*, and *prédiſez* in the ſecond perſon plural of the preſent of the indicative, and in the ſecond perſon plural of the imperative; whereas *dire* and *redire*, make *dites* and *redites* in that perſon.

As for *maudire*, to curſe; it takes two *ſſ*, where theſe laſt take but one; as, *nous maudiſſons*, *vous maudiſſez*, *ils maudiſſent*, *je maudiſſois*, &c.

9. *Ecrire*, to write.

Preſent of the infinitive. *écrire*, to write.
Participle paſſive. *écrit*, written.

INDICATIVE.

Preſent. *j'écris, tu écris, il écrit. nous écrivons, vous écrivez, ils écrivent.*

Imperfect. *j'écrivois, tu écrivois, il écrivoit. nous écrivions, vous écriviez, ils écrivoient.*

Firſt

Firſt perfect. *j'écrivis, tu écrivis, il écrivit. nous écrivimes, vous écrivites, ils écrivirent.*

2d perf. 1ſt plu. 2d plu. *j'ai / j'avois / j'eus* } *écrit*, &c.

Future. *j'écrirai, tu écriras, il écrira. nous écrirons, vous écrirez, ils écriront.*

IMPERATIVE.

Preſent and Future. *écris, qu'il écrive. écrivons, écrivez, qu'ils écrivent.*

CONJUNCTIVE.

Preſent. *j'écrive, tu écrives, il écrive. nous écrivions, vous écriviez, ils écrivent.*

Conditional. *j'écrirois, tu écrirois, il écriroit. nous écririons, vous écririez, ils écriroient.*

Firſt perfect. *j'écriviſſe, tu écriviſſes, il écrivît. nous écriviſſions, vous écriviſſiez, ils écriviſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'aie / j'aurois / j'euſſe / j'aurai* } *écrit*, &c.

INFINITIVE.

Preſent. *écrire.*
Preterperfect. *avoir écrit.*

PARTICIPLES.

Preſent. *écrivant.*
Preterperfect. *ayant écrit.*

Its compounds *décrire*, to deſcribe; *inſcrire*, to inſcribe; *preſcrire*, to preſcribe; *proſcrire*, to proſcribe or out-law; *ſouſcrire*, to ſubſcribe; *tranſcrire*, to tranſcribe; and *récrire*, to write again; are conjugated in the ſame manner.

As for *circonſcrire*, to circumſcribe; which is alſo conjugated in the ſame manner, it is ſeldom uſed, unleſs in the infinitive or participle.

10. *Etre*, to be; is the ſecond auxiliary verb, which is already conjugated at length.

11. *Faire*, to do or make.

Preſent of the infinitive. *faire*, to do or make.
Preterperfect. *fait*, done or made.

INDICATIVE.

Preſent. *je fais, tu fais, il fait. nous feſons, vous faites, ils font.*

Imperfect. *je feſois, tu feſois, il feſoit. nous feſions, vous feſiez, ils feſoient.*

Firſt perfect. *je fis, tu fis, il fit. nous fimes, vous fites, ils firent.*

2d perf. 1ſt plu. 2d plu. *j'ai / j'avois / j'eus* } *fait*, &c.

Future. { *je ferai, tu feras, il fera.* / *nous ferons, vous ferez, ils feront.*

IMPERATIVE.

Preſent and Future. { *fais, qu'il faſſe.* / *feſons, faites, qu'ils faſſent.*

CONJUNCTIVE.

Preſent. { *je faſſe, tu faſſes, il faſſe.* / *nous faſſions, vous faſſiez, ils faſſent.*

Conditional. { *je ferois, tu ferois, il feroit.* / *nous ferions, vous feriez, ils feroient.*

Firſt perfect. { *je fiſſe, tu fiſſes, il fit.* / *nous fiſſions, vous fiſſiez, ils fiſſent.*

2d perf. / 1ſt plu. / 2d plu. / Future. { *j'aie* / *j'aurois* / *j'euſſe* / *j'aurai.* } *fait*, &c.

INFINITIVE.

Preſent. *faire.*
Preterperfect. *avoir fait.*

PARTICIPLES.

Preſent. *feſant.*
Preterperfect. *ayant fait.*

Its compounds *contrefaire*, to counterfeit; *défaire*, to undo; *refaire*, to do over again; *redéfaire*, to undo again; *ſatisfaire*, to ſatisfy; and *ſurfaire*, to aſk too much; are conjugated in the ſame manner.

As to *forfaire*, to treſpaſs or forfeit (a law-term); *parfaire*, to perfect, alſo a law-term; and *malfaire*, to do ill; they are only uſed in the infinitive, and participle paſſive.

12. *Frire*, to fry; is only uſed in the following moods and tenſes.

Preſent of the infinitive. *frire*, to fry.
Participle paſſive. *frit*, fried.

INDICATIVE.

Preſent. *je fris, tu fris, il frit.*

2d perf. / 1ſt d plu. / 2 plu. { *j'ai* / *j'avois* / *j'eus* } *frit*, &c.

Future. { *je frirai, tu friras, il frira.* / *nous frirons, vous frirez, ils friront.*

CONJUNCTIVE.

2d perf. / 1ſt plu. / 2d plu. / Future. { *j'aie* / *j'aurois* / *j'euſſe* / *j'aurai* } *frit*, &c.

INFINITIVE.

Preſent. *frire.*
Preterperfect. *avoir frit.*

PARTICIPLE.

Preterperfect. *ayant frit.*

13. *Lire*, to read.

Preſent of the infinitive. *lire*, to read.
Participle paſſive. *lu*, read.

INDI-

INDICATIVE.

Preſent. *je lis, tu lis, il lit. nous liſons, vous liſez, ils liſent.*

Imperfect. *je liſois, tu liſois, il liſoit. nous liſions, vous liſiez, ils liſoient.*

Firſt perfect. *je lus, tu lus, il lut. nous lumes, vous lutes, ils lurent.*

2d perf. *j'ai*
1ſt plu. *j'avois* } *lu*, &c.
2d plu. *j'eus*

Future. *je lirai, tu liras, il lira. nous lirons, vous lirez, ils liront.*

IMPERATIVE.

Preſent and Future. *lis, qu'il liſe. liſons, liſez, qu'ils liſent.*

CONJUNCTIVE.

Preſent. *je liſe, tu liſes, il liſe. nous liſions, vous liſiez, ils liſent.*

Conditional. *je lirois, tu lirois, il liroit. nous lirions, vous liriez, ils liroient.*

Firſt perfect. *je luſſe, tu luſſes, il lût. nous luſſions, vous luſſiez, ils luſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe* } *lu*, &c.
Future. *j'aurai*

INFINITIVE.

Preſent. *lire.*
Preterperfect. *avoir lu.*

PARTICIPLES.

Preſent. *liſant.*
Preterperfect. *ayant lu.*

Its compounds *élire*, to elect; and *relire*, to read again; are conjugated in the ſame manner.

14. *Métre*, to put.

Preſent of the infinitive. *métre*, to put, lay or place.
Participle paſſive. *mis*, put, laid or placed.

INDICATIVE.

Preſent. *je mets, tu mets, il met. nous métons, vous métez, ils métent.*

Imperfect. *je métois, tu métois, il métoit. nous métions, vous métiez, ils métoient.*

Firſt perfect. *je mis, tu mis, il mit. nous mimes, vous mites, ils mirent.*

2d perf. *j'ai*
1ſt plu. *j'avois* } *mis*, &c.
2d plu. *j'eus*

Future. *je métrai, tu métras, il métra. nous métrons, vous métrez, ils métront.*

IMPERATIVE.

Preſent and Future. *mets, qu'il méte. métons, métez, qu'ils métent.*

CONJUNCTIVE.

Preſent. *je méte, tu métes, il méte. nous métions, vous métiez, ils métent.*

Con-

Condi-tional. { *je métrois, tu métrois, il métroit.* / *nous métrions, vous métriez, ils métroient.*

First perfect. { *je miſſe, tu miſſes, il mit.* / *nous miſſions, vous miſſiez, ils miſſent.*

2d perf. / 1ſt plu. / 2d plu. / Future. { *j'aie* / *j'aurois* / *j'euſſe* / *j'aurai* } *mis*, &c.

INFINITIVE.

Preſent. *métre.*
Preterperfect. *avoir mis.*

PARTICIPLES.

Preſent. *métant.*
Preterperfect. *ayant mis.*

Its compounds *admétre*, to admit; *cométre*, to commit; *démétre*, to turn out; *ométre*, to omit; *permétre*, to permit; *prométre*, to promiſe; *compométre*, to expoſe; *remétre*, to put again, or to put off; *ſoumétre*, to ſubmit; and *tranſmétre*, to tranſmit, are all conjugated in the ſame manner; and ſo is *s'entremétre*, to interpoſe; but its compound tenſes, as all other reflective verbs, are conjugated with the help of *être*.

15. *Moudre*, to grind.

Preſent of the infinitive. *moudre*, to grind.
Participle paſſive. *moulu*, ground.

INDICATIVE.

Preſent. { *je mous, tu mouts, il mout.* / *nous moulons, vous moulez, ils moulent.*

Imperfect. { *je moulois, tu moulois, il mouloit.* / *nous moulions, vous mouliez, ils mouloient.*

First perfect. { *je moulus, tu moulus, il moulut.* / *nous moulumes, vous moulutes, ils moulurent.*

2d perf. / 1ſt plu. / 2d plu. { *j'ai* / *j'avois* / *j'eus* } *moulu*, &c.

Future. { *je moudrai, tu moudras, il moudra.* / *nous moudrons, vous moudrez, ils moudront.*

IMPERATIVE.

Preſent and Future. { *mous, qu'il moule.* / *moulons, moulez, qu'ils moulent.*

CONJUNCTIVE.

Preſent. { *je moule, tu moules, il moule.* / *nous moulions, vous mouliez, ils moulent.*

Condi-tional. { *je moudrois, tu moudrois, il moudroit.* / *nous moudrions, vous moudriez, ils moudroient.*

First perfect. { *je mouluſſe, tu mouluſſes, il moulût.* / *nous mouluſſions, vous mouluſſiez, ils mouluſſent.*

2d perf. / 1ſt plu. / 2d plu. / Future. { *j'aie* / *j'aurois* / *j'euſſe* / *j'aurai* } *moulu*, &c.

INFI-

INFINITIVE.
Preſent. *moudre.*
Preterperfect. *avoir moulu.*

PARTICIPLES.
Preſent. *moulant.*
Preterperfect. *ayant moulu.*

Its compounds *remoudre*, to grind again; and *émoudre*, to grind; ſpeaking of knives, *&c.* are conjugated in the ſame manner.

16. *Naître*, to be born.

Preſent of the infinitive. *naître*, to be born.
Participle paſſive. *né*, been born.

INDICATIVE.

Preſent. *je nais, tu nais, il nait. nous naiſſons, vous naiſſez ils naiſſent.*

Imperfect. *je naiſſois, tu naiſſois, il naiſſoit. nous naiſſions, vous naiſſiez, ils naiſſoient.*

Firſt perfect. *je naquis, tu naquis, il naquit. nous naquîmes, vous naquites, ils naquirent.*

2d perf. *je ſuis*
1ſt plu. *j'étois*
2d plu. *je fus*
} *né*, &c.

Future. *je naîtrai, tu naîtras, il naîtra. nous naîtrons, vous naîtrez, ils naîtront.*

CONJUNCTIVE.

Preſent. *je naiſſe, tu naiſſes, il naiſſe. nous naiſſions, vous naiſſiez, ils naiſſent.*

Conditional. *je naîtrois, tu naîtrois, il naîtroit. nous naîtrions, vous naîtriez, ils naîtroient.*

Firſt perfect. *je naquiſſe, tu naquiſſes, il naquît. nous naquiſſions, vous naquiſſiez, ils naquiſſent.*

2d perf. *je ſais*
1ſt plu. *je ſerois*
2d plu. *je fuſſe*
Future. *je ſerai*
} *né*, &c.

IMPERATIVE.

Preſent and Future. *nais, qu'il naiſſe. naiſſons, naiſſez, qu'ils naiſſent.*

INFINITIVE.
Preſent. *naître.*
Preterperfect. *être né.*

PARTICIPLES.
Preſent *naiſſant.*
Preterperfect. *étant né.*

Its compound *renaître*, to be born again, has no participle paſſive; and conſequently no compound tenſes; it is form'd in its ſimple tenſes; as, *naître*, and we uſe *régénéré* in the compound tenſes; as, *je ſuis régénéré, tu es régénéré, il eſt régénéré*, &c.

17. *Paître*, to feed or graze; is only uſed in the following tenſes.

Preſent of the infinitive. *paître*, to feed or graze.

INDICATIVE.

Preſent. *je pais, tu pais, il pait. nous paiſſons, vous paiſſez, ils paiſſent.*

Imperfect. *je paiſſois, tu paiſſois, il paiſſoit. nous paiſſions, vous paiſſiez, ils paiſſoient.*

Future. *je paîtrai, tu paîtras, il paîtra. nous paîtrons, vous paîtrez, ils paîtront.*

IMPERATIVE.

Preſent and Future. *pais, qu'il paiſſe. paiſſons, paiſſez, qu'ils paiſſent.*

CONJUNCTIVE.

Preſent. *je paiſſe, tu paiſſes, il paiſſe. nous paiſſions, vous paiſſiez, ils paiſſent.*

Conditional. *je paîtrois, tu paîtrois, il paîtroit. nous paîtrions, vous paîtriez, ils paîtroient.*

INFINITIVE.

Preſent. *paître.*

PARTICIPLE.

Preſent. *paiſſant.*

The participle paſſive of *paître*, which is *pu*, is only uſed in this expreſſion in hawking; *un oiſeau qui a pu*, a bird which has fed.

As to its compound *repaître*, to feed or bait; it is uſed in all its tenſes; thus,

Preſent of the infinitive. *repaître*, to feed or bait.

Participle paſſive. *repu*, fed or baited.

INDICATIVE.

Preſent. *je repais*, &c.

Imperf. *je repaiſſois*, &c.

Firſt perfect. *je repus, tu repus, il reput. nous repumes, vous reputes, ils repurent.*

2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *repu*, &c.

Future. *je repaîtrai*, &c.

IMPERATIVE.

Preſent and Future. *repais*, &c.

CONJUNCTIVE.

Preſent. *je repaiſſe*, &c.

Condit. *je repaîtrois*, &c.

Firſt perfect. *je repuſſe, tu repuſſes, il repût. nous repuſſions, vous repuſſiez, ils repuſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *repu*, &c.

INFINITIVE.

Preſent. *repaître.*

Preterperfect. *avoir repu.*

PARTICIPLES.

Preſent. *repaiſſant.*

Preterperfect. *ayant repu.*

18.

18. *Plaire*, to pleaſe.

Preſent of the infinitive. *plaire*, to pleaſe.
Participle paſſive. *plu*, pleaſed.

INDICATIVE.

Preſent. *je plais, tu plais, il plait. nous plaiſons, vous plaiſez, ils plaiſent.*

Imperfect. *je plaiſois, tu plaiſois, il plaiſoit. nous plaiſions, vous plaiſiez, ils plaiſoient.*

Firſt perfect. *je plus, tu plus, il plut. nous plumes, vous plutes, ils plurent.*

2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *plu*, &c.

Future. *je plairai, tu plairas, il plaira. nous plairons, vous plairez, ils plairont.*

IMPERATIVE.

Preſent and Future. *plais, qu'il plaiſe. plaiſons, plaiſez, qu'ils plaiſent.*

CONJUNCTIVE.

Preſent. *je plaiſe, tu plaiſes, il plaiſe. nous plaiſions, vous plaiſiez, ils plaiſent.*

Conditional. *je plairois, tu plairois, il plairoit. nous plairions, vous plairiez, ils plairoient.*

Firſt perfect. *je pluſſe, tu pluſſes, il plût. nous pluſſions, vous pluſſiez, ils pluſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *plu*, &c.

INFINITIVE.

Preſent. *plaire.*
Preterperfect. *avoir plu.*

PARTICIPLES.

Preſent. *plaiſant.*
Preterperfect. *ayant plu.*

As to its compounds: *déplaire*, to diſpleaſe, is conjugated in the ſame manner: and ſo are *ſe plaire*, to be pleaſed; and *ſe déplaire*, to be diſpleaſed; except in their compound tenſes, which, as all other reflective verbs, are conjugated with the help of *être*: *complaire*, to pleaſe or humour one, is ſeldom uſed except in the preſent of the infinitive, and in the participle paſſive *complaiſant*.

19. *Prendre*, to take.

Preſent of the infinitive. *prendre*, to take.
Participle paſſive. *pris*, taken.

INDICATIVE.

Preſent. *je prens, tu prens, il prend. nous prenons, vous prenez, ils prénent.*

Imperfect. *je prenois, tu prenois, il prenoit. nous prenions, vous preniez, ils prenoient.*

First perfect.	*je pris, tu pris, il prit. nous primes, vous prites, ils prirent.*
2d perf. 1ſt plu. 2d plu.	*j'ai, j'avois, j'eus* } *pris*, &c.
Future.	*je prendrai, tu prendras, il prendra. nous prendrons, vous prendrez, ils prendront.*

IMPERATIVE.

Preſent and Future.	*prens, qu'il prêne. prenons, prenez, qu'ils prênent.*

CONJUNCTIVE.

Preſent.	*je prêne, tu prênes, il prêne. nous prenions, vous preniez, ils prênent.*
Conditional.	*je prendrois, tu prendrois, il prendroit. nous prendrions, vous prendriez, ils prendroient.*
First perfect.	*je priſſe, tu priſſes, il prît. nous priſſions, vous priſſiez, ils priſſent.*
2d perf. 1ſt plu. 2d plu. Future.	*j'aie, j'aurois, j'euſſe, j'aurai* } *pris*, &c.

INFINITIVE.

Preſent. *prendre.*
Preterperfect. *avoir pris.*

PARTICIPLES.

Preſent. *prenant.*
Preterperfect. *ayant pris.*

Its compounds *aprendre*, to learn; *comprendre*, to apprehend; *déprendre*, to looſe; *reprendre*, to take again; and *ſurprendre*, to ſurprize; are conjugated in the ſame manner: and ſo is *ſe méprendre*, to miſtake; except in the compound tenſes, which, as all other reflective verbs, are conjugated with the help of *être*.

20. *Rire*, to laugh.

Preſent of the infinitive. *rire*, to laugh.
Participle paſſive. *ri*, laugh'd.

INDICATIVE.

Preſent.	*je ris, tu ris, il rit. nous rions, vous riez, ils rient.*
Imperfect.	*je riois, tu riois, il rioit. nous riions, vous riiez, ils rioient.*
First perfect.	*je ris, tu ris, il rit. nous rimes, vous rites, ils rirent.*
2d perf. 1ſt plu. 2d plu.	*j'ai, j'avois, j'eus* } *ri*, &c.
Future.	*je rirai, tu riras, il rira. nous rirons, vous rirez, ils riront.*

IMPERATIVE.

Preſent and Future.	*ris, qu'il rie. rions, riez, qu'ils rient.*

CONJUNCTIVE.

Preſent.	*je rie, tu ries, il rie. nous riions, vous riiez, ils rient.*

Con-

Conditional. { *je rirois, tu rirois, il riroit.* / *nous ririons, vous ririez, ils riroient.*

2d perf. / 1st plu. / 2d plu. / Future. { *j'aie* / *j'aurois* / *j'euſſe* / *j'aurai* } *ri*, &c.

INFINITIVE.

Preſent. *rire.*
Preterperfect. *avoir ri.*

First perfect. { *je riſſe, tu riſſes, il rît.* / *nous riſſions, vous riſſiez, ils riſſent.*

PARTICIPLES.

Preſent. *riant.*
Preterperfect. *ayant ri.*

Its compound *ſourire*, to ſmile; is conjugated in the ſame manner.

21. *Soudre*, to ſolve, is only uſed in the preſent of the infinitive. But its compound *abſoudre*, is thus conjugated.

Preſent of the infinitive. *abſoudre*, to abſolve.
Participle paſſive. *abſous*, abſolved.

INDICATIVE.

Preſent. { *j'abſous, tu abſous, il abſout.* / *nous abſolvons, vous abſolvez, ils abſolvent.*

Imperfect. { *j'abſolvois, tu abſolvois, il abſolvoit.* / *nous abſolvions, vous abſolviez, ils abſolvoient.*

2d perf. / 1st plu. / 2d plu. { *j'ai* / *j'avois* / *j'eus* } *abſous*, &c.

Future. { *j'abſoudrai, tu abſoudras, il abſoudra.* / *nous abſoudrons, vous abſoudrez, ils abſoudront.*

IMPERATIVE.

Preſent and Future. { *abſous, qu'il abſolve.* / *abſolvons, abſolvez, qu'ils abſolvent.*

CONJUNCTIVE.

Preſent. { *j'abſolve, tu abſolves, il abſolve.* / *nous abſolvions, vous abſolviez, ils abſolvent.*

Conditional. { *j'abſoudrois, tu abſoudrois, il abſoudroit.* / *nous abſoudrions, vous abſoudriez, ils abſoudroient.*

2d perf. / 1st plu. / 2d plu. / Future. { *j'aie* / *j'aurois* / *j'euſſe* / *j'aurai* } *abſous*, &c.

INFINITIVE.

Preſent. *abſoudre.*
Preterperfect. *avoir abſous.*

PARTICIPLES.

Preſent. *abſolvant.*
Preterperfect. *ayant abſous.*

Diſſoudre, to diſſolve; is conjugated in the ſame manner as *abſoudre*; *réſoudre*, when it ſignifies to *reduce* or *turn*, is only uſed in the infinitive, the participle paſſive, and the compound

tenſes; Examp. *le brouillard s'eſt réſous en pluie*, the fog is turn'd to rain; but when *réſoudre* ſignifies to *reſolve* or *take a reſolution*, it is uſed in all its tenſes, and is thus conjugated.

Preſent of the infinitive. *réſoudre*, to reſolve.
Participle paſſive. *réſolu*, reſolved.

INDICATIVE.

Preſent. *je réſous*, &c.
Imperf. *je réſolvois*, &c.
First perfect. *je réſolus, tu réſolus, il réſolut. nous réſolumes, vous réſolutes, ils réſolurent.*
2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *réſolu*, &c.
Future. *je réſoudrai, tu réſoudras, il réſoudra. nous réſoudrons, vous réſoudrez, ils réſoudront.*

IMPERATIVE.

Preſent and Future. *réſous, qu'il réſolve. réſolvons, réſolvez, qu'ils réſolvent.*

CONJUNCTIVE.

Preſent. *je réſolve*, &c.
Condit. *je réſoudrois*, &c.
First perfect. *je réſoluſſe, tu réſoluſſes, il réſolût. nous réſoluſſions, vous réſoluſſiez, ils réſoluſſent.*
2d perf. 1ſt plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *réſolu*, &c.

INFINITIVE.

Preſent. *réſoudre.*
Preterperfect. *avoir réſolu.*

PARTICIPLES.

Preſent. *réſolvant.*
Preterperfect. *ayant réſolu.*

22. *Sufire*, to ſuffice, or be enough; is form'd like *circoncire*, with this difference only, that its participle paſſive is *ſufi* without an *s*; whereas the participle paſſive of *circoncire*, is *circoncis*, with an *s*.

23. *Suivre*, to follow.

Preſent of the infinitive. *ſuivre*, to follow.
Participle paſſive. *ſuivi*, follow'd.

INDICATIVE.

Preſent. *je ſuis, tu ſuis, il ſuit. nous ſuivons, vous ſuivez, ils ſuivent.*
Imperfect. *je ſuivois, tu ſuivois, il ſuivoit. nous ſuivions, vous ſuiviez, ils ſuivoient.*
First perfect. *je ſuivis, tu ſuivis, il ſuivit. nous ſuivimes, vous ſuivites, ils ſuivirent.*
2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *ſuivi*, &c.
Future. *je ſuivrai, tu ſuivras, il ſuivra. nous ſuivrons, vous ſuivrez, ils ſuivront.*

IMPERATIVE.

Preſent and Future. *ſuis, qu'il ſuive. ſuivons, ſuivez, qu'ils ſuivent.*

CON-

CONJUNCTIVE.

Preſent. *je ſuive, tu ſuives, il ſuive. nous ſuivions, vous ſuiviez, ils ſuivent.*

Condi-tional. *je ſuivrois, tu ſuivrois, il ſuivroit. nous ſuivrions, vous ſuivriez, ils ſuivroient.*

Firſt perfect. *je ſuiviſſe, tu ſuiviſſes, il ſuivit. nous ſuiviſſions, vous ſuiviſſiez, ils ſuiviſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe*
Future. *j'aurai*
} *ſuivi*, &c.

INFINITIVE.

Preſent. *ſuivre.*
Preterperfect. *avoir ſuivi.*

PARTICIPLES.

Preſent. *ſuivant.*
Preterperfect. *ayant ſuivi.*

Its compound *pourſuivre*, to purſue, is conjugated in the ſame manner; *s'enſuivre*, to follow, is only uſed in the third perſon; as, *de là il s'enſuit*, from thence it follows.

24. *Taire*, to conceal or keep ſecret, is conjugated like *plaire*, and its compound *ſe taire*, to hold one's tongue, is conjugated like *ſe plaire*.

25. *Traire*, to milk, is only uſed in the preſent of the infinitive; as, *traire les vaches*, to milk the cows; and in the participle paſſive in this or ſuch like expreſſion; *de l'argent trait*, ſilver wire.

Its compounds *abſtraire*, to abſtract; *atraire*, to entice; *portraire*, to draw a picture; *retraire*, (a law-term, ſignifying) *to redeem*; are only uſed in the preſent of the infinitive.

As for *diſtraire*, to take off; *extraire*, to extract; *rentraire*, to fine-draw; and *ſouſtraire*, to ſubſtract; they are thus form'd in the tenſes in which they may be uſed.

Preſent of the infinitive. *diſtraire*, to take off the mind.
Participle paſſive. *diſtrait*, taken off.

INDICATIVE.

Preſent. *je diſtrais, tu diſtrais, il diſtrait. nous diſtrayons, vous diſtrayez, ils diſtrayent.*

2d perf. *j'ai*
1ſt plu. *j'avois*
2d plu. *j'eus*
} *diſtrait*, &c.

Future. *je diſtrairai, tu diſtrairas, il diſtraira. nous diſtrairons, vous diſtrairez, ils diſtrairont.*

IMPERATIVE.

Preſent and Future. *diſtrais, qu'il diſtraye. diſtrayons, diſtrayez, qu'ils diſtrayent.*

CON-

CONJUNCTIVE.

Present. *je distraye, tu distrayes, il distraye, nous distrayions, vous distrayiez, ils distrayent.*

2d perf. *j'aie*
1st plu. *j'aurois*
2d plu. *j'eusse*
Future. *j'aurai*
distrait, &c.

INFINITIVE.

Present. *distraire.*
Preterperfect. *avoir distrait.*

PARTICIPLES.

Present. *distrayant.*
Preterperfect. *ayant distrait.*

26. *Vaincre*, to conquer.

Present of the infinitive. *vaincre*, to conquer.
Participle paſſive. *vaincu*, conquer'd.

INDICATIVE.

Present. *nous vaincons, vous vainquez, ils vainquent.*

Imperfect. *je vaincois, tu vaincois, il vaincoit. nous vainquions, vous vainquiez, ils vaincoient.*

Firſt perfect. *je vainquis, tu vainquis, il vainquit. nous vainquimes, vous vainquites, ils vainquirent.*

2d perf. *j'ai*
1st plu. *j'avois*
2d plu. *j'eus*
vaincu, &c.

Future. *je vaincrai, tu vaincras, il vaincra. nous vaincrons, vous vaincrez, ils vaincront.*

CONJUNCTIVE.

Present. *je vainque, tu vainques, il vainque. nous vainquions, vous vainquiez, ils vainquent.*

Conditional. *je vaincrois, tu vaincrois, il vaincroit. nous vaincrions, vous vaincriez, ils vaincroient.*

Firſt perfect. *je vainquiſſe, tu vainquiſſes, il vainquît. nous vainquiſſions, vous vainquiſſiez, ils vainquiſſent.*

INFINITIVE.

Present. *vaincre.*
Preterperfect. *avoir vaincu.*

PARTICIPLES.

Present. *vaincant.*
Preterperfect. *ayant vaincu.*

And ſo is conjugated *convaincre*, to convince.

27. *Vivre*, to live.

Present of the infinitive. *vivre*, to live.
Participle paſſive. *vécu*, lived.

INDICATIVE.

Preſent. *je vis, tu vis, il vit. nous vivons, vous vivez, ils vivent.*

Imperfect. *je vivois, tu vivois, il vivoit. nous vivions, vous viviez, ils vivoient.*

Firſt perfect. *je vécus, tu vécus, il vécut. nous vécumes, vous vécutes, ils vécurent.*

2d perf. *j'ai*
1ſt plu. *j'avois* } *vécu*, &c.
2d plu. *j'eus*

Future. *je vivrai, tu vivras, il vivra. nous vivrons, vous vivrez, ils vivront.*

IMPERATIVE.

Preſent and Future. *vis, qu'il vive. vivons, vivez, qu'ils vivent.*

CONJUNCTIVE.

Preſent. *je vive, tu vives, il vive. nous vivions, vous viviez, ils vivent.*

Conditional. *je vivrois tu vivrois, il vivroit. nous vivrions, vous vivriez, ils vivroient.*

Firſt perfect. *je vécuſſe, tu vécuſſes, il vécût. nous vécuſſions, vous vécuſſiez, ils vécuſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe* } *vécu*, &c.
Future. *j'aurai*

INFINITIVE.

Preſent. *vivre.*
Preterperfect. *avoir vécu.*

PARTICIPLES.

Preſent *vivant.*
Preterperfect. *ayant vécu.*

Its compound *ſurvivre*, to ſurvive; is conjugated in the ſame manner; as, for *revivre*, to revive; it is ſeldom uſed, unleſs in the preſent and future of the indicative, and in the preſent of the infinitive, in which tenſes it is form'd like *vivre*.

PRACTICE to N°. 466. pag. 353.

A man of honour is never too aſſuming, becauſe he is in nothing conceited.

Un galant homme ne *s'en fait* jamais *acroire*, parcequ'il ne ſe pique de rien.

I hate nothing ſo much as thoſe geniuſes who are extravagantly full of themſelves.

Je ne hais rien tant que certains eſprits qui *s'en font* extrêmement *acroire*.

467. The *ſixth conjugation* has no irregular verbs.

IRREGULAR VERBS of the *ſeventh Conjugation.*

468. This conjugation has three irregular verbs, *viz.* 1. *bruire*, to roar, ſpeaking of thunder; which is only uſed in the preſent of the infinitive, the third perſon of the imperfect, *il bruyoit*, and *ils bruyoient*; and in the participle preſent *bruyant*, *bruyante*, which is an adjective. 2. *Luire*, to ſhine, and its compound

compound *reluire*, to ſhine or glitter; which are irregular only in their participle paſſive, which is *lui* and *relui* without a *t*; whereas the participle paſſive of *traduire*, is *traduit* with a *t*.
3. *Nuire*, to hurt or prejudice, which is form'd like *luire*.

469. The *eighth Conjugation* has no irregular verbs.

IRREGULAR VERBS of the *ninth Conjugation*.

470. This conjugation has eleven irregular verbs, *viz.*
1. *Avoir*, to have; and its compound *ravoir*, to recover or have again.
2. *Choir*, to fall or tumble down; and its compounds *déchoir*, to decay or waſte; *échoir*, to expire or be out.
3. *Faloir*, to behove; and its compound *s'en faloir*, to want or be deficient.
4. *Mouvoir*, to move; and its compounds *émouvoir*, to ſtir up or move; *démouvoir*, to take off; and *promouvoir*, to promote.
5. *Pleuvoir*, to rain.
6. *Pouvoir*, to be able.
7. *Savoir*, to know.
8. *Seoir*, to ſit; and its compounds *s'aſſeoir*, to ſit down; *aſſeoir*, to ſit; *ſe raſſeoir*, to ſit down again; and *ſurſeoir*, to ſuſpend.
9. *Valoir*, to be worth; and its compounds *prévaloir*, to prevail; and *ſe prévaloir*, to take advantage.
10. *Voir*, to ſee; and its compounds *entrevoir*, to eſpy or have a glimpſe of; *prévoir*, to foreſee; *pourvoir*, to provide; and *revoir*, to ſee again.
11. *Vouloir*, to will or be willing.

They are thus conjugated:

1. *Avoir*, to have; is the firſt auxiliary verb, which is already conjugated at length.

Its compound *ravoir*, to have again or recover; is only uſed in the preſent of the infinitive; as, *il veut le ravoir*, he will have it again; *il a bien de la peine à ſe ravoir*, he recovers or gathers ſtrength but ſlowly.

2. *Choir*, to fall or tumble down; is only uſed in the preſent of the infinitive; and, even there, it is better to make uſe of the verb *tomber*.

Its compound *déchoir*, to decay or degrade; is uſed in the preſent of the infinitive, the participle paſſive, and conſequently the compound tenſes, wherein it is thus conjugated.

Preſent

Preſent of the infinitive. *déchoir*, to decay.
Participle paſſive. *déchu*, decay'd.

INDICATIVE.

2d perf. } *je ſuis*
1ſt plu. } *j'étois* } *déchu*, &c.
2d plu. } *je fus*

CONJUNCTIVE.

2d perf. } *je ſois*
1ſt plu. } *je ſerois* } *déchu*, &c.
2d plu. } *je fuſſe*
Future. } *je ſerai*

INFINITIVE.

Preſent. *déchoir.*
Preterperfect. *être déchu.*

PARTICIPLE.

Preterperfect. *étant déchu.*

The tenſes which are not now in uſe, are thus form'd.

INDICATIVE.

Preſent. *je déchois, tu déchois, il déchoit. nous déchéons, vous déchéez, ils déchéent.*

Imperfect. *je déchéois, tu déchéois, il déchéoit. nous déchéions, vous déchéiez, ils déchéoient.*

Firſt perfect. *je déchus, tu déchus, il déchut. nous déchumes, vous déchutes, ils déchurent.*

Future. *je décherrai, tu décherras, il décherra. nous décherrons, vous décherrez, ils décherront.*

IMPERATIVE.

Preſent and Future. *déchois, qu'il déchée. déchéons, déchéez, qu'ils déchéent.*

CONJUNCTIVE.

Preſent. *je déchée, tu déchées, il déchée. nous déchéions, vous déchéiez, ils déchéent.*

Conditional. *je décherrois, tu décherrois, il décherroit. nous décherrions, vous décherriez, ils décherroient.*

Firſt perfect. *je déchuſſe, tu déchuſſes, il déchût. nous déchuſſions, vous déchuſſiez, ils déchuſſent.*

PARTICIPLE.

Preſent. *déchéant.*

Echoir, to expire or be out, is uſed in the third perſon of compound tenſes, which are conjugated like *déchoir*; it is alſo uſed in the third perſon ſingular of the preſent of the indicative, which is *échet*, in this or ſuch like expreſſions; *le terme échet à la St. Michel*, the term expires at Michaelmas.

3. *Faloir*, and its compound *s'en faloir* are impersonal, and ſhall be placed among the impersonal verbs.

4. *Mouvoir*, to move.

Preſent of the infinitive. *mouvoir*, to move.
Participle paſſive. *mu*, moved.

INDICATIVE.

Preſent. *je meus, tu meus, il meut. nous mouvons, vous mouvez, ils meuvent.*

Imperfect. *je mouvois, tu mouvois, il mouvoit. nous mouvïons, vous mouviez, ils mouvoient.*

Firſt perfect. *je mus, tu mus, il mut. nous mumes, vous mutes, ils murent.*

2d perf. *j'ai*
1ſt plu. *j'avois* } *mu*, &c.
2d plu. *j'eus*

Future. *je mouvrai, tu mouvras, il mouvra. nous mouvrons, vous mouvrez, ils mouvront.*

IMPERATIVE.

Preſent and Future. *meus, qu'il meuve. mouvons, mouvez, qu'ils meuvent.*

CONJUNCTIVE.

Preſent. *je meuve, tu meuves, il meuve. nous mouvions, vous mouviez, ils meuvent.*

Conditional. *je mouvrois, tu mouvrois, il mouvroit. nous mouvrions, vous mouvriez, ils mouvroient.*

Firſt perfect. *je muſſe, tu muſſes, il mût. nous muſſions, vous muſſiez, ils muſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe* } *mu*, &c.
Future. *j'aurai*

INFINITIVE.

Preſent. *mouvoir.*
Preterperfect. *avoir mu.*

PARTICIPLES.

Preſent. *mouvant.*
Preterperfect. *ayant mu.*

And ſo are form'd its compounds.

Obſerve, that *mouvoir* is only uſed, ſpeaking of the motions of celeſtial bodies, machines, *&c.* that *démouvoir* and *promouvoir* are grown obſolete; ſo that *émouvoir* only is uſed in all its tenſes.

5. *Pleuvoir*, to rain; is impersonal. *Vid.* Sect. XI.

6. *Pouvoir*, to be able.

Preſent of the infinitive. *pouvoir*, to be able.
Participle paſſive. *pu*, been able.

INDICATIVE.

Preſent. *je puis*, I may, I can or I am able, *tu peux, il peut. nous pouvons, vous pouvez, ils peuvent.*

Imper-

Imperfect. *je pouvois*, I might, I could or was able, *tu pouvois, il pouvoit.* *nous pouvions, vous pouviez, ils pouvoient.*

First perfect. *je pus*, I might, I could or was able, *tu pus, il put.* *nous pumes, vous putes, ils purent.*

2d perf. *j'ai pu*, I have been able, *tu as pu*, &c.

1st plu. *j'avois pu*, I had been able, *tu avois pu*, &c.

2d plu. *j'eus pu*, I had been able, *tu eus pu*, &c.

Future. *je pourrai*, I ſhall or will be able, *tu pourras, il pourra.* *nous pourrons, vous pourrez, ils pourront.*

CONJUNCTIVE.

Preſent. *je puiſſe*, I can, I may, I am able or I may be able, *tu puiſſes, il puiſſe.* *nous puiſſions, vous puiſſiez, ils puiſſent.*

Conditional. *je pourrois*, I ſhould, would, could or might be able, I could or might, *tu pourrois, il pourroit.* *nous pourrions, vous pourriez, ils pourroient.*

First perfect. *je puſſe*, I ſhould, *&c.* as the former, *tu puſſes, il pût.* *nous puſſions, vous puſſiez, ils puſſent.*

2d perf. *j'aie pu*, I may have been able, *tu aies pu*, &c.

1st plu. *j'aurois pu*, I ſhould, would, could or might have been able, *&c.*

2d plu. *j'euſſe pu*, I ſhould, *&c.* as the former, *tu euſſes pu*, &c.

Future. *j'aurai pu*, I have or ſhall have been able, *tu auras pu*, &c.

INFINITIVE.

Preſent. *pouvoir*, to be able.
Preterperfect. *avoir pu*, to have been able.

PARTICIPLES.

Preſent. *pouvant*, being able.
Preterperfect. *ayant pu*, having been able.

Obſerve that *pouvoir* has no imperative, and that its participle *pu* is never declined.

7. *Savoir*, to know.

Preſent of the infinitive. *ſavoir*, to know.
Participle paſſive. *ſu*, known.

INDICATIVE.

Preſent. *je ſai, tu ſais, il ſait.* *nous ſavons, vous ſavez, ils ſavent.*

Imperfect. *je ſavois, tu ſavois, il ſavoit.* *nous ſavions, vous ſaviez, ils ſavoient.*

First perfect. { *je ſus, tu ſus, il ſut. nous ſumes, vous ſutes, ils ſurent.*

2d perf. { *j'ai*
1ſt plu. { *j'avois* } *ſu*, &c.
2d plu. { *j'eus*

Future. { *je ſaurai, tu ſauras, il ſaura. nous ſaurons, vous ſaurez, ils ſauront.*

IMPERATIVE.

Preſent and Future. { *ſache, qu'il ſache. ſachons, ſachez, qu'ils ſachent.*

CONJUNCTIVE.

Preſent. { *je ſache, tu ſaches, il ſache. nous ſachions, vous ſachiez, ils ſachent.*

Conditional. { *je ſaurois, tu ſaurois, il ſauroit. nous ſaurions, vous ſauriez, ils ſauroient.*

First perfect. { *je ſuſſe, tu ſuſſes, il ſût. nous ſuſſions, vous ſuſſiez, ils ſuſſent.*

2d perf. { *j'aie*
1ſt plu. { *j'aurois*
2d plu. { *j'euſſe* } *ſu*, &c.
Future. { *j'aurai.*

INFINITIVE.

Preſent. *ſavoir.*
Preterperfect. *avoir ſu.*

PARTICIPLES.

Preſent. *ſachant.*
Preterperfect. *ayant ſu.*

471. Obſerve, that the Engliſh learner often confounds the verb *ſavoir* with the verb *conoître*; to prevent which, he muſt make uſe of *conoître*, when *to know* ſignifies *to be acquainted*, and of *ſavoir*, in all other caſes; Examp. *je conois votre frére*, I know your brother, *viz.* I am acquainted with him; *il conoit bien ce pays-là*, he knows that country very well, *viz.* he is very well acquainted with it; *ſavez-vous quelle heure il eſt? je ne le ſai pas*, do you know what o'clock it is? I know not, &c. Obſerve alſo, that *to underſtand*, when it ſignifies *to underſtand the qualities of things*, is render'd in French by *ſe conoître*; Examp. *il ſe conoit en toile*, he underſtands cloth, &c.

PRACTICE.

A man of parts can enter into the humour and characters of all mankind.

A modeſt man relates what he knows with an air of plainneſs and ſimplicity.

I know a man who never ſays yes; who is for ever diſputing; contradicts all the world; and even ceaſes to be of his own mind, as ſoon as ever another comes into it.

Opinion

Un habile homme *ſait* entrer dans l'humeur & dans le caractére de tout le monde.

Un homme modeſte racohte ce qu'il *ſait* d'un air ſimple & naturel.

Je *conois* un homme qui ne dit jamais oui; qui diſpute toujours; qui contredit tout le monde; & qui ceſſe de vouloir ce qu'il veut, dès qu'un autre le veut comme lui.

L'opi-

Opinion diſpoſes of every thing. It conſtitutes beauty, juſtice, and happineſs; which are the ſum of every thing in this world. I ſhould be glad to ſee that Italian author's work, the title of which is all I know, and yet that title is worth many a volume, *of opinion that queen of the world.* But, without knowing it, I ſubſcribe my aſſent to it, errors excepted, upon the foundation above-mention'd.

L'opinion diſpoſe de tout. Elle fait la beauté, la juſtice, & le bonheur; ce qui eſt le tout du monde. Je voudrois de bon cœur voir le livre Italien, dont je ne *connois* que le tître, qui vaut lui ſeul bien des livres; *della opinione regina del mundo.* J'y ſouſcris ſans le *connoître*, ſauf le mal, s'il y en a.

472. It is alſo to be obſerved, that the preſent of the conjunctive of this verb is often uſed inſtead of the preſent of the indicative; as, *pas que je ſache*, not that I know; *je ne ſache rien de mieux*, I know nothing better, *&c.* but it muſt then always be join'd to the negative particle *ne* or *pas*, or both.

473. 8. *Seoir*, to ſit; is only uſed, *firſt*, in the participle preſent, ſpeaking of a ſetting of ſome court, *&c.* as, *le parlement ſéant*, the parliament ſitting, *&c.* *Secondly*, in the participle paſſive *ſis* in ſome law-terms; as, *une maiſon ſiſe en tel endroit*, a houſe ſeated in ſuch a place, *&c.* but when *ſeoir* ſignifies *to become* or *ſuit*, it is uſed in the third perſon of the preſent, imperfect and future of the indicative, and of the preſent and uncertain of the conjunctive, and in the participle preſent, wherein it is form'd like its compound *s'aſſeoir*; as, *cette couleur lui ſied bien*, that colour becomes him; *la modeſtie vous ſieroit bien*, modeſty would become you well, *&c.* when the participle active ſignifies *becoming*; ſome ſay, *ſéiant*, inſtead of *ſéant*; as *cette perruque lui ſéiant bien, il l'a gardée*, that wig becoming him, he kept it.

PRACTICE.

Mildneſs and affability are qualities which ſet off even truth to advantage; and are often a dreſs more becoming to it, than a dogmatical ſtile and a peremptory tone of voice.

Le caractére doux & familier ne *ſied* pas mal à la vérité, & ſouvent il lui *ſied* mieux que le ſtile dogmatique, & le ton déciſif.

Its compound *s'aſſeoir*, to ſit down, is thus conjugated.

Preſent of the infinitive. *s'aſſeoir*, to ſit down.
Participle paſſive. *aſſis*, ſeated.

INDICATIVE.

Preſent. *je m'aſſieds, tu t'aſſieds, il s'aſſied.*
nous nous aſſéyons, vous vous aſſéyez, ils s'aſſéyent.

Imperfect. *je m'aſſéyois, tu t'aſſéyois, il s'aſſéyoit.*
nous nous aſſeyions, vous vous aſſeyiez, ils s'aſſéyoient.

Firſt perfect. *je m'aſſis, tu t'aſſis, il s'aſſit.*
nous nous aſſimes, vous vous aſſites, ils s'aſſirent.

2d perf. *je me ſuis*
1ſt plu. *je m'étois* } *aſſis*, &c.
2d plu. *je me fus*

Future. *je m'aſſierai, tu t'aſſieras, il s'aſſiera.*
nous nous aſſierons, vous vous aſſierez, ils s'aſſieront.

IMPERATIVE.

Preſent and Future. *aſſieds-toi, qu'il s'aſſéye.*
aſſéyons-nous, aſſéyez-vous qu'ils s'aſſéyent.

CONJUNCTIVE.

Preſent. *je m'aſſéye, tu t'aſſéyes, il s'aſſéye.*
nous nous aſſéyions, vous vous aſſéyiez, ils s'aſſéyent.

Conditional. *je m'aſſierois, tu t'aſſierois, il s'aſſieroit.*
nous nous aſſierions, vous vous aſſieriez, ils s'aſſieroient.

Firſt perfect. *je m'aſſiſſe, tu t'aſſiſſes, il s'aſſit.*
nous nous aſſiſſions, vous vous aſſiſſiez, ils s'aſſiſſent.

2d perf. *je me ſois*
1ſt plu. *je me ſerois*
2d plu. *je me fuſſe* } *aſſis*, &c.
Future. *je me ſerai*

INFINITIVE.	PARTICIPLES.
Preſent. *s'aſſeoir.*	Preſent. *s'aſſéyant.*
Preterperfect. *s'être aſſis.*	Preterperfect. *s'étant aſſis.*

The future of the indicative makes alſo *je m'aſſéyerai, tu t'aſſéyeras, il s'aſſéyera, nous nous aſſeyerons, vous vous aſſéyerez, ils s'aſſéyeront*; and the conditional, *je m'aſſéyerois, tu t'aſſéyerois, il s'aſſéyeroit, nous nous aſſeyerions, vous vous aſſéyeriez, ils s'aſſéyeroient.* Obſerve that the firſt and ſecond perſon plural of the firſt perfect of the conjunctive, *nous nous aſſiſſions, vous vous aſſiſſiez*, are not uſed.

Aſſeoir, is active; as, *aſſéyez cet enfant*, ſit that child.

Se raſſeoir, to ſit down again, is conjugated like *s'aſſeoir*.

As to *ſurſeoir*, it is thus conjugated.

Preſent of the infinitive. *ſurſeoir*, to ſuperſede or ſuſpend.
Participle paſſive. *ſurſis*, ſuperſeded or ſuſpended.

INDICATIVE.

Preſent. *je ſurſois, tu ſurſois, il ſurſoit. nous ſurſoyons, vous ſurſoyez, ils ſurſoient.*

Imperfect. *je ſurſoyois, tu ſurſoyois, il ſurſoyoit. nous ſurſoyions, vous ſurſoyiez, ils ſurſoyoient.*

Firſt perfect. *je ſurſis, tu ſurſis, il ſurſit. nous ſurſimes, vous ſurſites, ils ſurſirent.*

2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *ſurſis*, &c.

Future. *je ſurſeoirai, tu ſurſeoiras, il ſurſeoira. nous ſurſeoirons, vous ſurſeoirez, ils ſurſeoiront.*

IMPERATIVE.

Preſent and Future. *ſurſois, qu'il ſurſoie. ſurſoyons, ſurſoyez, qu'ils ſurſoient.*

CONJUNCTIVE.

Preſent. *je ſurſoie, tu ſurſoies, il ſurſoie. nous ſurſoyions, vous ſurſoyiez, ils ſurſoient.*

Conditional. *je ſurſeoirois, tu ſurſeoirois, il ſurſeoiroit. nous ſurſeoirions, vous ſurſeoiriez, ils ſurſeoiroient.*

Firſt perfect. *je ſurſiſſe, tu ſurſiſſes, il ſurſit. nous ſurſiſſions, vous ſurſiſſiez, ils ſurſiſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *ſurſis*, &c.

INFINITIVE.

Preſent. *ſurſeoir.*
Preterperfect. *avoir ſurſis.*

PARTICIPLES.

Preſent. *ſurſoyant.*
Preterperfect. *ayant ſurſis.*

This verb is not much uſed, unleſs in law; on other occaſions, it is only uſed in the preſent of the infinitive.

9. *Valoir*, to be worth.

Preſent of the infinitive. *valoir*, to be worth.
Participle paſſive. *valu*, been worth.

INDICATIVE.

Preſent. *je vaux, tu vaux, il vaut. nous valons, vous valez, ils valent.*

Imperfect. *je valois, tu valois, il valoit. nous valions, vous valiez, ils valoient.*

Firſt

First perfect.	*je valus, tu valus, il valut. nous valumes, vous valutes, ils valurent.*
2d perf. 1st plu. 2d plu.	*j'ai, j'avois, j'eus* } *valu*, &c.
Future.	*je vaudrai, tu vaudras, il vaudra. nous vaudrons, vous vaudrez, ils vaudront.*

IMPERATIVE.

Preſent and Future.	*vaux, qu'il vaille. valons, valez, qu'ils vaillent.*

CONJUNCTIVE.

Preſent.	*je vaille, tu vailles, il vaille. nous valions, vous valiez, ils vaillent.*
Conditional.	*je vaudrois, tu vaudrois, il vaudroit. nous vaudrions, vous vaudriez, ils vaudroient.*
First perfect.	*je valuſſe, tu valuſſes, il valût. nous valuſſions, vous valuſſiez, ils valuſſent.*
2d perf. 1st plu. 2d plu. Future.	*j'aie, j'aurois, j'euſſe, j'aurai* } *valu*, &c.

INFINITIVE.

Preſent. *valoir.*
Preterperfect. *avoir valu.*

PARTICIPLES.

Preſent. *valant.*
Preterperfect. *ayant valu.*

474. Obſerve, *firſt*, that when we ſpeak of what money perſons are worth, we do not make uſe of the verb *valoir*, but of *avoir vaillant*, when the ſum is determined; and of *avoir* only, when it is not: as, he is worth one thouſand pounds, *il a mille piéces vaillant*; he is worth a great deal of money, *il a beaucoup d'argent comptant*; he *is* worth ſomething, *il a quelque choſe*, &c.

475. *Secondly.* That *valoir* before an adverb of compariſon expreſs'd or underſtood, ſignifies *to be*, and not *to be worth*; Examp. il le *vaut* bien, or il *vaut autant* que luï, he is as good as he, &c.

PRACTICE.

The Holy Scriptures were not given us to entertain our follies, but to ſatisfy the wants of our ſouls. Such as in books ſeek only for a fruitleſs amuſement, deſpiſe thoſe divine writings. Such as love realities, meet with repleniſhment in them. One ſingle pſalm of

Les ſaintes Ecritures ne nous ont pas été donées, pour entretenir notre vanité, mais pour remplir le vuide de notre ame. Ceux qui ne recherchent dans les livres qu'un divertiſſement ſtérile, les mépriſent; ceux qui aiment les choſes, trouvent de quoi ſe remplir

of David is preferable to all the odes of Pindar, Anacreon, and Horace: Demoſthenes and Cicero are unworthy to be compared to Iſaiah. All the writings of Plato and Ariſtotle are inferior to one ſingle chapter of St. Paul.

remplir dans ces livres divins. Un ſeul pſeaume de David *vaut mieux* que toutes les odes de Pindare, d'Anacréon, & d'Horace: Démoſthéne & Cicéron ne méritent pas d'être comparés à Iſaïe. Tous les livres de Platon & d'Ariſtote n'égalent pas un ſeul chapître de Saint Paul.

Its compound *prévaloir*, to prevail, is conjugated like *valoir*; except in the imperative, and in the preſent of the conjunctive, which are thus form'd; *qu'il prévale, prévalons, prévalez, qu'ils prévalent*; *je prévale, tu prévales, il prévale, nous prévalions, vous prévaliez, ils prévalent.*

10. *Voir*, to ſee.

Preſent of the infinitive. *voir*, to ſee.
Participle paſſive. *vu*, ſeen.

INDICATIVE.

Preſent. *je vois, tu vois, il voit. nous voyons, vous voyez, ils voient.*

Imperfect. *je voyois, tu voyois, il voyoit. nous voyions, vous voyiez, ils voyoient.*

Firſt perfect. *je vis, tu vis, il vit. nous vimes, vous vites, ils virent.*

2d perf. *j'ai*
1ſt plu. *j'avois* } *vu*, &c.
2d plu. *j'eus*

Future. *je verrai, tu verras, il verra. nous verrons, vous verrez, ils verront.*

IMPERATIVE.

Preſent and Future. *voi, qu'il voie. voyons, voyez, qu'ils voient.*

CONJUNCTIVE.

Preſent. *je voie, tu voies, il voie. nous voyions, vous voyiez, ils voient.*

Conditional. *je verrois tu verrois, il verroit. nous verrions, vous verriez, ils verroient.*

Firſt perfect. *je viſſe, tu viſſes, il vît. nous viſſions, vous viſſiez, ils viſſent.*

2d perf. *j'aie*
1ſt plu. *j'aurois*
2d plu. *j'euſſe* } *vu*, &c.
Future. *j'aurai*

INFINITIVE.

Preſent. *voir.*
Preterperfect. *avoir vu.*

PARTICIPLES.

Preſent *voyant.*
Preterperfect. *ayant vu.*

Its compounds *entrevoir*, to eſpy or have a glimpſe of, and *revoir*, to ſee again, are conjugated in the ſame manner; and ſo is *prévoir*, to foreſee; except in the future of the indicative, and in the conditional, which are thus form'd; *je prévoirai, tu prévoiras, il prévoira, nous prévoirons, vous prévoirez, ils prévoiront*; *je prévoirois, tu prévoirois, il prévoiroit, nous prévoirions, vous prévoiriez, ils prévoiroient.* As to *pourvoir*, to provide, it is conjugated like *prévoir*; except in the firſt perfect of the indicative, and in the firſt perfect of the conjunctive, which are thus form'd; *je pourvus, tu pourvus, il pourvut, nous pourvumes, vous pourvutes, ils pourvurent*; *je pourvuſſe, tu pourvuſſes, il pourvût, nous pourvuſſions, vous pourvuſſiez, ils pourvuſſent.*

II. *Vouloir*, to will or be willing.

Preſent of the infinitive. *vouloir*, to will or be willing.
Participle paſſive. *voulu*, been willing.

INDICATIVE.

Preſent. *je veux, tu veux, il veut. nous voulons vous voulez, ils veulent.*

Imperfect. *je voulois, tu voulois, il vouloit. nous voulions, vous vouliez, ils vouloient.*

Firſt perfect. *je voulus, tu voulus, il voulut. nous voulumes, vous voulutes, ils voulurent.*

2d perf. 1ſt plu. 2d plu. *j'ai, j'avois, j'eus* } *voulu*, &c.

Future. *je voudrai, tu voudras, il voudra. nous voudrons, vous voudrez, ils voudront.*

CONJUNCTIVE.

Preſent. *je veuille, tu veuilles, il veuille. nous voulions, vous vouliez, ils veuillent.*

Conditional. *je voudrois, tu voudrois, il voudroit. nous voudrions, vous voudriez, ils voudroient.*

Firſt perfect. *je vouluſſe, tu vouluſſes, il voulût. nous vouluſſions, vous vouluſſiez, ils vouluſſent.*

2d perf. 1ſt plu. 2d plu. Future. *j'aie, j'aurois, j'euſſe, j'aurai* } *voulu*, &c.

INFINITIVE.

Preſent. *vouloir.*
Preterperfect. *avoir voulu.*

PARTICIPLES.

Preſent. *voulant.*
Preterperfect. *ayant voulu.*

SECT.

SECT. XI.

OF IMPERSONAL VERBS.

476. IMPERSONAL VERBS, when regular, are form'd in their third perſon ſingular, the only one they have, as has already been ſaid, like other regular verbs of the ſame conjugation; the following will ſerve as an example for all the others.

Preſent of the infinitive. *néger*, to ſnow.
Participle paſſive. *négé*, ſnow'd.

INDICATIVE.
Preſent. *il nége*, it ſnows.
Imperfect. *il négeoit*, it ſnow'd.
Firſt perfect. *il négea* it ſnow'd.
Second perfect. *il a négé*, it has ſnow'd.
Firſt plu. *il avoit* } *négé*, it had
Second plu. *il eut* } ſnow'd.
Future. *il négera*, it ſhall or will ſnow.

IMPERATIVE.
Preſent and Future. *qu'il nége*, let it ſnow.

CONJUNCTIVE.
Preſent. *il nége*, it may ſnow.
Conditional. *il négeroit*, it ſhould, *&c.*
Firſt perfect. *il négeât*, it ſhould, *&c.*
Second perfect. *il ait négé*, it may have ſnow'd.
Firſt pl. *il auroit* } *négé*, it ſhould
Second pl. *il eût* } have, *&c.*
Future. *il aura négé*, it ſhall have, *&c.*

INFINITIVE.
Preſent. *néger*, to ſnow.
Preterperfect. *avoir négé*, to have ſnow'd.

PARTICIPLES.
Preſent. *négeant*, ſnowing.
Preterperfect. *ayant négé*, having ſnow'd.

The following are irregular, and thus conjugated.

Pleuvoir, to rain.

Preſent of the infinitive. *pleuvoir*, to rain.
Participle paſſive. *plu*, rain'd.

INDICATIVE.
Preſent. *il pleut*, it rains.
Imperfect. *il pleuvoit*, it rain'd.
Firſt perfect. *il plut*, it rain'd.
Second perfect. *il a plu*, it has rain'd.
Firſt plu. *il avoit* } *plu*, it had
Second plu. *il eut* } rain'd.

Future, *il pleuvra*, it ſhall or will rain.

IMPERATIVE.

Preſent and Future. *qu'il pleuve*, let it rain.

CONJUNCTIVE.

Preſent. *il pleuve*, it may rain.
Conditional. *il pleuvroit*, it ſhould, &c.
Firſt perfect. *il plût*, it ſhould, &c.
Second perfect. *il ait plu*, it may have rain'd.
Firſt pl. *il auroit* } *plu*, it ſhould
Second pl. *il eût* } have, &c.
Future. *il aura plu*, it ſhall have rain'd.

INFINITIVE.

Preſent. *pleuvoir*, to rain.
Preterperfect. *avoir plu*, to have rain'd.

PARTICIPLES.

Preſent. *pleuvant*, raining.
Preterperfect. *ayant plu*, having rain'd.

FALOIR, to behove.

Faloir, to behove, is only uſed in the following moods and tenſes.

Participle paſſive. *falu*, behoved, been neceſſary, requiſite, needful or obliged.

INDICATIVE.

Preſent. *il faut*, it behoves, there needs, it muſt, one muſt, it is neceſſary, requiſite or needful.
Imperfect. *il faloit*, it behoved, it was neceſſary, requiſite or needful.
Firſt perfect. *il falut*, it behoved, it was neceſſary, requiſite or needful.
Second perfect. *il a falu*, it has been neceſſary, requiſite or needful.
Firſt plu. *il avoit* } *falu*, it had been neceſſary, requiſite or
Second plu *il eut* } needful.
Future, *il faudra*, it ſhall or will be neceſſary, requiſite or needful.

CONJUNCTIVE.

Preſent. *il faille*, it may behove, it may be neceſſary, requiſite or needful.
Conditional. *il faudroit*, it ſhould, would, could or might be neceſſary, requiſite or needful.
Firſt perfect. *il falût*, it ſhould, &c. as the former.
Second perfect. *il ait falu*, it may have been neceſſary, requiſite or needful.
Firſt plu. *il auroit* } *falu*, it ſhould, would, could or might have
Secon plu. *il eût* } been neceſſary, &c.
Future. *il aura falu*, it ſhall have been neceſſary, &c.

INFI-

INFINITIVE.

Preterperfect. *avoir falu*, to have been neceſſary, requiſite or needful.

PARTICIPLE.

Preterperfect. *ayant falu*, having been neceſſary, *&c.*

477. Obſerve, 1. That after this verb, another verb in the conjunctive or infinitive mood, is always expreſs'd or underſtood; as, *il faut que votre frére* le *paye*, your brother muſt pay him; *il faudra qu'il s'*en *ſerve*, he ſhall be obliged to make uſe of it; il lui donnera ce qu'*il faut*, viz. lui *donner*, he will give him what is neceſſary, *viz.* to give him; *il faut* le *faire*, it muſt be done; *il faut* y *penſer*, we muſt think of it, *&c.*

478. 2. That when *faut* is uſed in an indefinite ſenſe, or preceded by a pronoun, the verb following muſt always be put in the infinitive mood, ſee N°. 376. and as it is very hard for the learner to know in other caſes, where he may put the ſecond verb, when expreſs'd, in the infinitive, and where it will always bear being put in the conjunctive; I adviſe him, at firſt, to make uſe of this laſt mood; and to render, for example, the two preceding ſentences in the firſt obſervation; you muſt do it; we muſt think of it; by *il faut que vous* le *faſſiez*; *il faut que nous* y *penſions*; inſtead of *il faut* le *faire*, *il faut* y *penſer*.

479. 3. That when the ſecond verb is put in the conjunctive mood, its nominative muſt be preceded by the particle *que*; as may be ſeen in the preceding examples.

480. 4. That although this verb is often *perſonal* in Engliſh, it is always *impersonal* in French.

481. 5. That when it is perſonal in Engliſh, its nominative is always the nominative of the French verb following *il faut*, which French nominative is always placed immediately after *que*; as may be ſeen by the preceding or following examples.

482. 6. That when it is uſed impersonally in Engliſh, the perſon in which we ſpeak muſt alſo be placed immediately after *que*; Examples, *it muſt be done for to-morrow*, ſpeaking in the firſt perſon ſingular, *il faut que je* le *faſſe* pour demain; in the ſecond, *il faut que tu* le *faſſes*; in the third, *il faut qu'il* ou *qu'elle* le *faſſe* pour demain; in the firſt plural, *il faut que nous* le *faſſions* pour demain; in the ſecond, *il faut que vous* le *faſſiez*; in the third, *il faut qu'ils* ou *qu'elles* le *faſſent*, they muſt do it, *&c.*

PRAC-

PRACTICE.

Paternal authority ſhould not be render'd odious by too great ſeverity.

Children ſhould be brought up in the fear of God, and the love of learning and virtue.

It is not enough for a general to be prudent and brave, he muſt alſo be fortunate.

A witty expreſſion muſt be neither too refined, nor too much ſtudied.

The paſſions ſhould be ſubject to reaſon.

We ſhould know when to doubt, when to affirm, and when to ſubmit. He who does not underſtand this, does not underſtand the juriſdiction of reaſon. There are ſome who treſpaſs againſt theſe three rules, by affirming every thing as ſelf-evident, for want of knowing the nature of evidence; or by queſtioning every thing, for want of knowing where aſſent is due; or by ſubmitting in every thing, for want of knowing where the right of judgment ſhould take place.

The underſtanding muſt be form'd before it is embelliſh'd; 'tis the foundation of all kind of merit. In converſation the buſineſs is not to provide ourſelves with a pompous train of allegories and figures; we muſt learn to ſpeak ſenſibly; this is the rhetoric of the world. We muſt reaſon juſtly; 'tis in that the truth of philo-

Il ne *faut* pas *rendre* l'empire paternel haïſſable par trop de ſévérité.

Il faut nourrir les enfans dans la crainte de Dieu, dans l'amour des létres, & de la vertu.

Il ne ſufit pas à un capitaine d'être ſage & vaillant, *il faut* encore *qu'il ſoit* heureux.

Il ne faut pas *qu'un trait* d'eſprit *ſoit* trop fin & trop étudié.

Il faut que les paſſions obéiſſent à la raiſon.

Il faut ſavoir douter où *il faut* *, aſſurer où *il faut* †, ſe ſoumétre où *il faut* ‖. Qui ne fait pas ainſi, n'entend pas la force de la raiſon. Il y en a qui péchent contre ces trois principes, ou en aſſurant tout comme démonſtratif, manque de ſe conoître en démonſtrations; ou en doutant de tout, manque de ſavoir où *il faut ſe ſoumétre*; ou en ſe ſoumétant en tout, manque de ſavoir où *il faut juger*.

Il faut former l'eſprit avant que de l'orner; c'eſt la pierre angulaire du mérite. Il ne s'agit pas de ſe faire un clinquant d'alégories & d'antithéſes, *il faut aprendre* à bien parler, c'eſt la rhétorique du monde. *Il faut raiſoner* juſte, c'eſt la vraie philoſophie. *Il faut abhorrer* les lectures obſcénes & le comerce des impies

* *Douter.* † *aſſurer.* ‖ *ſe ſoumétre.*

philoſophy conſiſts. Obſcene reading and the converſation of libertines and impious men muſt be avoided with horror; 'tis the only way to preſerve a morality untainted. Good books, and men of integrity, ſhould be our chief pleaſure; as being the foundation of all politeneſs, taſte, and erudition.

A negotiator muſt be dexterous; a courtier pliant; a politician ſubtle; a ſpy crafty; and a judge artful in his examinations.

Brightneſs of thought, boldneſs of expreſſion, and vivacity of wit, are requiſite in a public diſcourſe.

Accuracy of ſtile conſiſts in making uſe of all words that are proper, and none that are ſuperfluous.

Where we have room to take our choice, we muſt endeavour to make a good one.

pies & des libertins; c'eſt le ſeul moyen de conſerver la pureté des mœurs. *Il faut aimer* les livres exquis & les honêtes gens; c'eſt la ſource de la politeſſe, du goût, & de l'érudition.

Il faut qu'un négociateur ſoit adroit; *qu'un courtiſan ſoit* ſouple; *qu'un politique ſoit* fin; *qu'un eſpion ſoit* ruſé; *qu'un lieutenant criminel ſoit* artificieux dans ſes interrogations.

Il faut * pour un diſcours public, des penſées brillantes, des expreſſions hardies, & du feu d'eſprit.

L'exactitude du ſtile conſiſte également à employer toutes les paroles qu'*il faut* †, & à n'employer que celles qu'*il faut* †.

Lorſque les choſes ſont à notre option, *il faut tâcher* de faire un bon choix.

483. Its compound *s'enfaloir*, to want or be deficient, is conjugated like *faloir*; except in the compound tenſes, which, as all other reflective verbs, are conjugated with the help of *être*; as, *il s'en eſt falu de peu qu'il n'ait été tué*, he wanted but little of being kill'd, or he was very near being kill'd, *&c.*

PRACTICE.

We are very far from knowing all the vicious appetites that lurk within us.

Il s'en faut bien *que nous ne conoiſſions* toutes nos volontés.

484. Thoſe verbs which are only ſometimes impersonal, ſuch as, *il arrive*, it happens; *il ſufit*, it is enough; *il fait beau*, it is fair; *il eſt*, it is; *il plait*, it pleaſes; *il paroit*, it appears,

* *Avoir.* † *employer.*

appears, *&c.* are form'd as the perſonal verb from which they borrow the third perſon.

PRACTICE.

The vanity of man is ſo great that he is not content to hide his vices, but he muſt take pains to embelliſh them, and make them paſs for virtues.

La vanité de l'homme eſt ſi grande qu'*il* ne lui *ſuſit* pas de cacher ſes vices, il travaille encore à les embélir, & à les faire paſſer pour des vertus.

There is a continual waſte and diſſipation of the ſpirits cauſed by the motion of the body.

Il ſe fait un perpétuel écoulement & une continuéle diſſipation d'eſprits par les actions de notre corps.

It depends on ourſelves to be happy, ſince it is in our own power to lead a good life.

Il ne *tient* qu'à nous d'être heureux, puiſqu'*il* ne *tient* qu'à nous de bien vivre.

It rarely happens that we enter into any argument, without ſome ſecret emotion by no means ſuitable to the preſervation of friendſhip.

Il arrive rarement que l'on diſpute ſans une ſecréte émotion peu propre à conſerver l'amitié.

NECESSARY OBSERVATIONS upon theſe laſt Verbs.

485. *Firſt*, when *faire* is impersonal, it muſt be render'd in Engliſh by *to be*; Examples, *il fait froid*, *it is* cold; *il faiſoit* une belle ſoirée, *it was* a fine evening; *il fait* bon ici, *it is* good to be here; *il y fait* cher vivre, *it is* dear living there; *il fait* bon avoir des amis, *it is* good to have friends; *il fait* dangereux ſur mer, *it is* dangerous being at ſea, *&c.*

PRACTICE.

It is dangerous being in the fields, when it hails very hard.

Il fait dangereux à la campagne quand il grêle bien fort.

It may be an advantage to have to do with a man who makes no uſe of his money in marrying his daughters, or paying his debts, or laying it out on ſecurities, provided we happen not to be one of his children, or creditors, nor his wife.

Il fait bon avec celui qui ne ſe ſert pas de ſon bien à marier ſes filles, à payer ſes dettes, ou à faire des contrats, pourvu que l'on ne ſoit ni ſes enfans, ni ſon créancier, ni ſa femme.

486. *Secondly*, when *avoir* is uſed impersonally, the particle *y* muſt be placed before it thus:

INDICATIVE.
il y a, there is, or there are.
il y avoit, there was, or were.
il y eut, there was, or were.
il y a eu, there has, or have been.
il y avoit eu, there had been.
il y eut eu, there had been.
il y aura, there ſhall or will be.

IMPERATIVE.
qu'il y ait, let there be.

CONJUNCTIVE.
il y ait, there may be.
il y auroit, there ſhould, would, could or might be.
il y eût, there ſhould, &c.
il y ait eu, there may have been.
il y auroit eu, there ſhould, would, could or might have been.
il y eût eu, there ſhould, &c.
il y aura eu, there ſhall have been.

INFINITIVE.
y avoir, there be.
y avoir eu, there have been.

PARTICIPLES.
y ayant, there being.
y ayant eu, there having been.

PRACTICE.

There is a wide difference between a quiet and an aſſured conſcience. Nothing can give the firſt but an earneſt ſearch after truth. Nor can the laſt be the effect of any thing but truth itſelf.

Il y a grande diférence entre repos & ſureté de conſcience. Rien ne doit doner le repos, que la recherche ſincére de la vérité. Et rien ne peut doner l'aſſurance que la vérité.

There are but three ſtages in human nature, birth, life, and death. Man is not conſcious of his birth, he ſubmits to his death, and his life ſlips away from him unheeded.

Il n'*y a* pour l'homme que trois événemens, naître, vivre, & mourir: il ne ſe ſent pas naître, il ſoufre à mourir, & il oublie de vivre.

There are people of ſuch a complexion and character, that there is no ſuch thing as dealing with them; of whom we muſt ſeldom or never complain; and to pretend to be in the right with 'em, is downright inſolence.

Il y a des gens d'une certaine étofe ou d'un certain caractére avec qui il ne faut jamais ſe cométre, de qui on ne doit ſe plaindre que le moins qu'il eſt poſſible, & contre qui il n'eſt pas même permis d'avoir raiſon.

487. Speaking of time, *il y a*, ſignifies alſo *it is*; as, *il y a long tems* que je ne vous ai vu, *it is* a long while ſince I ſaw

you; *il y avoit trois ans* qu'il ètoit mariè, it was three years ſince he was married, *&c.*

488. It muſt alſo be obſerved, that the paſſive impersonal verb of an Engliſh ſentence, which may be turn'd to a verb not paſſive, with *one*, *they* or *people* for its nominative, muſt often, and may always be render'd in French by a verb not paſſive, with the indeterminate pronoun *on* for its nominative; Examp. it is ſaid, or people ſay, *on dit*; it is affirmed, or people affirm, *on aſſure*; it is talk'd of, or people talk of it, *on en parle*, *&c.* And when the paſſive verb is uſed perſonally, the caſe govern'd by the ſaid verb in Engliſh becomes the nominative of the verb in French, and the nominative becomes the caſe govern'd; Examp. I am told, *on me dit*; we are talk'd of, *on parle de nous*; that quality was by the ſenate and people conferr'd upon him, *le ſénat & le peuple* lui *déférerent cette qualite*; his reaſons have been examin'd, *on a examiné ſes raiſons*, &c. Sometimes the Engliſh paſſive verb is elegantly render'd in French by a reflective verb; thus, there is good wine drank in France, *il ſe boit de bon vin* en France; there is good cloth made in England, *il ſe fait de bon drap* en Angleterre; thoſe books are ſold in ſuch a place, *ces livres ſe vendent* en tel *endroit*; that ſtuff is made in Holland, *cette étofe ſe fait* en Holande; that is done, *cela ſe fait*; that is ſaid, *cela ſe dit*, &c. However, we may alſo ſay, *on boit de bon vin* en France, *on fait de bon drap* en Angleterre, *on vend ces livres* en tel endroit, *on fait cette étofe* en Holande, *on le dit*, *on le fait*.

PRACTICE.

Children *who have been uſed* to be very much praiſed, retain a habit of judging without ſufficient foundation.

The conſular medals are manifeſtly the moſt ancient among the Latin ones. However the copper-ones go no farther back than the year four hundred eighty-four of Rome, and the golden ones five hundred and forty-ſix. If there *are older ones produced*, they are not genuine.

A man is ugly, of a diminutive ſtature, and even wants un-

Les enfans qu'*on acoutume* de bonne heure à être aplaudis, conſervent l'habitude de juger avec précipitation.

Les médailles conſulaires ſont certainement les plus anciénes médailles Latines. Cependant celles de cuivre ne montent pas au de là de l'an quatre cens quatre-vingts-quatre de Rome, & celles d'or à l'an cinq cens quarante-ſix. Si l'*on* en *produit* de plus anciénes, elles ſont fauſſes.

Un homme eſt laid, de petite taille, & a peu d'eſprit; l'*on*

underſtanding; *ſomebody whiſpers* me that he has ſome thouſands a year: what then? that concerns himſelf alone: I ſhall never be the worſe or better for it. Should I begin now to regard him in any other light, or if I had not command enough on myſelf not to do ſo, what folly ſhould I betray!

The fineſt character ever given to a prince is that expreſs'd in the title of *Optimus, which is to be ſeen* inſcribed on ſo many medals of Trajan, and *was by the ſenate* and *people conferr'd* upon him with rival zeal.

Prudence is ſeldom *the attendant* of youth.

The attraction is always *moſt powerful* in the object of the predominant paſſion. The greateſt allurements are not thoſe which carry the moſt ſpecious appearance. Charms become really invincible, only by the ſolidity of merit or the prevalence of taſte.

Elegance is ſometimes *taken* for an air, gentility, neatneſs of dreſs, or a graceful behaviour. This laſt elegance in general is a manner of ſaying or doing things with taſte, with good breeding, and in an agreeable manner: with taſte, by riſing a degree above common behaviour: with politeneſs, by giving things a turn which ſtrike a diſcerning mind: in an agreeable manner, by accommodating things to the taſte

l'*on me dit* à l'oreille, il a cinquante mille livres de rente: cela le concerne tout ſeul, & il ne m'en ſera jamais ni pis ni mieux; ſi je comence à le regarder avec d'autres yeux, & ſi je ne ſuis pas maître de faire autrement, quelle ſotiſe!

La plus belle qualité qui ait jamais été donée à un prince, eſt celle de très bon prince, qui *ſe voit* ſur tant de médailles de Trajan, & *que le ſenat & le peuple* lui *deférérent* à l'envi.

La prudence ne *ſe trouve* guères avec la jeuneſſe.

Les plus grands atraits ſe *trouvent* toujours dans l'objet de la paſſion dominante. Les apas les plus puiſſans ne ſont pas ceux qui ſont étalés avec le plus d'oſtentation. Les charmes ne deviénent véritablement invincibles, que par la ſolidité du mérite & la force du goût.

Élégance ſe prend quelquefois pour le bon air, la propreté, les belles maniéres. Cette derniére élégance en général, eſt une maniére de dire ou faire les choſes avec choix, avec politeſſe, avec agrément: avec choix, en s'élevant au deſſus des maniéres ordinaires: avec politeſſe, en donnant à la choſe un tour qui frape les yeux d'un eſprit délicat: avec agrément, en repandant un aſſaiſonement qui ſoit au goût

taſte and underſtanding of every man.

Works in the plural number *ſignify* all the performances of an author collected together; but when *theſe are* ſeverally *diſtinguiſh'd*, or *any peculiar epithet is join'd* to them, we make uſe of the word, piece.

One is ſaid to fall down a precipice; to be ſwallow'd up in a gulf; and *to be loſt* in an abyſs.

& à la portée de tout le monde.

Oeuvres au pluriel *ſe dit* pour le recueil de tous les ouvrages d'un auteur; mais lorſqu'*on* les *indique* en particulier, ou qu'*on* leur *joint* quelque épithéte, on ſe ſert du mot d'ouvrages.

On tombe dans le précipice. On eſt englouti dans le goufre. *On ſe perd* dans l'abîme.

CHAP. VII.

SECT. I.

OF ADVERBS.

THE moſt in uſe are the following, and what are not here, may be found in the Dictionary.

489. ADVERBS of Place.

Où, where, whither.
d'où, from whence.
par où, through what place, which way.
par tout où, wherever.
ici, here, hither, in this place.
d'ici, hence, from hence, from this place, of this place or country.
ici bas, this world, in this world.
par ici, through here or along this way.
ici près, hard by.
ici autour, hereabouts.
juſqu'ici, as far as here, hitherto, to this place.
là, there, yonder, in that place, thither.
là où, where.
là même, in that very place.
là deſſus, up there.
là deſſous, under there.
de là, thence, from thence, from that place.
au de là, *par de là*, farther, beyond.
par là, through there, along that way, yonder, that way.
la autour, thereabouts.
juſque là, ſo far, as far as there, thither, to that place.
là haut, or *en haut*, up, above.

bas,

bas, down, low.
là bas, below.
en bas, below, down.
à bas, upon the ground.
par haut & par bas, upwards and downwards.
par ci par là, here and there.
deça & delà, up and down.
au deça par deça, nigher, more on this ſide.
en deça, on this ſide.
ça & là, here and there, this way and that way, up and down.
deça & de là, up and down.
ailleurs, elſewhere, ſomewhere elſe, in or to another place.
par ailleurs, through another place.
d'ailleurs, from another place.
vis-à-vis, over-againſt, over the way, croſs the way, oppoſite.
céans, in here, within, at home, here.
par tout, every where.
d'outre, en outre, tout autre, de part, en part, through and through, through.
tout contre, tout auprès, hard by.
tout de ſuite, all together, all at once, one after another.
de part & d'autre, every where, on every ſide.
nulle part, no where.
loin, far, far off, a great way, a great way off, at a great diſtance.
de loin, afar, far off, at a diſtance.
au loin, a great way off.
plus loin, farther.
près, near.
de près, nearly, near, near at hand, cloſe at the heels.
près à près, cloſe, cloſe together, near each other.
plus près à près, cloſer.
droit, ſtrait, ſtrait on, ſtraît along, ſtraitway, right on, directly.
à droit, on the right.
à gauche, on the left.
à droit & à gauche, on the right and left.
dedans, in, within.
au dedans, inward, inwardly.
en dedans, within, inwardly.
par dedans, o'th' inſide.
dehors, out, without, abroad, out of doors.
au dehors, outward, outwardly.
en dehors, par dehors, without, outwardly, o'th' outſide.
de dehors, a ſtranger, a foreigner, not of this country, city or place.
par dedans & par dehors, within and without.
quelque part, ſomewhere.
de coté, aſide, ſideways.
à coté, by, aſide.
de tous cotés, on all ſides.
de coté & d'autre, up and down.
alentour, d'alentour, about, round about.
devant, before, over-againſt.
par devant, forward.
avant, forward.
arriére, backward.
plus avant, further, farther, beyond.
ſi avant, ſo far, ſo deep.
trop avant, too far.
en avant, forward.
bien avant, very deep, a great way.
derriére, behind.
par derriére, backward.
deſſus, upon it or them.

au deſſus, above it or them.
ci-deſſus, above, afore.
par deſſus, on the top, or over it or them.
deſſous, under it or them.
au deſſous, below it or them.
ci-deſſous, below, underneath.
par deſſous, under, or under it or them.
tout du long, all along.
à coup perdu, at random.
en plein jour, in the face of the whole world.

PRACTICE.

Spiritual love tends to the ſource, from whence it had its beginning: and as eſſential good was its efficient cauſe, it preſſes on towards that mark, as to its ultimate end.

Le bon amour tend au lieu *d'où* il a pris ſon origine: il s'aproche du bien, parcequ'il en procéde.

A man of few words and of a proper reſerve, diſappoints your ralliers; they are at a loſs, where to lay hold on him.

Un homme qui parle peu, & qui ſe ménage, ne donne point de priſe aux plaiſans, qui ne ſavent *par où* l'entamer.

The imagination is like a wild beaſt, which gets looſe, and roves without reſtraint on all ſides. It is a prating, ſuſpicious, reſtleſs thing, for ever rambling after novelty, and a ſtranger to all moderation.

L'imagination eſt come une béte farouche qui s'échape & erre *de tous cotés* avec la derniére licence; cauſeuſe, poltrone, inquiéte, elle court toujours après la nouveauté, & ne conoit point de modération.

490. Although adverbs are not commonly govern'd, yet the preceding ones may be govern'd by a noun, and then they take before them the article *de*; Examp. *les vignes d'alentour*, the vineyards round about; *la porte de devant*, the fore-door; *la croute de deſſus*, the upper cruſt; *la chambre d'en haut*, the room above; *la maiſon d'ici près*, the houſe hard by, *&c.* Sometimes theſe ſame adverbs become ſubſtantives; as in theſe examples, *le deſſus* du pain, the top of the loaf; *le dedans* de l'égliſe, the inſide of the church; *le devant* du palais, the front of the palace, *&c.*

PRACTICE.

The world dwells only upon the outſide and appearances.

Dans le monde on ne s'arrête qu'*aux dehors* & aux aparences.

Hypocrites have the art of putting on a fair outſide, and of ſaving appearances.

Un hypocrite ſait parfaitement bien déguiſer *les dehors* & garder les aparences.

491. ADVERBS of Quantity.

Combien, how much, or many.
peu, un peu, little, but little, but a little, few, but few, but a few.
ſi pieu que rien, very little.
tant ſoit peu, ever ſo little or few.
trop peu, too little, too few.
peu ou point, few or none.
guères ou guère, but little, not much, but few, not many, not long, not very.
beaucoup, quantité, much, many, a great many, a great deal, abundance.
en quantité, en grand nombre, a world, a multitude.
bien, much, many, a deal.
aſſez, enough, pretty ſufficiently, abundantly.
trop, too much, too many, over much.
trop peu, pas aſſez, too little, too few, not enough.
partie en partie, partly, in part.
autant, as much, as many.
tout autant, juſt as much, or many.
tant, ſo much, ſo many.
plus davantage, more.
de plus en plus, more and more.
plus ou moins, more or leſs.
moins, leſs.
à moins, for leſs, at leſs.
ni plus ni moins, neither more nor leſs.
pour le moins, at leaſt.
infiniment, infinitely.
abondament, abundantly, plentifully, in abundance, fully, copiouſly.
ſufiſamment, ſufficiently, enough, abundantly.
en tout, in all.
point du tout, none at all.
tout au moins, at leaſt.
tout au plus, at moſt, the outſide.
au deſſus, more, above.
au deſſous, under, leſs.
ſans plus, and no more.
par deſſus, more than the bargain.
cher, dear.
chérement, dearly.
à bon marché, cheap.
à force, à foiſon, in abundance, plentifully.

PRACTICE.

The ſtudy of moral philoſophy is purſued in all due form; but little pains are taken to learn the practical part of it.

On étudie réguliérement la philoſophie; mais on ſe met *peu* en peine d'aprendre les régles de l'honêteté.

Liberality does not conſiſt ſo much in giving a great deal, as in giving properly.

La libéralité conſiſte moins à doner *beaucoup* qu'à doner à propos.

Nothing is more pleaſing in converſation, than a natural air, with an eaſy and delicate ſimplicity, which neither engages

Rien ne plait *davantage* en converſation qu'un air naturel, & une ſimplicité facile & délicate, qui ne bande point l'eſprit,

gages our attention too closely, nor presents to the mind any ideas but such as are familiar and agreeable.

l'esprit, & qui ne lui présente que des idées comunes & agréables.

492. Adverbs of quantity govern often a substantive with the particle *de* before it; thus, *combien d'argent*, how much money; *peu d'esprit*, little wit; *à moins de frais*, at less cost; *tant de peine*, so much fatigue; je n'ai *point de pain*, I have no bread; ne lui donnez *point d'argent*, give him no money, *&c.* But after *bien* the substantive must be preceded by the article definite; thus, *bien de l'argent*, much money; *bien du déplaisir*, much displeasure; *bien des animaux*, many animals, *&c.*

PRACTICE.

How many young men do you see with no other importance belonging to them, than that of being every where attended with a great retinue, and always moving about with a splendid equipage?

Combien de jeunes gens qui n'ont d'autre mérite que d'être suivis d'un nombreux cortége, & de trainer en tous lieux un équipage magnifique?

Many minds are turn'd to obscenity, many more still are given to slander and satire; few have the gift of delicacy: to jest with a good grace and strike something out of mere trifles, much subtilty and discretion are requisite: to rally in this manner is as it were to create, and to produce something out of nothing.

Il y a *beaucoup d'esprits obscénes*, encore *plus de médisans* ou *de satiriques*, *peu de délicats:* pour badiner avec grace, & rencontrer heureusement sur les plus petits sujets, il faut *trop de maniére*, *trop de délicatesse*, & même *trop de fécondité:* c'est créer que de railler ainsi, & faire quelque chose de rien.

There have been several idle dreamers, who have aim'd at establishing an universal language.

Il y a eu *bien des visionaires* qui ont voulu établir une langue universéle.

What a deal of art does it require to return back to nature! what a deal of time, what rules, attention and labour does it cost, to acquire as much freedom and grace in dancing, as in walking; to sing with the same ease that we

Combien d'art pour rentrer dans la nature! *combien de tems*, *de régles*, *d'atention*, & *de travail* pour danser avec la même liberté & la même grace que l'on sait marcher; pour chanter comme on parle; parler & s'exprimer comme l'on

we talk; and to give our language and pronunciation a fluency like that of thought; to infuse into an elaborate diſcourſe, preparing for the public, the ſame life and force, and the ſame energy and perſuaſion which, without any preparation at all, often attends the moſt familiar converſation.

l'on penſe; jetter *autant de force, de vivacité, de paſſion*, & *de perſuaſion* dans un diſcours étudié & que l'on prononce en public, qu'on en a quelquefois naturélement & ſans préparation dans les entretiens les plus familiers.

493. Speaking comparatively, the Engliſh particle *by* is render'd elegantly in French by *de*, placed before the adverb of quantity; thus, you have given more than it is worth *by* ten ſhillings, vous avez donné dix chelins *de plus* qu'il ne vaut; he is richer than him *by* a great deal, il eſt *de beaucoup* plus riche que lui, *&c.*

494. Adverbs of quantity take alſo before them the article *de* or *à*, as ſubſtantives do; Examp. c'eſt le ſentiment *d'aſſez* de gens, it is the opinion of many people; il a fait tort *à beaucoup* de gens, he has wrong'd many people, *&c.*

PRACTICE.

The whole merit of many people, conſiſts only in their names: their looks are at firſt impoſing, but when more cloſely ſurvey'd, we find them leſs than nothing.

How many great men civil and military would not the world have much better been without! to what a point of perfection and refinement have not ſome arts and ſciences been carried, which ought never to have been in requeſt at all; and which ſerve as ſo many palliatives to all thoſe evils in life, which nothing but man's depraved nature has produced. A

De bien des gens il n'y a que le nom qui vaille quelque choſe; quand vous les voyez de fort près, c'eſt moins que rien; de loin ils impoſent.

De combien de grands hommes dans les diférens exercices de la paix & de la guerre, auroit-on pu ſe paſſer! à quel point de perfection & de rafinement n'a-t-on pas porté de certains arts & de certaines ſciences qui ne devroient point être néceſſaires, & qui ſont dans le monde comme des remédes à tous les maux dont notre malice eſt l'unique ſource. Comme

A reader neither likes to be left to gueſs at an author's meaning, nor to be tired with redundancies. Nothing that leads to the principal point ſhould be omitted; but every ſuperfluity is a retarding incumbrance.

How many children would find their account in a law for deriving all nobility from the mother's ſide? but how many others again would wiſh it reverſed?

Comme un lecteur eſt bien aiſe qu'on ne l'oblige pas à deviner, auſſi tout ce qu'on lui dit *de trop* l'importune. Il ne faut rien oublier pour ateindre la fin, mais ce qui ne ſert de rien eſt un embarras qui retarde.

A combien d'enfans la loi qui décideroit qui c'eſt le ventre qui anoblit ne ſeroit-elle pas utile? mais auſſi *à combien* d'autres ne ſeroit-elle pas contraire?

495. ADVERBS of Time.

Quand, *lorſque*, when.
juſques à quand, *juſqu'à quand*, till when.
par avance, *d'avance*, before, before-hand, previouſly.
aujourd'hui, to-day, this day, at preſent, now, now-a-days, in this age.
d'aujourd'hui, from this day, from this time.
un de ces matins, *un beau matin*, one of theſe mornings.
le matin, *du matin*, in the morning.
le ſoir, *du ſoir*, in the evening.
ſur le ſoir, towards evening.
ſur la brune, towards duſk, in the duſk of the evening.
entre chien & loup, at twilight, between dark and light.
entre la poire & le fromage, in the height of jollity, at table.
entre deux vins, elevated.
hier, yeſterday.
hier au ſoir, laſt night.
hier matin, yeſterday morning.
avant hier, the day before yeſterday.
demain, to-morrow.
après demain, the day after to-morrow.
de bonne heure, betimes.
de meilleure heure, earlier, ſooner.
à cette heure, at this time, at this preſent time, now at preſent.
tout à l'heure, preſently, by and by, forthwith, juſt now, in a moment.
d'heure en heure, hourly, every hour.
à l'heure même, at that very inſtant.
de trop bonne heure, too ſoon, too early.
de bon matin, early.
de jour or *le jour*, in the day-time, by day.
de jour & de nuit, night and day.
de nuit or *la nuit*, in the night-time, by night.
jour & nuit, night and day.
au prémier jour, with the firſt opportunity, as ſoon as poſſible.
en plein jour, at noon day.

de deux jours l'un, every other day.
de trois jours l'un, every third day.
de jour à autre, *de jour en jour*, from day to day.
tous les jours, every day.
jour pour jour, to a day.
au jour la journée, from hand to mouth.
d'abord, at firſt, at firſt ſight.
d'abord auſſitôt, preſently, immediately, out of hand.
maintenant à preſent, *preſentement*, now, at this time, now-a-days, at preſent, for the preſent.
dès maintenant dès à préſent, now, from this very inſtant, from this time forward.
juſqu'à préſent, *juſques à préſent*, till now, hitherto, to this preſent or very time.
tout maintenant, juſt now, *dans peu*, ſhortly, in a little time.
tôt, quick, ſoon, quickly, out of hand.
bien-tôt, very ſoon, in a ſhort time, e'er it be long.
trop-tôt, too ſoon.
plutôt, ſooner, before.
incontinent, *à l'inſtant*, immediately, ſtrait, preſently, in a moment.
ſur le champ, extempore, out of hand, immediately, without ſtay or delay.
en un moment, *dans un moment*, in a moment.
à tous momens, *à tout moment*, every moment.
tout d'un coup, *tout-à-coup*, *ſubitement*, all of a ſudden, ſuddenly, upon a ſudden.
à ce coup, now.
après coup, too late.
du prémier coup, preſently, at the firſt.
à tous coups, *à toute heure*, *à tout moment*, *à tout propos*, at every turn.
coup ſur coup, one upon another.
vite, quickly, faſt, ſpeedily.
à point nommé, *tout-à-point*, *tout-à-propos*, in the nick of time, ſeaſonably.
à tems, in time, time enough.
à même tems, *au même tems*, *en même tems*, at the ſame time.
de tems en tems, now and then, ſometimes, from time to time.
de tems à autre, from time to time.
tout d'un tems, at the ſame time.
de tous tems, at all times, ever, time out of mind.
en tems & lieu, in a proper time.
tour à tour, by turns, one after another.
en moins de rien, *en un clin d'oeil*, in a trice, in the twinkling of an eye.
déja, already.
encore, yet, as yet, ſtill, again, anew, more, once more.
bis, *bis*, again, again.
recemment, *nouvélement*, *tout fraîchement*, newly, lately, juſt, juſt now.
inceſſamment, inceſſantly, without intermiſſion.
il y a long tems, a good while ago.
de long tems, this long while, this great while, for a long while.

long tems auparavant, long before.
long tems après, long after.
aſſez long tems, for a pretty while.
autrefois anciénement, formerly, in former days, in times paſt.
une autrefois, another time.
derniérement, lately, not long ago, not long ſince.
depuis, ſince, ſince that, ſince that time.
depuis ce tems là, ſince that time.
depuis quand, how long, how long ſince.
depuis peu, lately, not long ago, not long ſince, a little while ago.
depuis long tems, this great while.
dans peu, within a little while, ſoon, ſpeedily.
après, enſuite, afterwards, after that, next.
ci-après, deſormais, dorénavant, hereafter, henceforth.
à l'avenir, for the future.
ci-devant, heretofore, before, formerly.
avant, before.
avant-jour, before day-break.
auparavant, before.
dans la ſuite, in time, hereafter, in proceſs of time.
de plus haut, higher.
d'ici, from this time, henceforward.
jamais, never, ever.
à jamais, pour toujours, for ever, always.
toujours, always, ever, evermore, continually, in the mean time or while.
tantôt, ſometimes, now and then, one while, another while, by and by, preſently, forthwith.
puis, then, afterwards, after that.
perpétuélement, perpetually, continually, always, without intermiſſion.
continuélement, continually, perpetually, ever, always, without intermiſſion, inceſſantly.
éternélement, eternally, for ever, evermore, always, to eternity, continually, inceſſantly.
journélement, daily, day by day, every day.
pour le préſent, pour l'heure, for the preſent, now.
cependant, in the mean while, in the mean time.
alors, then, at that time.
quelquefois, ſometimes, now and then.
rarement, ſeldom.
ſouvent, often.
peu ſouvent, not often, but ſeldom.
dans l'occaſion, upon occaſion.
par occaſion, occaſionally.
à propos, in time, ſeaſonably.
mal-à-propos, unſeaſonably.
à la mal'heure, unluckily, unfortunately.
preſque toujours, almoſt always.
pas encore, not yet.
tard, late.
trop tard, too late.
pour lors, then, at that time.
dès lors, ever ſince, from that time.
loin, a long while, a great while, far off, a great way off, at a great diſtance.
loin à loin, de loin à loin, at a great

great diſtance from one another, not frequently, very ſeldom.

juſqu'ici, hitherto, to this preſent time.

juſque-là, to that time.

de longue main, of a long ſtanding, long ſince.

de près, cloſely.

à la longue, *au long aller*, at the long run, in time.

PRACTICE.

When any thing ſtrikes your obſervation, that is ſtrange and not practiſed in your own country, do not immediately therefore diſapprove of it: for it is the mark of a ſhallow underſtanding, to treat with wonder or contempt the cuſtoms of foreigners. It is being a mere country clown.

Lorſqu'il ſe préſente à vous quelque choſe d'extraordinaire & qui ne ſe pratique pas en votre pays, ne le blamez pas *incontinent*; car c'eſt la marque d'un eſprit léger d'admirer ou de ſe moquer des coutumes des étrangers, & cela s'apéle être de ſon vilage.

Firſt learn, what you have to expect from mankind in general, and from each man in particular, and then you may begin dealing with the world.

Sachez préciſément ce que vous pouvez atendre des hommes en général, & de chacun d'eux en particulier; & jettez-vous *enſuite* dans le comerce du monde.

They who are tranſported with their happineſs here below, have certainly forgot, that this world is but a gaol fill'd with criminals under ſentence of death without reprieve; and expecting every hour the warrant for their execution.

Ceux qui font gloire d'être heureux ici bas, ont oublié ſans doute, que le monde eſt une priſon remplie de criminels condamnés à la mort par un arrêt irrévocable, & qui atendent *à toute heure* le moment de l'exécution.

496. ADVERBS of Affirmation.

Oui, yes.

ſi, Ex. *je dis que ſi*, I ſay yes.

oui-dà, yes, ay.

aſſurément, certainly, ſurely, aſſuredly, ſure enough.

ſans doute, without doubt, no doubt, no queſtion, doubtleſs.

indubitablement, undoubtedly, moſt certainly.

oui vrayment, yes truly.

volontiers, willingly, freely, gladly, chearfully.

en vérité, indeed, truly, verily, in truth.

à la vérité, indeed, I confeſs.

véritablement, *vraiment*, truly, really, indeed.

certainement, certainly, infallibly, without fail, truly, indeed.

au vrai, truly, for certain, ſincerely.

à vrai dire, à dire vrai, à dire le vrai, to ſpeak the truth.

PRACTICE.

What ſupports and fortifies me againſt the little inſults I receive from my equals as well as my ſuperiors, is the reflecting within myſelf, that perhaps theſe people are only deſpiſing my fortune all the time; and if ſo, they are in the right; for that is mean enough. Doubtleſs, were I a miniſter of ſtate, they would fall down and worſhip me.

Ce qui me ſoutient & me raſſure contre les petits dédains que j'eſſuye quelquefois des grands & de mes égaux; c'eſt que je me dis à moi-même; ces gens n'en veulent peut-être qu'à ma fortune; & ils ont raiſon, elle eſt bien petite. Ils m'adoreroient *ſans doute*, ſi j'étois miniſtre.

We naturally chuſe thoſe meats, which preſerve our health and pleaſe our palate. And, in like manner, we liſten more readily to a diſcourſe, which by its ſmoothneſs takes off the labour of our attention. It is with ſcience, as with aliments; that which is uſeful ſhould be render'd, as far as we can make it, agreeable.

On mange plus *volontiers* les viandes délicates qui conſervent la ſanté, & qui ſont agréables au goût. On prête auſſi plus facilement les oreilles à un diſcours dont la douceur diminuë le travail de l'attention. Il en eſt des ſciences comme des viandes; il faut tâcher de rendre agréable ce qui eſt utile.

All the *expletive particles*, as *pas*, *point* and the reſt, have been invented to fill up a void place with a ſound agreeable to the ear. The Greeks have a great number of theſe particles, which are of no other uſe but to lengthen the diſcourſe, and prevent its running off too abruptly.

Toutes les *particules explétives*, comme ſont *pas* & *point*, & les autres, ont été trouvées pour tenir la place des mots que l'oreille atendoit. Les Grecs ont un très grand nombre de ces particules, qui n'ont point d'autre uſage que d'alonger le diſcours, & d'empêcher qu'il ne tombe trop tôt.

497. ADVERBS of Denial.

Non, *non pas*, *ne*, *point*, *pas*, *nenni*, *nenni pas*, not, no, none.

nenni-dà, *nenni-vraiment*, not ſo neither, not ſo truly.

point du tout, not at all, none at all.

rien du tout, nothing at all.

ni, neither, nor.

jamais, never.

nulle-

nullement, en nulle maniére, not at all, no, by no means, in no wiſe, not in the leaſt.
nulle part, no where.
mot, Ex. *je ne dis mot*, I do not ſay a word.
goute, Ex. *on ne voit goute*, there is no ſeeing at all.

PRACTICE.

No evil event is really ſuch to a good man: not that he is inſenſible of it, but becauſe he ſurmounts it.

Il n'arrive rien de mal à un homme de bien, *non* parcequ'il *ne* le ſent *pas*, mais parcequ'il le ſurmonte.

The province of the ſenſes is to obey, and not to command.

Les ſens doivent obéir & *non pas* comander.

To boggle at nonſenſe, is a mark of good underſtanding.

C'eſt un bon ſigne d'intelligence de *ne point* entendre ce qui *n'*eſt *pas* intelligible.

Mankind have now-a-days neither the courage to ſpeak truth, nor the reſolution to hear it.

On *n'*a plus *ni* le courage de dire la vérité, ni la force de l'écouter.

Juſtice never reſides in that breaſt where ambition reigns.

La juſtice *n'*habite *jamais* dans les eſprits où l'ambition domine.

The expence of the navy is a bottomleſs abyſs.

La dépenſe de la marine eſt un goufre où l'on *ne* voit *goute*.

OBSERVATIONS upon theſe laſt ADVERBS.

498. *No* or *not*, in an Engliſh ſentence, is render'd in French by *ne* before the verb, and *pas* or *point* after it; Exam. I ſhall or will not ſpeak, je *ne parlerai pas* or *point*; he will not obey, il *n'obéira pas* or *point*; he will not come, il *ne viendra pas* or *point*, &c.

PRACTICE.

Of two things perfectly equal, we may ſingle one out, but cannot chuſe.

Entre deux choſes parfaitement égales, il y a à opter, mais il *n'y a pas* à choiſir.

A man of a piercing genius diſcerns things thro' the veil that is thrown over them; it is difficult to conceal the truth from him; he is not to be deceived. A penetrating genius dives into the bottom of things without ſtopping at all at the out-

Un eſprit perçant voit les choſes au travers des voiles dont on les couvre; il eſt difficile de lui cacher la vérité, il *ne ſe laiſſe pas* tromper. Un eſprit pénétrant aprofondit les choſes ſans s'arrêter à la ſuperficie; il n'eſt pas aiſé de lui donet

outſide; it is not eaſy to put ſuch a man on a wrong ſcent; he will not be amuſed.

Every one does not underſtand the delicate, nor comprehend the ſublime, nor conceive what is grand.

donner le change, il *ne ſe laiſſe point* amuſer.

Tout le monde *n'entend pas* ce qui eſt délicat, *ne comprend pas* ce qui eſt relevé; *ne conçoit pas* ce qui eſt grand.

499. And when *pronouns governed* follow the verb in Engliſh, if the ſaid pronouns precede the verb in French, *ne* muſt be placed immediately before them; Examp. he does not know it, il *ne le ſait* pas; I will not ſpeak to him, je *ne lui parlerai* pas; he will not obey you, il *ne vous* obéira pas; he will not give it him, il *ne le lui donnera* pas, *&c.*

PRACTICE.

The fool reads a book without underſtanding it at all: the man of common capacity thinks he underſtands it perfectly well: the man of parts does not always comprehend the whole; but finds obſcurity in what is obſcure, and evidence in what is clear: the man of wit is reſolved to find obſcurity where there is none, and diſdains to underſtand what is very intelligible.

Les ſots liſent un livre & ne l'entendent point: les eſprits médiocres croient l'entendre parfaitement: les grands eſprits *ne l'entendent* quelquefois pas tout entier; ils trouvent obſcur ce qui eſt obſcur, comme ils trouvent clair ce qui eſt clair: les beaux eſprits veulent trouver obſcur ce qui *ne l'eſt* point, & ne pas entendre ce qui eſt fort intelligible.

Whoever is ſparing in his converſation, is commonly a gainer: 'tis preſumed from thence that he has ſenſe; and if he really has, it is preſumed he has a great deal.

Il n'y a que de l'avantage pour celui qui parle peu, la préſomption eſt qu'il a de l'eſprit; & s'il eſt vrai qu'il *n'en manque* pas, la préſomption eſt qu'il l'a excellent.

Truth always finds ſome reſiſtance in our hearts, and never gains admittance there, but by a kind of force and violence.

La vérité trouve toujours de la réſiſtance dans notre cœur, & *n'y entre* jamais ſans violence & ſans éfort.

500. Obſerve that *point* denies more abſolutely than *pas*.

PRACTICE.

We have no buſineſs of greater importance, than that of our ſalvation. The

Nous *n'avons point* d'affaire plus importante que celle de notre ſalut. L'hom-

The wiſe and upright man is neither dejected himſelf, nor endeavours to mortify the pride of other men.

We cannot be ſaid to circumvent in a good ſenſe, fraud is what renders a falſity iniquitous.

L'homme ſage & ſimple *ne* s'abaiſſe *point*, ni ne ſe ſoucie d'abaiſſer l'orgueil des autres.

On *ne* trompe *point* en bien, la fourberie ajoute la malice au menſonge.

501. Before moſt adverbs and comparative particles, *pas* muſt be uſed, and not *point*; Examp. il n'y en avoit *pas beaucoup*, there were not many of them; on n'en trouve *pas toujours*, they are not always found.

PRACTICE.

Men ſee themſelves at too great a diſtance to correct their own failings.

Among the various turns for the expreſſion of any ſingle thought, only one can be right: that is not always hit upon in ſpeaking or in writing; and yet it is nevertheleſs certain, both that there is ſuch a one, and that every deviation from it is faint, and inſufficient to a man of ſenſe who wiſhes to be underſtood.

Had we no faults of our own, we ſhould not take ſo much pleaſure in prying into thoſe of others.

Les hommes ne ſe regardent *pas d'aſſez près* pour ſe corriger de leurs défauts.

Entre toutes les diférentes expreſſions qui peuvent rendre une ſeule de nos penſées, il n'y en a qu'une qui ſoit bonne: on ne la rencontre *pas toujours* en parlant, ou en écrivant; il eſt vrai néanmoins qu'elle exiſte, que tout ce qui ne l'eſt point eſt foible, & ne ſatisfait point un homme d'eſprit qui veut ſe faire entendre.

Si nous n'avions point de défauts, nous ne prendrions *pas tant* de plaiſir à en remarquer dans les autres.

502. *None*, *none at all*, or *not at all*, in an Engliſh ſentence, is render'd in French by *ne* before the verb, and *point* or *point du tout* after it; Examp. give him *none* or *none at all*, *ne* lui en donnez *point* or *point du tout*; he does *not* obey him *at all*, il *ne* lui obéit *point*, &c.

PRACTICE.

Unpoliteneſs is the vice of perſons of a middling education: rudeneſs is that of thoſe who have had a bad one: booriſh-

L'impoliteſſe eſt le défaut des gens d'une médiocre éducation: la groſſiéreté l'eſt de ceux qui en ont une mauvaiſe:

booriſhneſs, of thoſe who have had none at all.

We bear with the unpolite in the affairs of life: we avoid rude people: we have no intercourſe at all with men of a booriſh behaviour.

vaiſe: la ruſticité l'eſt de ceux qui *n'*en ont *point du tout.*

On ſoufre l'impoli dans le comerce du monde: on évite le groſſier: on *ne* ſe lie *point du tout* avec la ruſtique.

503. In anſwering a queſtion, *no* and *not at all* are render'd in French by *non*, *point* or *point du tout*; Examp. has he done it? *l'a-t-il fait?* no, not at all, *non*, *point* or *point du tout*, &c.

PRACTICE.

Many millions of years, nay, many hundreds of millions; in a word, all the ſeveral diſtributions of time, are but an inſtant, compared with the duration of God, who is eternal: the ſpace of the whole univerſe is but a point, an imperceptible atom, compared with his immenſity. If it be ſo, as I affirm it is, (for what proportion can there be between finite and infinite?) I aſk, what is the courſe of a man's life, or what is the extent of that grain of duſt, which is call'd the earth; what is that ſmall part of this earth, which man inhabits and enjoys? The wicked are proſperous, 'tis ſaid, while they live; ſome of them are ſo, I own: virtue is oppreſs'd, and vice eſcapes unpuniſh'd in this world; it happens ſo ſometimes, 'tis true. Is this then an injuſtice? by no means. To draw this concluſion, it muſt firſt be proved that the wicked are abſolutely happy, the virtuous abſolutely miſerable; and that vice abſolutely and

Pluſieurs millions d'anées, pluſieurs centaines de millions d'anées, en un mot tous les tems, ne ſont qu'un inſtant, comparés à la durée de Dieu, qui eſt eternéle: tous les eſpaces du monde entier, ne ſont qu'un point, qu'un leger atôme, comparés à ſon immenſité. S'il en eſt ainſi, comme je l'avance, (car quéle proportion du fini à l'infini!) je demande, qu'eſt-ce que le cours de la vie d'un homme; qu'eſt-ce qu'un grain de pouſſiére qu'on apéle terre; qu'eſt-ce qu'une petite portion de cette terre que l'homme poſſéde, & qu'il habite? Les méchans proſpérent pendant qu'ils vivent; quelques méchans, je l'avouë: la vertu eſt oprimée, & le crime impuni ſur la terre; quelquefois, j'en conviens: c'eſt une injuſtice? *point du tout.* Il faudroit pour tirer cette concluſion, avoir prouvé qu'abſolument les méchans ſont heureux, que la vertu ne l'eſt pas, & que le crime demeure impuni; il faudroit du moins que ce peu de tems où les

bons

and for ever remains unpuniſh'd; or at leaſt, whether the ſhort time in which good men ſuffer, and wicked men proſper, is worth being conſider'd as time at all; whether what we call proſperity and good fortune, is any thing more than a falſe appearance, or an empty ſhadow which vaniſhes away; and whether this atom, the earth, in which virtue and vice ſo ſeldom meet with their true deſerts, is the only place for the diſtribution of rewards and puniſhments.

bons ſoufrent, & où les méchans proſpérent, eût une durée; & que ce que nous apelons proſpérité & fortune, ne fût pas une aparence fauſſe & une ombre vaine qui s'évanouit; que cette terre, cet atôme, où il paroit que la vertu & le crime rencontrent ſi rarement ce qui leur eſt du, fût le ſeul endroit de la ſcéne où ſe doivent paſſer la punition & les récompenſes.

505. *Pas* and *point* are ſuppreſs'd after the verb following *ne*, on theſe occaſions.

506. 1. When, in an Engliſh ſentence, there is an adverb of denial, or a negative pronoun; as, he will *neither* ſee him, nor ſpeak to him, il *ne* veut *ni* le voir, *ni* lui parler; he ſees *nobody*, il *ne* voit *perſone*; he ſays *nothing*, il *ne* dit *rien*.

PRACTICE.

Real virtue is never inconſiſtent.

La vertu quand elle n'eſt pas équivoque *ne* ſe dément *jamais*.

In all our actions there is not one ſo minute, ſo indifferent or ſo little remarkable, but there is a manner in the doing it, which betokens what we are. A fool neither comes in, nor goes out; neither ſits down, nor riſes up; nor even holds his tongue, or ſtands upon his feet like a man of ſenſe.

Il *n*'y a *rien* de ſi délié, de ſi ſimple & de ſi imperceptible, où il n'entre des maniéres qui nous décélent. Un ſot *ni n*'entre, *ni ne* ſort, *ni ne* s'aſſied, *ni ne* ſe léve, *ni ne* ſe tait, *ni n*'eſt ſur ſes jambes, come un homme d'eſprit.

Cuſtom is the miſtreſs and ſovereign arbiter of living languages: its dominion is unqueſtionable.

L'uſage eſt le maître & l'arbitre ſouverain des langues vivantes, *perſone ne* peut lui conteſter cet empire.

Sloth, indolence and idleneſs, tho' ſuch natural vices in

La pareſſe, l'indolence, & l'oiſiveté, vices ſi naturels aux

in children, quit even them when at play; there they are lively, buſy, exact and fond of rule and order: there they excuſe no faults in one another; and, to retrieve their miſtakes, often begin the ſame thing over and over again: a ſhrewd ſign this, that however they may one day become negligent in their duties, they will be induſtrious enough in the purſuit of their pleaſures.

enfans, diſparoiſſent dans leurs jeux; où ils ſont vifs, apliqués, exacts, amoureux des régles & de la ſymétrie; où ils *ne* ſe pardonent *nulle* faute les uns aux autres, & recomencent eux-mêmes pluſieurs fois une choſe qu'ils ont manquée: préſages certains qu'ils pourront un jour négliger leurs devoirs, mais qu'ils *n'*oublieront *rien* pour leurs plaiſirs.

507. 2. When *more*, *leſs* or *better than*, in an Engliſh ſentence precedes a verb; as, *leſs than* I *thought*, *moins que* je *ne croyois*; *more than* I *wanted*, *plus que* je *ne voulois*; it is *better than* that *was*, il eſt *meilleur que n'étoit* celui-là, *&c* *.

PRACTICE.

There are better writers at preſent, than there were in times paſt.

On écrit *mieux* maintenant *qu'*on *ne* feſoit autrefois.

Religion is more in the heart, than in outward appearance. Piety is in the heart, and ſhews itſelf outwardly. Devotion appears ſometimes outwardly, without having any place in the heart.

La religion *eſt plus* dans le cœur qu'*elle ne* paroit au dehors. La piété eſt dans le cœur & paroit au dehors. La dévotion paroit quelquefois au dehors ſans être dans le cœur.

508. 3. When the particle *de* in a French ſentence is uſed to expreſs a ſpace of time; as, je *ne* lui parlerai *de* ma vie, I'll not ſpeak to him as long as I live; je *ne* le verrai *de* long tems, I ſhall or will not ſee him a great while, *&c.*

509. 4. When *ne* is follow'd by the conjunctive mood, and preceded by the pronoun *qui*, *que*, &c. as, eſt-il quelqu'un *qui ne* le *ſache?* is there any body who does not know it? y a-t-il quelque auteur *que* vous *ne blamiez?* is there any author whom you do not blame? *&c.*

PRACTICE.

There is not even a ſtateſman but can triſle away two hours

Il n'y a point de miniſtre *qui ne ſache* perdre chaque jour

* See No. 142. and Chap. 11. No. 693, and the following, and 636.

hours in a day. This makes a large portion at the concluſion of a long life: and if this evil be ſtill more prevalent in other ſtations of life, what a deal does the world ſquander away of a thing ſo precious? and yet all are complaining that they have not enough of it.

jour deux heures de tems, cela va loin à la fin d'une longue vie: & ſi le mal eſt encore plus grand dans les autres conditions des hommes, quelle perte infinie ne ſe fait-il pas dans le monde d'une choſe ſi précieuſe, & dont on ſe plaint que l'on n'a point aſſez?

510. It is better to ſuppreſs than to expreſs *pas* or *point*, with the verbs *oſer*, to dare; *ceſſer*, to ceaſe; *pouvoir*, to be able; as, je *n'oſe* le voir, I dare not ſee him; il *ne ceſſe* de parler, he does not ceaſe from talking; il *ne peut* ſe contraindre, he cannot conſtrain himſelf, *&c.* and with the verb *ſavoir*, to know, when the ſenſe of the ſentence expreſſes ſomething uncertain; as, *on ne ſait qu'en croire*, people don't know what to think of it; *je ne ſai ce que c'eſt*, I don't know any thing of the matter, *&c* *.

PRACTICE.

A coward gives way; a poltroon dares not advance. The firſt does not defend himſelf, for want of reſolution. The ſecond does not attack, for want of bravery.

Le lâche recule; le poltron *n'oſe* avancer. Le prémier ne ſe défend pas; il manque de valeur. La ſecond n'ataque point; il péche par le courage.

Women are for ever looking at their own perſons, to ſee if they are dreſs'd to advantage.

Les femmes *ne ceſſent* de ſe mirer pour voir ſi elles ſont bien miſes.

Gold is a work of nature, and art cannot make it.

L'or eſt l'ouvrage de la nature, & *ne* ſe *peut* faire par art.

Fortune flatters the ambitious with the hopes of reſt; but they all periſh in the midſt of thoſe hopes. For it has no ſuch bleſſing to beſtow.

La fortune fait eſpérer le repos aux ambitieux; mais tous meurent avec l'eſpérance, elle *n'*en *ſauroit* doner la poſſeſſion.

We make our option, and yet no poſitive choice; by leaving it to hazard, or to the judgment of another: but in chooſing for one's ſelf, option is always included.

On peut opter ſans choiſir; il n'y a qu'à ſuivre le hazard ou le conſeil d'autrui: mais on *ne peut* choiſir ſans opter quand on choiſit pour ſoi.

511.

* See No. 561, 573. 623, et ſuiv. 631, 636, 637, 644.

511. ADVERBS of Number.

Une fois, once.
deux fois, twice, *&c.*
tant de fois, ſo many times.
pluſieurs fois, ſeveral times.
combien, how many.
combien de fois, how many times.
davantage, more in number.
tantôt, ſometimes.

PRACTICE.

Tranquillity takes its turn to reign in the mind as ſoon as the paſſions are ſubdued.

We ſay of a great man, who is not rich, or in bad circumſtances, that he is ſtarving; tho' at the ſame time he keeps open table. The expreſſion is figurative; it would be more litterally true, if ſaid of his creditors.

In vain does an author write to gain admiration. Fools will now and then admire; but then they are fools. Men of ſenſe have in them the ſeeds of every truth; nothing is new to them; they may approve, but they ſeldom admire.

Le calme régne dans un eſprit quand *une fois* il a domté ſes paſſions.

L'on dit d'un grand qui tient table *deux fois* le jour, & qui paſſe ſa vie à faire digeſtion, qu'il meurt de faim; pour exprimer qu'il n'eſt pas riche, ou que ſes afaires ſont en mauvais état: c'eſt une figure; on le diroit plus à la létre de ſes créanciers.

Un auteur cherche vainement à ſe faire admirer par ſon ouvrage. Les ſots admirent *quelquefois*, mais ce ſont des ſots. Les perſones d'eſprit ont en eux les ſemences de toutes les vérités, rien ne leur eſt nouveau, ils admirent peu, ils aprouvent.

512. ADVERBS of Interrogation.

Quand? when?
pourquoi, que? why?
combien? how much or many?
combien de fois? how many times?
comment? how?
à quoi bon? to what purpoſe?

PRACTICE.

How many admirable men, of excellent parts have died in obſcurity? how many ſuch are there now living, of whom no mention is or ever will be made?

Combien d'hommes admirables, qui avoient de très beaux-génies, ſont morts ſans qu'on ait parlé d'eux? *combien* y en a-t-il qui vivent encore dont on ne parle point, & dont on ne parlera jamais?

Why

Why withdraw you yourſelf from the reach of human obſervation? God who is ever preſent ſees you wherever you are: and your conſcience is an accuſer always attending on you.

A quoi bon vous cacher & fuir les yeux & les oreilles des hommes? Dieu eſt toujours avec vous qui vous voit partout: votre conſcience eſt avec vous qui vous acuſe par tout.

513. Of Compariſon.

Non plus, neither.
de même, tout de même, ſo, thus, as.
auſſi, as.
autant, as much.
tout autant, juſt as much.
de même, pareillement, in the like manner, likewiſe.
en pareil cas, in ſuch a caſe.
également, equally.
plus, more.
moins, leſs.
mieux, better.
pis, worſe.
ſi, ſo.

PRACTICE.

They who have ſound hearts, have ſound underſtandings.

As architects can do nothing of conſequence without the plummet and ſquare, neither can we do any good thing without the help of prudence. This is the grand regulator of all the other virtues, the deciding principle of all our actions in general; the eye of the ſoul; and the art of leading a good life.

We never hear much about the marriage of perſons whoſe affections for one another are equally great; but of ſuch only whoſe fortunes are ſo.

It is in the impetuous extravagancies of love, that nature moſt deſerves to be pitied.

With ſuch as out of a principle of cunning talk little, and are all attention, talk ſtill leſs

Ceux qui ont le cœur droit ont le ſens *de même*.

Comme les architectes ne peuvent rien faire comme il faut ſans l'équerre & le plomb; nous ne pouvons *non plus* rien faire de bon ſans la prudence. C'eſt elle qui eſt la régle des autres vertus; elle fait le juſte diſcernement des choſes; elle eſt l'œil de l'ame, & l'art de bien vivre.

On ne parle point de marier ceux qui s'aiment *également*; mais ceux qui ſont *également* aimés de la fortune.

C'eſt dans les emportemens de l'amour, que la nature eſt *la plus* à plaindre.

Avec les gens qui par fineſſe écoutent tout, & parlent peu, parlez encore *moins*; ou ſi vous

less than they do; or if you must speak a good deal, take care however to say but little.

vous parlez beaucoup, dites peu de chose.

514. Of Collection.

A la fois, tout-à-la fois, tout enſemble, all together.
univerſélement, univerſally.
enſemble, together.
conjointement, jointly.
de part & d'autre, on all ſides, on every ſide.

PRACTICE.

Coquets love to have many engagements at once upon their hands.

Une coquéte veut avoir pluſieurs amuſemens *à la fois*.

In the ſciences nothing is an axiom, which is not univerſally admitted.

Les axiomes des ſciences ne ſont tels, que parcequ'ils ſont *univerſélement* reçus.

515. Of Diviſion.

Séparément, ſeparately.
à part, de coté, à quartier, à l'écart, apart, aſide, out of the way.
en arriére, behind.
en particulier, privately, in private.
particuliérement, particularly.
partie, en partie, partly, in part.

PRACTICE.

They who are ſeized with epidemic diſorders, ſhould be lodged apart.

Ceux qui ſont ataqués de maladies qui ſe comuniquent doivent être logés *séparément*.

516. Of Doubt.

Peut-être, may be, perhaps.
cela ſe peut, that may be.

PRACTICE.

If the fractious knew how troubleſome they are, perhaps they would take pains to cure themſelves of a vice which is a general conſtraint to every body.

Si les gens quéréleux ſavoient combien ils ſont incomodes, *peut-être* s'apliqueroient-ils à ſe corriger d'un vice qui géne tout le monde.

517. Of Demonſtration.

Voici, here is, this is.
voilà, there is, that is.

PRAC-

PRACTICE.

One dangerous trick of avarice, which you ought to be appriſed of, that you may not be duped by it, is, that it plays out of ſight: for you will never find a miſer ready to own himſelf ſuch.

Voici un artifice très dangereux de l'avarice, qu'il eſt néceſſaire de vous découvrir; afinque vous n'y ſoyez pas trompé: c'eſt qu'elle ſe cache; & vous ne trouverez perſone qui ſe confeſſe avare.

518. Of Conſent or Approbation.

D'accord, granted, I grant it.
tope, done.
ſoit, let it be ſo, I grant it, I conſent to it, well and good.
paſſe, patience.
je le veux bien, with all my heart.
poſons le cas, *poſons que cela ſoit*, ſuppoſe it, grant it to be ſo.
à la bonne heure, well and good, in good time.
aparemment, likely, in all appearance.

PRACTICE.

He is a complaiſant man who always ſays yes, to whatever is propoſed to him.

C'eſt un homme complaiſant qui dit toujours *tope*, quelque choſe qu'on lui propoſe.

You are fond of reading hiſtory; and of knowing what others have done. I commend you for it, that is, provided you know what you ought to do yourſelf.

Vous aimez à lire l'hiſtoire, & à ſavoir ce que les autres ont fait. *A la bonne heure*, ſi cependant vous n'ignorez pas ce que vous devez faire.

519. Of Forbidding.

Gardez-vous en bien, be ſure you do not.
prenez garde, take care.
gare, make way, have care below.
gare, *gare*, *prenez garde*, make room, ſtand by, clear the way.

PRACTICE.

You that are ſo fond of going to law, look to the charges.

Vous voulez plaider de gaieté de cœur, *gare* les dépens.

520. Of ADVERBS expreſſing in what manner Things are done.

coment, *comme*, how.
à brule pourpoint, (*ad hominem*) or cloſe to the breaſt or head.
à la mode, in the faſhion, faſhionably.
à l'abri, ſafe, under ſhelter.

à couvert, under ſhelter, under a cover.
en ſeureté, in ſafety, ſafe.
impunément, with impunity.
à l'aiſe, conveniently, with eaſe.
aiſément, eaſily, with eaſe, readily, freely, willingly.
nonchalamment, indolently, carelesly.
mal aiſément, with much ado.
à peine, hardly, ſcarce.
quaſi, *preſque*, almoſt, very near.
à peu près, pretty nigh or near, very near, almoſt, thereabout.
entiérement, entirely, totally, abſolutely.
tout, wholly, entirely, quite, thoroughly, all, altogether, all over.
tout-à-fait, wholly, entirely.
tout nud, ſtark-naked.
en tout, every whit, thoroughly, in every thing.
ſur tout, chiefly, above all.
en tout & par tout, every way, wholly, entirely, in all things.
de même, ſo, juſt ſo, thus, in like manner, likewiſe, alſo.
à regret, *à contrecœur*, againſt one's will or mind, againſt the grain, with ill-will, with regret, with reluctancy, grudgingly.
à cœur, to heart.
de bon cœur, heartily.
à cœur ouvert, with openneſs.
de gaieté de cœur, wantonly, from a levity of heart.
à mon gré, to my fancy.
haut, high, big.
haut, *tout haut*, loud, with a loud voice, openly.
de haute lute, cleverly, by main force.
haut la main, with a high hand,
de haut en bas, with contempt.
par haut & par bas, upwards and downwards.
bas, *tout bas*, ſoftly, with a low voice.
froidement, *tout froidement*, coldly.
froidement, in a cold condition or place.
froidement, weakly, faintly.
à découvert, openly, in the open air, barefaced, clearly, plainly.
franc, *tout franc*, freely, plainly, without diſſimulation, flatly, clearly, clear, entirely.
franchement, freely, boldly, openly, plainly, flatly.
en cachéte, ſecretly, underhand, clandeſtinely, in ſecret.
en tapinois, o' tip-toe, ſecretly, cunningly, ſlyly, covertly.
à reculons, backward, prepoſterouſly.
à rebours, *au rebours*, againſt the hair, the wrong way.
à rebours, *au rebours*, *à contreſens*, the wrong way, prepoſterouſly, croſs, quite contrary.
à l'envers, topſy-turvy, inſide out, the wrong ſide outward.
à la renverſe, backwards, upon one's back.
en dedans, within, inwardly.
droit, directly, ſtrait.
tout droit, ſtreight on, ſtreight along, right on.
à bon droit, juſtly, not without a cauſe, deſervedly.
à tort ou à droit, right or wrong.

à tort & à travers, right or wrong, headlong, at random.
à tort, without a cauſe, wrongfully.
à l'envi, with emulation.
à qui mieux mieux, in emulation of one another.
raillerie à part, ſeriouſly, without jeſting.
de ſens raſſis, of ſound reaſon, with a ſound judgment, in one's right ſenſes.
tout de bon, in good earneſt, ſeriouſly, indeed, in earneſt.
de propos délibéré, deliberately, on ſet purpoſe, deſignedly, purpoſely.
de guet appens, ou de guet à-pens, premeditatedly.
tout exprès, quite o'purpoſe.
exprès, o'purpoſe.
à deſſein, deſignedly.
d'ordinaire, pour l'ordinaire, ordinairement, commonly, uſually, ordinarily, generally, moſt commonly, moſt times, moſtly.
à l'ordinaire, at the old rate, at the uſual rate, as before or formerly.
tranquilement, quietly, peaceably.
abſolument, abſolutely, arbitrarily, wholly, entirely, without any condition or reſerve, imperiouſly, magiſterially, by all means, in general, ſimply.
étrangement, ſtrangely, after a ſtrange manner.
admirablement, marveilleuſement, wonderfully, admirably, marvellouſly, bravely, rarely well, mighty well.
médiocrement, ſo ſo.
paſſablement, tolerably, indifferent.
du tout au tout, by the whole.
au contraire, on the reverſe.
de plein gré, with perfect good will.
à l'improviſte, unawares, napping.
au dépourvu, unprovidedly, napping.
à la volée, at random, raſhly, headlong, unadviſedly, inconſiderately.
de volée, à la volée, flying.
entre bond & volée, on the firſt rebound, in the nick of time.
en hâte, in a hurry.
à la hâte, haſtily, in haſte, in a hurry, in a huddle.
étourdiment, à l'étourdie, raſhly, heedleſsly, inconſiderately.
bruſquement, bluntly, roughly.
à propos, ſeaſonably, to the purpoſe, opportunely, in time, patly.
mal-à propos, improperly, unſeaſonably, prepoſterouſly.
hors de propos, unfit, improper, impertinent, unſeaſonable.
de but en blanc, bluntly, roundly, point-blank, directly, plainly, openly, without any preamble.
précipitamment, with precipitation, in a violent hurry.
à fond, thoroughly, to the bottom, perfectly, exactly, fully.
au fond, dans le fond, at the bottom, when all's done, in the main.

par mégarde, by miſtake, inadvertently.
de coté, o' one ſide.
au long, *tout au long*, at large, all the way.
de ſuite, *tout de ſuite*, ſucceſſively, one after another.
de plein pié, on the ſame floor.
mot-à-mot, word for word, *verbatim*.
aſſez, enough, ſufficiently.
au long, at length.
au hazard, at the hazard.
à l'aventure, at a venture.
par hazard, by chance.
à tout hazard, let the worſt come to the worſt, at all hazards.
d'avanture, *par avanture*, peradventure, perchance, by chance.
vainement, *en vain*, in vain, to no purpoſe.
confuſément, confuſedly.
péle-méle, pall-mall in a confuſion.
ſens deſſus deſſous, topſy-turvy, upſide down.
peu-à-peu, by degrees.
pas-à-pas, ſtep by ſtep, fair and ſoftly.
petit-à-petit, by little and little.
pié-à-pié, gradually.
de pié en cap, cap a pee, from head to foot, from top to toe.
de pié ferme, without ſtirring.
rèz pié rèz terre, even with the ground.
un peu, a little.
tout doux, *tout beau*, *tout bellement*, *tout doucement*, hold there, ſoftly, gently, not ſo faſt, forbear.
de bonne foi, *en bonne foi*, bona fide, indeed, with candour, ſincerely, candidly, honeſtly, truly.
à la bonne foi, *tout à la bonne foi*, innocently, without malice or ill deſign.
à demi, half, by halves.
beaucoup, much, a great ſtep.
par là, by that, thereby.
bien, well, right, fain.
fort, very.
fortement, with force, ſtoutly, vigorouſly, ſtrongly.
fort bien, very well.
à la pareille, I'll be even with you, I'll ſerve you in the ſame manner.
en bien, to advantage.
en mal, to diſadvantage.
de mieux, *en mieux*, better and better.
pour le mieux, for the beſt.
mal, ill, badly.
plus que jamais, more than ever.
à jour, thorough.
ſous cape, in the ſleeve.

PRACTICE.

The opera with all its fine muſic, and all its ſumptuous magnificence, has, I know not how, ſet me a yawning.

Courteſy does not always inſpire a man with goodneſs, equity, condeſcenſion and gratitude:

Je ne ſai pas *coment* l'opera avec une muſique ſi parfaite & une dépenſe toute royale à peu réuſſir à m'ennuyer.

Si la politeſſe n'inſpire pas toujours la bonté, l'équité, la complaiſance, la gratitude;

elle

titude: it gives indeed their ſemblance, and helps a man outwardly to appear what he ſhould be within.

Were it not for vanity and ambition, courts would be deſerts, and every monarch almoſt a recluſe.

He, who pays obedience to reaſon, does every thing with calmneſs.

elle en donne du moins les aparences, & fait paroître l'homme au dehors *comme* il devroit être intérieurement.

Les cours ſeroient déſertes & les rois *preſque* ſeuls, ſi l'on étoit guéri de la vanité & de l'ambition.

Celui qui obéit à la raiſon agit *tranquilement*.

521. Beſides which there are an infinite number of others, which are form'd by adding *ment* to the feminine of their adjectives; as, from the adjectives

juſte,	come the adverbs	*juſtement*.
docte,		*doctement*.
ſote,		*ſotement*.
ſure,		*ſurement*.
brutale,		*brutalement*.
pleine,		*pleinement*.
douce,		*doucement*.

PRACTICE.

Man fooliſhly terrifies himſelf with chimeras of his own raiſing.

L'homme s'éfraye *ſotement* de ſes propres chiméres.

The voluptuous man leads the life of a brute.

Les luxurieux vivent *brutalement*.

We muſt tread cautiouſly and have all our wits about us, when we have to do with ſome ſorts of people.

Il faut aller *doucement* & bride en main, quand on à afaire à certaines gens.

Words muſt be ranged in a diſcourſe according to art.

Il faut arranger *ingénieuſement* les mots dans le diſcours.

Knowledge in general is requiſite; but chiefly, the knowledge how to live.

Il faut ſavoir; mais *préférablement* à tout, il faut ſavoir vivre.

522. But when thoſe adjectives terminate in their feminine gender with *e mute*, preceded immediately by another vowel, the *e mute* is taken away, and *ment* put in its place; as, from the adjectives

ſenſée,

ſenſée, *infinie*, *reſoluë*, } come the adverbs { *ſenſément*. *infiniment*. *reſolument*.

PRACTICE.

Eternal glory renders the ſaints and angels everlaſtingly happy.

La gloire éternéle rend les ſaints & les anges *infiniment* heureux.

Diſcretion is the ſoul of good breeding; it prevents us from ſpeaking and acting heedleſsly.

La diſcrétion eſt l'ame de la politeſſe; elle nous empêche de parler & d'agir *étourdiment*.

It is better to write accurately than elegantly.

Il vaut mieux écrire *ſenſément* qu'élégamment.

Philoſophy triumphs eaſily over evils to come, but evils preſent triumph over it.

La philoſophie triomphe *aiſément* des maux avenir, mais les maux préſens triomphent d'elle.

Death, like the ſun, cannot be beheld with a ſteady eye.

Le ſoleil ni la mort ne ſe peuvent regarder *fixément*.

523. Adjectives which terminate, in their maſculine gender, with *nt*, change that termination into *mment*, to form their adverbs; as, from the adjectives

prudent, *conſtant*, *élégant*, *évident*, } come the adverbs { *prudemment*. *conſtamment*. *élégamment*. *évidemment*.

EXCEPT

préſent, *lent*, } which make { *préſentement*. *lentement*.

PRACTICE.

It is not acting prudently to marry out of mere love.

Ce n'eſt pas faire *prudemment* que de ſe marier par amouréte.

It is demonſtrably true, that the whole is bigger than its part.

Il eſt *conſtamment* vrai que le tout eſt plus grand que ſa partie.

The laws of ſociety require that men ſhould preſerve a good underſtanding with one another.

Les loix de la ſociété exigent qu'on en agiſſe *obligeamment* les uns à l'égard des autres.

When the heart has no reliſh for a truth, the mind examines

Quand le cœur ne goûte pas une vérité, l'eſprit l'examine

ou

amines it, either ſlightly or with partiality.

With a little aſſiſtance of reaſon we may comfortably enjoy the bleſſings of life; and bear with a ſuitable patience the evils of it.

The river Saone flows more gently than the Rhone.

ou *négligemment*, ou malignement.

Avec un peu de raiſon on peut goûter doucement les biens, & s'acomoder *patiamment* aux maux.

La Saone roule ſes eaux plus *lentement* que le Rhône.

524. Obſerve that ſome adjectives, which terminate in *ment*, have no adverbs derived from them; as, *clément*, *véhément*, &c. and the place of adverbs is ſupply'd by a ſubſtantive with a prepoſition; as, *avec clémence*, *avec véhémence*.

525. Obſerve that ſome adjectives become adverbs, when put after certain verbs; as, cela *ſent bon*, that ſmells well; *parlez haut*, ſpeak aloud; il *fait beau*, it is fair, *&c.*

PRACTICE.

You have a juſt and important affair depending on the conſent of two perſons; ſays one of them you have my conſent, if ſuch a one agrees to it. At the ſame time the other is ſo ready to agree, that he requires nothing more than to be ſatisfied of his partner's intentions. Mean time nothing is done, months and years are ſpent to no purpoſe. I am confounded, you ſay; I know not how to account for this delay: where nothing ſeems wanting, but that the parties ſhould meet and talk the affair over together. I ſee thro' all this very plainly; and comprehend it to a tittle. They have talk'd the affair over together already.

Vous dépendez dans une afaire qui eſt juſte & importante, du conſentement de deux perſones; l'un vous dit, j'y done les mains, pourvu qu'un tel y condéſcende, & ce tel y condéſcend, & ne déſire plus que d'être aſſuré des intentions de l'autre; cependant rien n'avance, les mois, les anées s'écoulent inſenſiblement; je m'y perds, dites-vous, & je n'y comprends rien; il ne s'agit que de faire qu'ils s'abouchent, & qu'ils ſe parlent: je vous dis, moi, que j'y vois *clair*, & que j'y comprends tout, ils ſe ſont parlés.

Cleon talks with very little civility, or elſe with very little conſideration. 'Tis either one or

Cléon parle peu obligeamment ou peu *juſte*, c'eſt l'un ou l'autre; mais il ajoute, qu'il

or the other. However, he adds, that 'tis his way, and that he ſpeaks his mind.

Atheiſts ought to advance nothing but what's abſolutely clear. Now one muſt have loſt one's ſenſes to ſay, that it is abſolutely clear, that the ſoul is mortal. It is not of the greateſt conſequence to examine into the ſyſtem of Copernicus; but it is of importance to our whole life to know, whether the ſoul is mortal or immortal.

qu'il eſt fait ainſi, & qu'il dit ce qu'il penſe.

Les athées prétendent dire des choſes parfaitement claires. Or il faut avoir perdu le ſens pour dire qu'il eſt parfaitement clair que l'ame eſt mortéle. Je trouve *bon* qu'on n'aprofondiſſe pas l'opinion de Copernic; mais il y va de la vie éternéle de ſavoir ſi l'ame eſt mortéle ou immortéle.

SECT. II.

Of the manner of placing ADVERBS.

526. WHEN ſimple, they are commonly placed before adjectives and participles; as, il eſt *fort bon*, it is very good; elles ſont *egalement inutiles*, they are equally uſeleſs; il eſt *certainement arrivé*, he is certainly arrived; il en eſt *entiérement convaincu*, he is entirely convinced of it, *&c.*

PRACTICE.

An inſipid character is to have no character at all.

He who has temper enough to wait for the accompliſhment of his wiſhes, is not likely to ſink into a deſpondency, if he does not ſucceed: on the contrary, he who purſues his wiſhes with extreme ſolicitude, pays too dear beforehand for the purchaſe of his ſucceſs.

He muſt be utterly void of ſenſe, whom neither affection, nor hatred, nor even neceſſity can provoke to ſhew any.

Un caratére *bien fade* eſt celui de n'en avoir point.

Celui qui ſait atendre le bien qu'il ſouhaite, ne prend pas le chemin de ſe déſeſpérer s'il ne lui arrive pas; & celui au contraire qui déſire une choſe avec une grande impatience, y met trop du ſien pour en être *aſſez récompensé* par le ſuccès.

Il faut être *bien dénué* d'eſprit, ſi l'amour, la malignité, la néceſſité n'en ſont pas trouver.

527.

527. When compound, they are commonly placed after adjectives and participles; as, il eſt *bon à part*, it is good apart; elles ſont *inutiles de nuit*, they are uſeleſs in the night-time; il eſt *arrivé à propos*, he is arrived ſeaſonably; il ſera *convaincu dans peu*, he will be convinced in a little time, *&c.*

PRACTICE.

Self-love has in all ages maintain'd its influence over mankind.

L'amour propre *a régné de tous tems* parmi les hommes.

Nobody meets death with complacency, but he who has long provided againſt the approach of it.

Il n'y a que celui qui s'*eſt préparé à la mort de longue main* qui la reçoive gaiement.

A lively thought ſhould at the ſame time be juſt.

Une penſée vive doit être *juſte en même tems.*

True greatneſs is always acceſſible; being ſure to loſe nothing by a near inſpection.

La véritable grandeur ſe laiſſe aprocher, parcequ'elle ne perd rien à être *vuë de près.*

In regard to thought, we call that natural, which is neither ſtrain'd nor far-fetch'd; which the nature of the ſubject ſeems to ſuggeſt, and is the effect of the ſubject itſelf.

On apéle naturel en fait de penſées, ce qui n'eſt ni recherché ni *tiré de loin*, ce que la nature du ſujet préſente, ou ce qui nait pour ainſi dire du ſujet même.

Reſolutions taken with too much haſte and precipitation ſeldom ſucceed well.

Les réſolutions *priſes trop précipitamment* & *à la hâte* ont ordinairement de mauvais ſuccès.

528. When adverbs ſimple or compound are join'd to a verb in a ſimple tenſe, or to a verbal noun, they are commonly placed after it; as, il *agit mal*, he acts ill; elle *vit heureuſement*, ſhe lives happily; il *avance peu-à-peu*, he advances by degrees; il l'*acuſe à tort*, he accuſes him wrongfully, *&c.* But when the adverb is ſimple, and join'd to a verb in a tenſe compoſed with the auxilliary *avoir*, it may be placed either before or after the participle; as, elle *a vécu heureuſement*, or elle *a heureuſement vecu*, ſhe has lived happily; il *a extrêmement ſoufert*, or il *a ſoufert extrêmement*, &c. Except the following, *bien*, *mieux*, *mal*, *fort*, *toujours*, *jamais*, *guère*, and ſome few more, which muſt always be placed between the auxiliary *avoir* and the participle; as, il *a bien parlé*, he has ſpoken well; il *a mal agi*, he has acted ill; il n'*a jamais fait*, he never had done, *&c.*

PRACTICE.

A middling genius writes like an angel, in his own conceit; while the man of ſuperior genius is content, if he thinks he can write but ſenſibly.

Un eſprit médiocre croit *écrire divinement*; un bon eſprit croit *écrire raiſonablement.*

We ſhould be deſirous of reading our works to men that have diſcernment enough, both to correct their faults, and prize their beauties.

L'on devroit aimer à lire ſes ouvrages à ceux qui en *ſavent aſſez* pour les corriger & les eſtimer.

We don't eaſily quit a bad habit that affords us any pleaſure.

On *quitte malaiſément* une mauvaiſe habitude qui nous divertit.

An impertinent man talks much, and thinks little; and acts in the ſame manner.

Un homme impertinent *parle beaucoup* & ſans réflexion, il *agit de même.*

Little folks make a point of cheating the great, and the great of oppreſſing their inferiors.

On s'*éforce à l'envi* de tromper les grands. Les grands s'*éforcent à l'envi* d'oprimer les petits.

Men of great parts are ſeldom much addicted to wonder.

Les grands eſprits ne *ſont* pas *d'ordinaire* de grands admirateurs.

The pleaſure of criticiſing robs us of a more refined pleaſure, that of admiring fine thoughts.

Le plaiſir de la critique nous ôte celui d'*être vivement touchés* ou *touchés vivement* de très belles choſes.

That man has drunk to ſome purpoſe.

Cet homme a *honêtement bu* ou a *bu honêtement.*

What greatly atones for the ambitious folly of a forward coxcomb, is the pains which others take, when once he has made his fortune, to diſcover a merit in him, which he never had, and as great as he himſelf conceits.

Ce qui diſculpe le fat ambitieux de ſon ambition, c'eſt le ſoin que l'on prend, s'il a fait une grande fortune, de lui trouver un mérite qu'il n'a *jamais eu*, & auſſi grand qu'il croit l'avoir.

They who have been accuſtom'd to proſperity are the moſt ſenſibly affected with every attack of ill fortune.

Ceux qui ont *toujours été* heureux ſont les plus ſenſibles à la mauvaiſe fortune quand ils viénent à l'éprouver.

529.

529. The adverbs *jamais*, *toujours*, *ſouvent*, when join'd to another adverb, are always placed firſt; as, nous n'avons *jamais mieux* fait, we have never done better; ils ont *toujours bien* réuſſi, they have always ſucceeded well; ils mangent *ſouvent enſemble*, they often eat together, *&c.*

PRACTICE.

The great, contract from their infancy a habit of conſidering themſelves as a different ſpecies, from the reſt of mankind: their own imagination never puts them on a promiſcuous level with the generality of the world: they have always the count or the duke in their heads, but are never mortal men.

Les grands s'acoutument dès leur enfance à ſe regarder comme une eſpéce ſéparée des autres hommes: leur imagination ne les mêle jamais dans la foule du genre humain: ils ſont toujours comtes, ou ducs à leurs yeux, & *jamais ſimplement* hommes.

I am much out of humour with death, 'tis ſuch an impertinent viſitor; it has no manners, and always comes at an improper hour.

Je hais la mort; car c'eſt une inconſidérée qui ne reſpecte rien, & qui vient *toujours mal-à-propos*.

CHAP. VIII.

OF PREPOSITIONS.

530. SOME govern the *accuſative*, ſome the *genitive*, and ſome the *dative*.

531. The following govern the *accuſative*; their caſe is put after them.

Après vous, after you.
avant le deluge, before the deluge.
avec lui, with him.
chez nous, at our houſe.
contre la muraille, againſt the wall.
contre lui, with him.
dans la cage, in the cage.
en France, in France.
depuis ſa mort, ſince his death.
dès ſa ſource, from its ſpring.
derriére la porte, behind the door.

devant le roi, before the king.
par devant notaire, before a notary, according to law, in a legal manner.
de deſſus la table, from the top of the table.
de deſſous le lit, from under the bed.
par deſſus la tête, over the head.
par deſſous le bras, under the arm.
ni *deſſus* ni *deſſous* le claveſſin, neither over or under the harpſichord.
deſſus & deſſous la chaiſe, over and under the chair.
ni *dedans* ni *deſſous* le cofre, neither within nor under the trunk.
entre les doits, between the fingers.
envers les pauvres, towards the poor.
environ cette ſomme, about that ſum.
excepté, *hors*, *hormis* deux ou trois, except two or three.
moyenant cinq piéces, for five pounds.
nonobſtant, *malgré* cela, notwithſtanding that.
malgré elle, againſt her will.
outre ſes hardes, beſides her cloaths.
par mer, by ſea.
parmi les papiers, among the papers.
pendant l'été, during the ſummer.
durant la guerre, during the war.
pour le bien public, for the public good.
ſans argent, without money.
ſauf le reſpect que je vous dois, ſaving the reſpect I owe you.
ſelon, *ſuivant* l'uſage, according to cuſtom.
ſous l'eſcalier, under the ſtaircaſe.
ſur ſon habit, upon his cloaths.
touchant le comerce, concerning or about trade.
vers le nord, towards the north.
deça les Pirénées, this ſide the Pyreneans.
dela les Monts, the other ſide the Alps.
de deça le Rhin, this ſide the Rhine.
de dela l'eau, the other ſide the water.

PRACTICE.

We hanker after tranſitory pleaſures, but we never place our affections on the ſupreme good: we are afraid of evils befalling us, and yet we fear not that being which can protect us from them.

At court the paſſions are ſet in motion, and conſpire to effect the ruin of innocence.

When

Nous ſoupirons *après des biens périſſables*, & nous ne déſirons pas le bien ſouverain: nous apréhendons les maux qui nous peuvent arriver, & nous ne craignons pas celui qui nous en peut garantir.

C'eſt à la cour que les paſſions s'excitent, & conſpirent *contre l'innocence*.

Lorſque

When you are in the preſence of wicked men, keep a good guard over your tongue.

Lorſque vous êtes *devant les méchans*, métez un frein à votre langue.

We ought to force our mind, and conſtrain it, however unwilling, to look truth in the face.

Il faut forcer notre eſprit, & le porter *malgré lui* à enviſager la vérité.

Men who are blinded with the favours of fortune, enjoy them with inſolence, and abuſe them with their exceſſes.

Ceux que la fortune aveugle & ſans choix, a come accablés de ſes bienfaits, en jouïſſent *avec orgeuil & ſans modération.*

532. The following govern the *genitive*, and their caſe is alſo put after them, *viz.*

Firſt, All thoſe which are compoſed of a ſubſtantive preceded by either of the particles *à*, *au* or *en.*

A cauſe de vous, becauſe of you.

à coté d'elle, by her.

à couvert de la médiſance, free or ſecure from ſlander.

à la reſerve de celui-là, except that.

à la maniére des Grecs, after the manner of the Greeks.

à l'abri de la pluie, ſhelter'd from the rain.

à l'égard de ſon néveu, as to his nephew, concerning his nephew.

à l'inſue de ſon maître, without the knowledge of his maſter.

à fleur de terre, cloſe to the ground, even with the ground.

à raiſon de tant, at the rate of ſo much.

au deça de la Tamiſe, on this ſide of the Thames.

au dela de la Loire, on the other ſide of the Loire.

au deſſus des nuës, above the clouds.

au deſſous d'eux, under or beneath them.

au devant d'elle, to meet her.

à travers de la draperie, thro' the drapery.

au travers du corps, through the body.

au peril de la vie, though life was at ſtake.

au milieu de la ruë ou de nous, in the middle of the ſtreet, or in the midſt of us.

au prix du leur, in regard or compariſon of theirs.

au lieu de vin, inſtead of wine.

aux environs de cette montagne, about that mountain.

au dépens de votre réputation, at the expence of your reputation.

en dépit de moi, in ſpite of me.

en préſence du juge, in the preſence of the judge.

en deça de la ligne, on this ſide of the line.

au contraire du bon ſens, in the reverſe or againſt good ſenſe.

à rebours, *au rebours*, de bien, the reverſe of good will.

à rebours de poil, againſt the hair.

Secondly,

Secondly, The following govern alſo the *genitive*.

Autour de la maiſon, round or about the houſe.
indépendamment de cette afaire, independant of that affair.
faute d'amis, for want of friends.
le long de la riviére, along or near the river.
auprès, *près*, *proche* de la bourſe, near the exchange.
enſuite de quoi, after which.
hors de la chambre, out of the room.
loin de ſon pays, far from his country.
vis-à-vis du palais, over-againſt the palace.
à force d'argent, by dint of money.

PRACTICE.

The verdure of the country is what makes it beautiful in the ſpring ſeaſon.

La compagne eſt belle au printems *à cauſe de la verdure*.

However diſintereſted we may be in our friendſhips; we muſt do a ſort of violence to ourſelves now and then for our friends ſakes, and kindly condeſcend to accept of a favour at their hands.

Quelque déſintéreſſement qu'on ait *à l'égard de ceux* qu'on aime, il faut quelquefois ſe contraindre pour eux, & avoir la généroſité de recevoir.

Rudeneſs is a clowniſh want of good breeding, and a booriſhneſs which tramples upon the rules and decorum of civil ſociety.

L'impoliteſſe eſt une ignorance ruſtique des bienſéances, & une groſſiéreté qui ſe met *au deſſus des reglés*, & *des égards* de la vie civile.

Look on the happy child of fortune, and ſtrip him of his affected ſerenity and aſſumed modeſty; and you ſhall preſently read in him, how pleaſed and charm'd he is with himſelf.

Voyez un heureux, & liſez *au travers d'un calme étudié*, & *d'une feinte modeſtie*, combien il eſt content & pénétré de ſoi-même.

There are certain pleaſures, which in ſpite of fortune, a wiſe man knows how to enjoy.

Il eſt des plaiſirs dont le ſage ſait jouïr *en dépit de la fortune*.

A rational mind can act without being under the direction of his ſenſes.

L'ame raiſonable peut agir *indépendamment de ſes organes*.

There are certain paſſages in an opera, which induce us to

Il y a des endroits dans l'opéra qui en laiſſent déſirer d'autres,

to wiſh for more of it; at other times, we find ourſelves wiſhing to have it over: this is for want of deſign in it, for want of action, or of ſomething to engage the attention.

When hope is gone, deſpair is nigh at hand.

The elevated ſituation of a monarch ſets him above the intercourſe of friendſhip.

d'autres, il échape quelquefois de ſouhaiter la fin de tout le ſpectacle; c'eſt *faute de deſſein, d'action, de choſes* qui intéréſſent.

Quand on n'eſpére plus, on eſt bien *près du déſeſpoir.*

L'elevation d'un roi le met *hors du comerce* de l'amitié.

533. The next govern the *dative*, and their caſe is alſo put after them.

Conformément à ſa létre, agreeable to his letter.

quant à ſon fils, as to his ſon.

*juſqu'*aux cieux, to the ſkies.

ſauf aux parties, *&c.* ſaving to the parties, *&c.*

PRACTICE.

We enter into life crying; ſtrangers to every thing elſe but tears; this is the firſt thing which we begin to practiſe; and what we continue practiſing till death.

France reaches from the Rhine to the Pyreneans.

Nous començons la vie par les pleurs; neufs pour tout, ſi non pour les larmes: pleurer eſt la prémiére choſe que nous ſavons faire; c'eſt elle que nous continuons *juſqu'au tombeau.*

La France s'étend depuis le Rhin *juſqu'aux Pirénées.*

534. Obſerve that *juſque*, when join'd to an adverb, is follow'd by no article; Examp. *juſqu'aujourd'hui*, till to-day; *juſqu'ici*, ſo far, *&c.* Except *juſqu'à demain*, till to-morrow; *juſqu'à quand*, till when? and that *ſauf*, as may be ſeen above, governs the *accuſative*, when ſpeaking of things; and the *dative*, when ſpeaking of perſons.

PRACTICE.

To ſay, *the vulgar*, is ſaying a great deal in a little; 'tis a comprehenſive expreſſion; and would ſtartle ſome folks, were they to ſee how much it includes, and how far it extends. There is the vulgar in oppoſition to the great, ſuch are the popu-

Qui dit le peuple dit plus d'une choſe, c'eſt une vaſte expreſſion; & l'on s'étoneroit de voir ce qu'elle embraſſe; & *juſques où* elle s'étend. Il y a le peuple opoſé aux grands, c'eſt la populace & la multitude: il y a le peuple qui eſt

opoſé

populace, or the mob: there is the vulgar in oppoſition to the ingenious, the wiſe, and the good; ſuch are many men in high as well as low ſtations of life.

What extremes do men ruſh into on the ſcore of religion: which at the ſame time they are ſo little convinced of, and practiſe ſtill leſs.

oposé aux ſages, aux habiles & aux vertueux; ce ſont les grands comme les petits.

Juſques où les hommes ne ſe portent-ils point par l'intérêt de la religion, dont ils ſont ſi peu perſuadés, & qu'ils pratiquent ſi mal.

535. Obſerve alſo, that many of thoſe *prepoſitions* are placed *before infinitives*, as well as before nouns. When placed before infinitives ſome take no particle after them, ſome take the particle *de*, and ſome the particle *à*.

536. Thoſe which take *no particle* after them *before an infinitive*, are, *après*, *par*, *ſans* and *pour*; Examp. il parle *ſans ſavoir* ce qu'il dit, he talks without book, *&c.*

PRACTICE.

Jeroboam died after a reign of two and twenty years.

A man ſhould ſet out with conquering his paſſions.

A man, intoxicated with worldly felicity, enjoys the benefits without regarding the benefactor.

Man was created to love God.

A man juſt advanced to an office, makes no longer any uſe of his inward reaſon and underſtanding to regulate his conduct and demeanour; he aſſumes a form from his poſt and condition; hence ariſes all his forgetfulneſs, pride, arrogance, hardneſs of heart, and ingratitude.

Many perſons, for want of practice and a ſufficient attention to the rules of ſtile, write ſo as hardly to be underſtood.

Jeroboam mourut *après avoir régné* vingt-deux ans.

Il faut comencer *par vaincre* ſes paſſions.

Un homme enyvré de la félicité du ſiécle jouït des biens, *ſans regarder* le bienfaiteur.

L'homme a été créé *pour aimer* Dieu.

Un homme qui vient d'être placé ne ſe ſert plus de ſa raiſon & de ſon eſprit *pour régler* ſa conduite & ſes dehors à l'égard des autres; il emprunte ſa régle de ſon poſte & de ſon état; de là l'oubli, la fierté, l'arrogance, la dureté, l'ingratitude.

Pluſieurs en particulier *faute d'étudier* aſſez les régles & la pratique du ſtile, écrivent peu intelligiblement.

537.

537. Thoſe which take the particle *de* after them before an infinitive, are *près*, *hors*, *hormis*, *excepté*, *à la reſerve*, *loin*, *au lieu*, *faute*, and *à force*; Examp. il étoit *près d'expirer*, he was near expiring; *loin de* lui *vouloir* faire réparation, il la ofenſé de nouveau, far from being willing to make him any reparation, he has offended him again; *bien loin d'*en *être* content, il en eſt très mal ſatisfait, far from being pleaſed with it, he is very much diſſatisfy'd, *&c.*

PRACTICE.

The envious, inſtead of endeavouring to perfect themſelves, ſtudy only to tarniſh the good qualities of others.

Fine thoughts by frequent repetition loſe their efficacy, and almoſt ceaſe to be fine ones.

Les envieux, *au lieu de chercher* à devenir plus parfaits, ne ſongent qu'à ternir les bonnes qualités des autres.

Les belles penſées *à force d'être* redites ne piquent plus, & ceſſent preſque d'être belles.

538. And thoſe which take the particle *à* after them in the ſame caſe, are *ſauf* and *juſque*; Examp. *ſauf à recomencer*, I can but begin again; il a crié *juſqu'à* n'en *pouvoir* plus, he cry'd out till he was quite ſpent, *&c.*

PRACTICE.

It is ſtrange that mankind carry extravagance even to the giddily hazarding eternity, without reflecting on the abyſs into which it is on the point of plunging them.

Il eſt ſurprenant que les hommes portent l'extravagance *juſqu'à hazarder* étourdiment l'éternité, ſans ſonger en quel abîme elle les va précipiter.

REMARKS upon ſome PREPOSITIONS.

539. When *before* ſignifies *oppoſite to*, *in the preſence of*, or denotes *precedency*, it muſt be render'd in French by *devant*; Examp. before the church, *viz.* oppoſite to the church, *devant l'egliſe*; before the judge, *viz.* in the preſence of the judge, *devant le juge*; dukes are before earls, *viz.* have the precedency of earls, *les ducs ont le pas devant les comtes*, &c. On all other occaſions *before* is render'd in French by *avant*; Examp. before the war, *avant la guerre*; juſtice muſt be preferr'd to every thing, la juſtice doit aller *avant tout*, &c.

PRACTICE.

Dukes have the precedency of earls.

I was intreated, ſays Ariſtus, to read my works to Zoilus. I did ſo: he was pleaſed with them on the firſt reading; and before he had time to paſs his criticiſms upon them, he commended them a little to my face; but has never ſince recommended them to any body. I excuſe him; and require no more of a man, who is himſelf an author. Nay, I pity him for having heard ſo many fine things, and thoſe not his own.

No one can be pronounced happy before his death.

What other advantage does an ample fortune generally produce, but that of enjoying the vanity, the induſtry, the labour, and expence of thoſe that have gone before us; and of buſying ourſelves in planting, building, and heaping up again for thoſe, that are to come after us.

Les ducs ont le pas *devant les comtes*.

L'on m'a engagé, dit Ariſte, à lire mes ouvrages à Zoïle. Je l'ai fait; ils l'ont ſaiſi d'abord; & avant qu'il ait eu le loiſir de les trouver mauvais, il les a loués modeſtement en ma préſence; & il ne les a pas loués depuis *devant perſone*; je l'excuſe; & je n'en demande pas davantage à un auteur; je le plains même d'avoir écouté de belles choſes, qu'il n'a point faites.

Perſone ne peut être apelé heureux *avant ſa mort*.

Quel eſt le fruit d'une grande fortune, ſi ce n'eſt de jouïr de la vanité, de l'induſtrie, du travail, & de la dépenſe de ceux qui ſont venus *avant nous*; & de travailler nous-mêmes, de planter, de bâtir, d'aquérir pour la poſtérité.

540. *En* is uſed when not follow'd by an article, and *dans* when follow'd by an article; Examp. il eſt *en bonne ſanté*, he is in good health; il y eſt allé *en carroſſe*, he is gone thither in a coach; *dans l'etat* où je ſuis, in the condition in which I am; cela arrive ſouvent *dans la vie*, that happens often in life.

PRACTICE.

Animals are divided into terreſtrial, aquatic, and volatile.

In epic poetry the expreſſion ſhould be ſolemn and lofty,

On diviſe les animaux *en terreſtres, aquatiques & volatiles*.

L'expreſſion doit être noble & élevée *dans le poëme epique*,

EXCEP-

EXCEPTIONS.

541. *En* is uſed before an article in the two following expreſſions; *en l'autre monde*, in the other world; *en l'honeur de quel ſaint*, upon what account? *Dans* muſt be uſed before a word without an article in the following caſes.

542. *Firſt*, when ſpeaking of a time at the end of which ſomething ſhall be done; as, *il le verra dans quinze jours*, he will ſee him a fortnight hence, *viz.* after ſuch a time; *cela ſe fera dans huit jours*, that will be done in eight days time, *&c.*

543. *Secondly*, when ſpeaking of a place, wherein ſomething is mention'd or underſtood to be contain'd; Examp. *dans ſa maiſon*, in his houſe; *dans Londres*, in London; *dans Verſailles*, in Verſailles; *dans votre tiroir*, in your drawer; *dans ma poche*, in my pocket; il lit *dans ſon livre*, he reads in his book, *viz.* what is contain'd in his book; elle prie *dans ſes heures*, ſhe prays with her book in her hands, *&c.* however we ſay, *penſer en ſoi même*, to think within one's ſelf.

544. *Thirdly*, when quoting an author; as, je l'ai lu *dans St. Pierre*, I read it in St. Peter; vous le trouverez *dans Horace*, you'll find it in Horace, *&c.*

545. *Près*, *auprès*, near; the firſt muſt always be uſed when ſpeaking of time; Examp. il eſt *près de midi*, it is near twelve o'clock; il a *près de quatre-vingts ans*, he is near fourſcore years of age; il eſt *près de ſa fin*, he is near his end, *&c.*

546. *Près* may always be uſed when ſpeaking of place; Examp. il demeure *près de l'egliſe*, he lives near the church; je l'ai vu *près de tel endroit*, I ſaw him near ſuch a place; il eſt trop *près du feu*, he is too near the fire, *&c.* It is true that *auprès* may alſo often be uſed, when ſpeaking of place; as, il demeure *auprès de l'egliſe*, &c. but as cuſtom does not always ſuffer it to be uſed in this caſe, for we cannot ſay, for example, il eſt trop *auprès du feu*, &c. I adviſe the learner to make uſe of *près*.

Auprès muſt always be uſed,

547. *Firſt*, when ſpeaking of ſomebody put near another, as his maſter, friend, counſellor or ſervant; Examp. *je l'ai mis auprès de mon fils*, I put him near my ſon, *viz.* as his tutor, maſter, friend, counſellor or ſervant; *il eſt auprès du prince*, he is near the prince, *viz.* as his counſellor or ſervant, *&c.*

548. *Secondly*, when mentioning in what eſteem a perſon is with another, or what intereſt he has with him; Examp. *il eſt bien auprès du roi, de monſeigneur, de cette dame*, &c. he is in favour with the king, my lord, that lady, *&c. il a tout pouvoir auprès de lui*, he can do what he will with him; *pouvez-vous quelque choſe auprès de lui?* have you any intereſt with him, *&c.*

PRACTICE.

Courage is not amiſs with the great; baſhfulneſs is look'd upon by them as ſtupidity.

La hardieſſe eſt de miſe *auprès des grands*; les gens timides paſſent chez eux pour des ſots.

When a man has done for another every thing to merit his friendſhip, and nothing ſucceeds, there is ſtill one way left to make himſelf amends: which is, doing nothing more.

Quand on a aſſez fait *auprès de certaines gens* pour avoir du ſe les aquérir, ſi cela ne réuſſit pas, il y a encore une reſſource; qui eſt de ne plus rien faire.

549. *Thirdly*, when mentioning by whom a perſon is entertain'd, ſhelter'd, *&c.* Examp. *il s'eſt retiré auprès de lui*, he is gone to live with him; *il s'eſt réfugié auprès d'un tel*, he has taken refuge under ſuch a one; *il eſt en ſureté auprès de lui*, he is quite ſafe with him, *&c.*

PRACTICE.

When we want to be known to others, we ſeek the means of acceſs to them; when we have ſomething to ſay to them, we endeavour to accoſt them; and when we deſign to inſinuate ourſelves into their favour, we try to be near them.

Lorſqu'on veut être conu des gens, on cherche les moyens d'avoir accès *auprès d'eux*; quand on a quelque choſe à leur dire, on tâche de les aborder; & lorſqu'on a deſſein de s'inſinuer dans leurs bonnes graces, on eſſaye de les aprocher.

550. *Près* ſignifying *except* or *for* governs the *dative* in French, and it muſt be placed after the word it governs; Examp. *à un ecu près*, except a crown; *à ſi peu de choſe près*, for ſo ſmall a matter, *&c.*

PRACTICE.

Allowing for the difference of a great deal of vanity, heroes are much like other men.

A une grande vanité près, les héros ſont faits comme les autres hommes.

551.

551. The prepoſition *to* and *towards*, when they ſignify *in regard of*, muſt always be render'd in French by *envers*; Examp. he has behaved ill both to or towards you and me, il s'eſt mal comporté & *envers vous* & *envers moi*. On all other occaſions *towards* muſt be render'd in French by *vers*; Examp. tournez-vous *vers moi*, turn yourſelf towards me; *vers l'orient*, towards the eaſt, *&c.*

PRACTICE.

A bad man is ungrateful towards God and towards men.

Un méchant homme eſt ingrat *envers Dieu* & *envers les hommes*.

It is eſſential to God, that his juſtice as well as his mercy, ſhould be infinite. However, there may be leſs to wonder at in his juſtice and ſeverity towards the reprobate, than in his mercy towards the elect.

Il eſt de l'eſſence de Dieu, que ſa juſtice ſoit infinie auſſi bien que ſa miſéricorde. Cependant ſa juſtice & ſa ſévérité *envers les réprouvés* eſt encore moins étonante que ſa miſéricorde *envers les élus*.

It is eaſier to ſail eaſtward than weſtward or ſouthward.

La navigation *vers l'orient* eſt plus facile que *vers l'occident* ou le *midi*.

Mankind haſten on towards eternity, without either foreſight or reflection.

Les hommes s'avancent à grands pas *vers l'éternité*, ſans prévoyance & ſans réflexion.

CHAP. IX.

OF CONJUNCTIONS.

THEY are for the moſt part either adverbs or prepoſitions follow'd by the particle *que* or *de*, and may be divided into

552. *Copulative* and *Comparative*, which denote union or compariſon, *viz.*

Et, and, both.
auſſi, alſo, as, likewiſe, even as.
auſſi bien, beſides, for.
tant de part *que* d'autre, as well on one ſide as the other, on both ſides.

tant petits *que grands*, both great and ſmall.
tant que, as far as, ſo far as.
déplus, alſo, beſides, moreover, again.
outre que, beſides that.
même, alſo.
joint que, beſides that, beſides, to which add, or to which you may add.
ni, nor, neither.
non ſeulement, not only.
mais encore, but yet, but ſtill.
comme, as.
de même que, as, even as, juſt as.
tout de même que, *tout ainſi que*, *ainſi que*, the ſame as, the very ſame as, the ſame thing as, the very ſame thing as, as, juſt ſo, even ſo, juſt as, even as, ſo as.
ainſi, ſo.
ſi, ſo, as.
auſſi bienque, as well as.
auſſi peu que, as little as.
tout auſſi peu que, juſt as little as.
autant que, as much as.
tout autant que, juſt as much as.
non plus que, no more than.
non plus, neither.
plutôt que, rather than.
du moins, *pour le moins*, at leaſt, however.
le mieux que, *du mieux que*, as well as, the beſt that.

PRACTICE.

Extravagant praiſe ſeldom redounds to the honour of the perſon beſtowing it, or the party receiving it.

Les louänges outrées ne font honeur *ni* à celui qui les done, *ni* à celui qui les reçoit.

The tranſition from ſomething to nothing is as impracticable, as to paſs from nothing to ſomething.

Le paſſage de l'être au néant eſt *auſſi* impoſſible, que celui du néant à l'être.

To ſay that God cannot do what we cannot comprehend, is ſuppoſing our comprehenſion as extenſive as his almighty power.

En diſant que Dieu ne peut faire ce que nous ne pouvons comprendre, c'eſt ſe figurer que notre imagination a *autant* d'étenduë *que* ſa puiſſance.

What is there that young folks now-a-days ſeem to want? they are both able and knowing: or, at leaſt, did they know as much as they ever can, they could not be more peremptory than they are.

Que manque-t-il de nos jours à la jeuneſſe? elle peut, & elle ſait: ou du moins quand elle ſauroit *autant qu'*elle peut; elle ne ſeroit pas plus déciſive.

553. *Diſjunctive*, which denote ſeparation and diviſion, *viz.*

Soit, *ſoit que*, whether, either, or.
ou, or, either, elſe.
ou bien, or elſe.
autrement que, otherwiſe than.

See N°. 636.

PRAC-

PRACTICE.

Thoſe who are againſt all grammar are lazy folks, that would ſave themſelves the trouble of learning or teaching it.

Virtue under misfortunes retreats, and contracts all its force within itſelf; whereas in proſperity it ſlackens and evaporates.

Ceux qui ne veulent point du tout de grammaire ſont des pareſſeux, qui ſe veulent épargner la peine; *ou* de l'aprendre ou de l'enſeigner.

La vertu ſe recueille, & ſe réunit dans l'adverſité; *au lieu qu'*elle ſe diſſipe, & ſe relâche dans le bonheur.

554. *Adverſative*, which denote oppoſition, exception or reſtriction, *viz.*

Mais, néanmoins, pourtant, toutefois, cependant, but, but yet, ſtill, but ſtill, and yet, for all that, yet, nevertheleſs, however.
auſſi, but.
malgré que, in ſpite of.
encore, yet, beſides, ſtill, even.
encore que, bien que, non obſtant que, quoique, though, although.
mais encore, but yet, but ſtill.
tant s'en faut que, ſo far from.
loin de, for, from, inſtead of.
bien loin que, ſo far from.
bien loin de, very far from.
à Dieu ne plaiſe que, God forbid that.
à la vérité, indeed, I confeſs.
d'acord que, I confeſs that, I grant that.
au lieu que, whereas, inſtead of that, when, while.
au lieu de, inſtead of.
non que, non pas que, ce n'eſt pas que, not but.
ſinon, but, ſave.
d'ailleurs, otherwiſe, in other things, in other reſpects, moreover, beſides.
excepté que, hors de, horſque, hormis de, hormis que, à moins que, à moins que de, à moins de, ſinon que, ſi ce n'eſt, ſi ce n'eſt que, ſi, ſans que, except, unleſs, without.
pour peu que, ever ſo little.
au reſte, du reſte, au ſurplus, however, beſides.
au moins, however, at leaſt.

PRACTICE.

We think of nothing but paſſing away time, and yet time paſſes faſter than we can perceive: every body however complains that it moves too ſlow, or that it does not move faſt enough.

Nous ne penſons jamais qu'à paſſer le tems, & l'on ne ſauroit comprendre la viteſſe de ſa fuite: chacun ſe plaint *toutefois* qu'il va trop lentement, ou qu'il ne marche pas aſſez vite.

The Le

The character of a ſycophant is, to give up truth without ſcruple; never to ſpeak, but with a view of ſelf-intereſt: he has no humour of his own, but changes with his intereſt; is ſerious with the grave, gay with the ſprightly; and is conſtant in nothing but in never ſympathiſing with the unfortunate.

There is no great difference between the fear of miſery and the ſenſation of it; unleſs it be, that ſufferance has its bounds, and fear is endleſs.

Le caractére d'un flateur eſt de renoncer à la vérité ſans nul ſcrupule, de ne parler que par raport à lui, & à ſon intérêt: il n'a point de tempérament particulier: il devient ce que ſon intérêt demande qu'il ſoit; ſerieux avec ceux qui le ſont, gai avec les enjoués: *excepté qu'*il n'eſt jamais malheureux avec ceux qui le deviénent.

Il n'y a pas grande diférence entre l'atente des maux & la ſoufrance; *ſi ce n'eſt que* la douleur a des bornes, & la crainte n'en a point.

555. Conditional, *viz.*

Autrement, for the reſt, otherwiſe, elſe.
ſinon, otherwiſe, elſe, for want of which, if not.
comme ſi, as if.
à condition que, *à condition de*, *bien entendu que*, *à la charge que*, *à la charge de*, *pourvu que*, *moyénant que*, provided, on condition.
à moins que, unleſs.
ſi, *quand*, *quand bien*, *quand même*, *ſupoſé que*, *poſé le cas que*, *en cas que*, *au cas que*, *en cas de*, if, in caſe, ſuppoſe, though, although.

PRACTICE.

In ſetting up for a critic, a man always preſumes to have right on his ſide; it being downright inſolence otherwiſe to impeach an author upon ſuppoſed and doubtful miſtakes.

Is it nature you make the judge of your wants? then you'll never be poor: is it opinion? then you'll never be rich.

En qualité de critique l'on s'engage à avoir évidemment raiſon; *autrement* il n'eſt pas permis d'inſulter un auteur ſur une faute douteuſe & ambiguë.

Si vous réglez vos beſoins ſur la nature, vous ne ſerez jamais pauvre; *ſi* vous les réglez par l'opinion, vous ne ſerez jamais riche.

556. Thoſe of Doubt.

Si, whether, if.
quoiqu'il en ſoit, whatever it be.
ſavoir ſi, *à ſavoir ſi*, *c'eſt à ſavoir ſi*, the queſtion is whether.

PRAC-

PRACTICE.

There are ſome men of ſuch a high-flown behaviour, that they are never without the word, honour, at their tongue's end. In ridicule of which folly, the ſtory goes, that a man of quality aſking once a country gentleman, whether he had ſeen his horſes, the ſquire replied, yes; he had had the honour of ſeeing them.

Il y a des gens exceſſivement civils qui placent par tout le mot d'honeur. L'on raconte, pour en faire voir le ridicule, qu'un ſeigneur ayant demandé à un gentilhomme s'il avoit veu ſes chevaux, le compagnard lui répondit, qu'il avoit eu l'honeur de les voir.

557. Thoſe of Explanation.

Savoir, à ſavoir, c'eſt à ſavoir, comme, comme par exemple, c'eſt-à-dire, namely, to wit, that is to ſay, for example.

PRACTICE.

There are five ſenſes in nature, *viz.* the ſight, the hearing, the taſte, the ſmell, and the touch.

Il y a cinq ſens de nature, *ſavoir*, la vuë, l'ouïe, le gout, l'odorat, & le toucher.

Generally ſpeaking, the things which we are moſt concern'd about are mere nothings; as for example, the concealing our narrow circumſtances is a trifling particular, which our imagination treats like a mighty ſecret of ſtate: another way of thinking would diſpoſe us to talk of it with the greateſt indifference.

Les choſes qui nous tiénent le plus au cœur ne ſont rien le plus ſouvent; *comme par exemple*, de cacher qu'on ait peu de bien. C'eſt un néant que notre imagination groſſit en montagne. Un autre tour d'imagination nous le fait découvrir ſans peine.

558. *Cauſal*, which denote that a reaſon is given, *viz.*

Car, for.
auſſi bien, for.
parceque, à cauſe que, for that, becauſe.
vu que, puiſque, attenduque, d'autant que, en tant que, comme, ſeeing, becauſe, whereas, for as much as, in as much as, as.
d'autant plus que, the more becauſe, ſo much the more as.
pour que, afin que, afin de, that, to the end that, in order to.
de crainte que, de crainte de, de peur que, de peur de, leſt, for fear.
pour, to, in order to, for, becauſe.

pourquoi, *auſſi pourquoi*, why, for what reaſon.
à quoi, *de quoi*, *ſur quoi*, whereupon.
par quelle raiſon, why.
à quel propos, to what purpoſe.
d'où vient que, why, whence comes it that.
auſſi, for which reaſon, ſo therefore, but then.

PRACTICE.

The ſource of all female humours is coquetry. All women, however, do not give it ſcope. In ſome it is reſtrain'd by timidity, in others ſuppreſs'd by reaſon.

La coquéterie eſt le fond de l'humeur des femmes; mais toutes ne la métent pas en pratique; *parceque* la coquéterie de quelques-unes eſt retenuë par la crainte, & de quelques autres par la raiſon.

Prudence muſt accompany every virtue, or rather give birth to it; ſince there can be no virtue without prudence.

La prudence doit acompagner toutes les vertus; ou plutôt elle doit leur doner l'être, *puiſqu'*il n'en eſt point ſans elle.

The pleaſures of friendſhip are ſo much the more endearing to us, as it eaſes us in proportion of worldly jealouſies.

Le plaiſir de l'amitié eſt *d'autant plus* ſenſible, *qu'*elle adoucit la crainte du monde.

If we are ſo frequently ſtruck with what is uncommon; how comes it, we are ſo little taken with virtue.

S'il eſt ordinaire d'être vivement touché des choſes rares, *pourquoi* le ſommes nous ſi peu de la vertu.

559. *Continuative*, *Concluſive* and *Tranſitive*; which denote that the diſcourſe is continued, draws to a concluſion, or which are uſed to paſs from a diſcourſe or from one circumſtance to another, *viz.*

Et certes, and indeed.
tant y a que, however.
or, *par conſequent*, now, conſequently, therefore.
donc, then, therefore.
c'eſt pourquoi, wherefore.
or eſt-il-que, now.
cela étant, it being ſo.
d'ailleurs, beſides, moreover.
et c'eſt pour cela, and 'tis for that reaſon.
en éfet, indeed and indeed, in effect.
pour cet éfet, to that end, therefore, to that purpoſe.
tellement que, *ſi bien que*, *de ſorte que*, *enſorte que*, *de façon que*, *de maniere que*, *c'eſt-à-dire que*, *ainſi*, therefore, ſo that, in ſo much that, ſo, then.
bref, in ſhort, to cut ſhort, to be ſhort.
pour concluſion, in concluſion, in ſhort.
enfin, in ſhort, finally, in fine, after

after all, in a word, to conclude.
après tout, after all.
à propos, now I think on't, now you put me in the mind on't.
mais après tout, but in ſhort.
au moins, however.

PRACTICE.

We ſhould never regard any thing as a real good but what is permanent; now the goods of fortune may be loſt very eaſily; therefore they cannot be a real good.

If we do our duty in public affairs, the world will be diſpleaſed; if we do not, God will be ſo: the beſt way therefore is, not to meddle with them.

On ne doit compter pour vrais biens que ceux qu'on ne peut point perdre; *or* les biens de la fortune peuvent ſe perdre aiſement, *donc* ce ne ſont point de vrais biens.

Si l'on fait ſon devoir dans les afaires publiques, on ofenſera les hommes; ſi on ne l'y fait pas, on ofenſera Dieu; & *par conſéquent* on ne doit point s'en mêler.

560. Thoſe of Time or Order, *viz.*

Depuiſque, ſince.
dès que, ſi tôt, ſi tôt que, auſſitôt que, as ſoon as, when.
auſſitôt dit auſſitôt fait, no ſooner ſaid but done.
lorſque, comme, dans le tems que, dans le même tems que, au même tems que, when, as, at the time that, at the ſame time that.
à proportion que, à meſure que, au fur & à meſure que, proportionally, even as, according to, as, as ſoon as, according as, as faſt as.
juſqu'à ce que, till, until.
cependant, in the mean time.
tandis que, pendant que, durant que, while, whilſt, as long, ſo long as.
à peine, ſcarce.
avant que, avant que de, before.
après que, after.
enfin, at laſt, laſtly.

PRACTICE.

The whole cunning of children is to get the blind ſide of their maſters, and of all their ſuperiors whatever; and they are ſure to do what they will with 'em when once they have got the length of their foot.

Let your thoughts be all calmneſs, ſimplicity, candour, and integrity: ſuch, in a word, that when aſk'd what you are think-

L'unique ſoin des enfans eſt de trouver l'endroit foible de leurs maîtres, comme de tous ceux à qui ils ſont ſoumis; *dès qu'*ils ont ſu les entamer, ils gagnent le deſſus.

Que vos penſées ſoient paiſibles, ſimples, pures, & ſans malice. Qu'elles ſoient telles, que *ſi tôt qu'*on vous demande-

thinking of, you may be in a condition to lay open the very bottom of your heart.

dera ce, que vous penſez, vous puiſſiez déclarer ſans honte ce qui eſt caché dans le ſecret de votre cœur.

Many young people are apt to fancy that, an eaſy behaviour; which is no better than rudeneſs.

La plupart des jeunes gens croient être naturels, *lorſqu'*ils ne ſont que groſſiers.

We ſhould ſay nothing of men in power: to ſpeak well of them when living, is for the moſt part flattery; and to ſpeak ill of them, dangerous; after their death, it is baſe.

L'on doit ſe taire ſur le compte des puiſſans: il y a preſque toujours de la flaterie à en dire du bien; & du péril à en dire du mal *pendant qu'*ils vivent; & de la lâcheté quand ils ſont morts.

561. The Conjunctions which govern the conjunctive, are the following, *viz.*

Soit que, whether.
malgré que j'en aie eu, againſt my will.
encore que, *bien que*, *non obſtant que*, *quoique*, though, notwithſtanding.
bien loin que, very or ſo far from.
à Dieu ne plaiſe que, God forbid that.
non que, *non pas que*, *ce n'eſt pas que*, not but or that.
excepté que, *à moins que*, *ſans que*, except, unleſs, without.
tant s'en faut que, ſo far from.
pour peu que, ever ſo little, how little ſoever.
pour vu que, *moyénant que*, provided.
quand, *quand bien*, *quand même*, *ſupoſé que*, *poſons le cas que*, *poſé le cas que*, *en cas que*, *au cas que*, ſuppoſe, though, although, in caſe, in caſe that.
pour que, *afin que*, that, to the end that, in order to.
de crainte que, *de peur que*, leſt, for fear.
juſqu'à ce que, till, until.
avant que, before.

After *quand*, *quand bien*, *quand même*, the verb muſt be put either in the conditional or in its compound; and after the other conjunctions, it may be put in any tenſe of the conjunctive, except thoſe two and the future.

The particle *ne* muſt be placed immediately after the nominative preceding the verb following the conjunctions *excepté que*, *à moins que*, *de crainte que*, *de peur que*; Examp. *excepté que* or *à moins que vous ne ſoyez* d'un ſentiment opoſé, unleſs you be of a different opinion; *de crainte que* or *de peur que cet homme ne* le *ſache*, leſt that man ſhould know it, *&c.*

PRAC-

PRACTICE.

Whether you eat or drink, or whatſoever you do, do it all for the glory of God.

Soit que vous *mangiez*, *ſoit que* vous *buviez*, ou quoi que vous *faſſiez*, faites tout pour la gloire de Dieu.

A proper diſpoſition of words is ſo far from enervating a diſcourſe, that it would be void of all ſpirit without it.

Bien loin que le diſcours *ſoit* afoibli par l'arrangement des mots, il ne peut ſans cela avoir aucune force.

As ſoon as wealth or favour forſake a man, all the weak ſide of his character, which before eſcaped obſervation, is laid open to public view.

Auſſitôt que la faveur & les grands biens ont abandoné un homme, ils laiſſent voir en lui le ridicule qu'ils couvroient; & qui y étoit *ſans que* perſone s'en aperçût.

Courtiers ſpeak well of a man for two reaſons; firſt, that he may hear they ſpeak well of him; and ſecondly, that he may ſpeak well of them.

L'on dit à la cour du bien de quelqu'un pour deux raiſons; la prémiére *afin qu'*il *aprène* que nous diſons du bien de lui; la ſeconde *afin qu'*il en *diſe* de nous.

There is no ſatisfying the will, not even by indulging it in all its appetites. Whereas the inſtant we check it, content enſues. Yielding to it we can never arrive at true contentment, nor feel real diſcontent in oppoſing it.

La propre volonté ne ſeroit jamais ſatisfaite, *quand même* elle auroit tout ce qu'elle ſouhaite. Mais on eſt ſatisfait dès qu'on y renonce. Avec elle il n'y a aucun contentement; ſans elle on ne peut être que content.

There is no ſuch thing as a thorough well-bred man, whom women had not a hand in the finiſhing.

Un homme ne ſait jamais bien vivre *à moins que* les femmes *ne s'*en *ſoient* mêlées.

We muſt avoid the frequent uſe of phyſick, that nature may not forget its ordinary functions.

Il ne faut pas s'acoutumer aux purgations, *de peur que* la nature *ne deviéne* pareſſeuſe.

As we chain down a raving madman, to prevent his doing miſchief: ſo muſt we confine the fancy to keep it from burdening the mind with erroneous conceits.

Comme on lie un furieux *de crainte qu'*il *ne bleſſe* quelqu'un; de même il faut retenir l'imagination *depeur qu'*elle *n'acable* l'eſprit par de fauſſes opinions.

562. Thoſe which terminate with the particle *de* govern the infinitive; Examp. *bien loin d'y aller*, ſo or very far from going thither; *à moins que de* le *voir*, unleſs it is ſeen; j'y irai *à condition de revenir* quand il me plaira, I will go thither on condition of coming back whenever I pleaſe, *&c.*

PRACTICE.

A retailer of wit is a wretched character indeed! had this never been ſaid before, I ſhould ſay it notwithſtanding. They who can wound another's reputation, or injure his fortune, rather than loſe a jeſt, ſhould be branded with infamy; this too I dare advance, tho' none elſe have the courage.

Diſeur de bons mots, mauvais caractére; je le dirois, s'il n'avoit été dit. Ceux qui nuiſent à la réputation, ou à la fortune des autres *plutôt que de perdre* un bon mot, méritent une peine infamante; cela n'a pas été dit, & *j'oſe* le dire.

God dwells in the midſt of an inacceſſible ſplendor, which amazes rather than enlightens our underſtanding; and while it gives us a faint idea of his greatneſs, convinces us of our own infirmity.

Dieu habite une lumiére inacceſſible, qui éblouït *au lieu d'éclairer*, & qui en nous feſant entrevoir ſa grandeur, nous convainc de notre foibleſſe.

No author writes any thing worth reading, without often reviſing his work; and conſulting his reaſon occaſionally to ſee whether he has thoroughly underſtood what it ſeem'd to ſuggeſt to him.

On ne fait rien qui mérite d'être lu, *à moins que d'examiner* pluſieurs fois ſon ouvrage, & de conſulter en diférens tems la raiſon pour voir ſi l'on a bien compris ce qu'on a cru qu'elle dictoit.

There are people, out of a principle of cunning, always complaining of the ingratitude they have met with, as a plauſible excuſe for never obliging any body.

Il y a des gens qui ſe plaignent ſans ceſſe des ingrats, *afin de ſe faire* un prétexte ſpécieux de n'obliger perſone.

We muſt venture to laugh before we are quite happy, elſe we may chance to die without ever laughing at all.

Il faut rire *avant que d'être* heureux, *de peur de mourir* ſans avoir ri.

REMARKS upon ſome CONJUNCTIONS.

563. The verb following the conditional *ſi*, is never put in the conjunctive mood; and in no other tenſe of the indicative but

but the preſent, imperfect, ſecond preterperfect or firſt preterpluperfect; Examp. *s'il réuſſit* que direz-vous? if he ſucceed, what will you ſay? je le ferois, *ſi* je *pouvois*, I would do it, if I could; *ſi j'ai parlé* autrement, j'ai tort, if I have ſpoken otherwiſe, I am in the wrong; *ſi* j'en *avois* été *averti* plutôt, cela ne ſeroit pas arrivé, had I been inform'd of it ſooner, that would not have happen'd, *&c.* See N°. 385, 572.

PRACTICE.

If wealth muſt be purchaſed at the price of probity, I can't afford it.

Si pour avoir du bien il en *coute* la probité, je n'en veux point.

Were we not eye-witneſſes to the fact, could we ever imagine the ſtrange difference which more or leſs property makes between man and man.

Si l'on ne le *voyoit* de ſes propres yeux, pourroit-on s'imaginer l'étrange diſproportion que le plus ou le moins de piéces de monoie met entre les hommes.

We have no pretence to be proud of any advantages which are not ſtrictly our own; but what advantage have we that can be truly call'd our own, or which is not derived from God?

Perſone ne peut ſe glorifier que du bien qui lui eſt propre, or quel bien y a-t-il qui ſoit à vous, *ſi* vous *avez* tout *reçu* de Dieu?

There are ſome men who had never been in love, had they never heard of ſuch a paſſion.

Il y a des gens qui n'auroient jamais été amoureux, s'ils n'*avoient* jamais *entendu* parler d'amour.

564. Sometimes, in the preceding caſe, inſtead of the firſt preterpluperfect of the indicative, we elegantly make uſe of the ſecond preterpluperfect of the conjunctive; Examp. *ſi* j'en *euſſe été averti* plutôt, cela ne ſeroit pas arrivé, had I been inform'd of it ſooner, that would not have happen'd, *&c.*

PRACTICE.

Life is both ſhort and tedious: 'tis ſpent in wiſhing. We poſtpone the enjoyment of our eaſe and pleaſures; and often to that age, when health and youth the principal of all worldly bleſſings are no more. And when this time comes, it ſurpriſes us in the very midſt of

La vie eſt courte & ennuyeuſe; elle ſe paſſe toute à déſirer: l'on remet à l'avenir ſon repos & ſes joyes; à cet age, où les meilleurs biens ont diſparu, la ſanté, la jeuneſſe. Ce tems arrive qui nous ſurprend encore dans les déſirs: on en eſt là, quand la fiévre nous

of all our wiſhes: there again we are taken ill of a fever, which carries us off: and were we to recover, it would be only to wiſh on for a few years longer.

nous ſaiſit & nous éteint: *ſi* l'on *eût guéri*, ce n'auroit été que pour déſirer plus long tems.

The paſſions in general, play the tyrant with man: ambition over-rules them all, and aſſumes for a time the appearance of every virtue. Behold there that man tainted with every vice; who, to me, appear'd ſober, chaſte, generous, humble and even pious; and would ſtill have appear'd the ſame, but for the fortune he has made at laſt.

Les paſſions tiraniſent l'homme; & l'ambition ſuſpend en lui les autres paſſions, & leur done pour un tems les aparences de toutes les vertus: cet homme qui a tous les vices, je l'ai cru ſobre, chaſte, libéral, humble, & même dévot; je le croirois encore *s'*il n'*eût* enfin *fait* ſa fortune.

565. *Si*, *whether*, may govern a verb in any tenſe, except the ſecond preterpluperfect of the indicative, the preſent and ſecond preterperfect of the conjunctive; Examp. je ne ſai *ſi* vous *vous* en *ſouvenez*, I don't know whether you remember it or not; dites-moi *ſi* vous *viendrez*, tell me if you will come; je ne ſai *ſi* vous *auriez fait* auſſitot que lui, I don't know whether you would have done ſo ſoon as he, *&c.*

PRACTICE.

There is ſomething ſhocking in the reflection, that we are perpetually experiencing the inſtability of all worldly poſſeſſions; and yet are ſo attach'd to them, as never once to think of ſeeking after what is permanent.

Rien ne répugne plus au bon ſens que de s'atacher à des biens dont nous reconoiſſons l'inſtabilité par une expérience qui ne s'eſt jamais démentie, ſans avoir envie de chercher, *s'*il n'y en *a* point de permanens.

As the two grand ſources of our ſins are pride and ſloth, God has manifeſted two of his attributes in order to check them; his mercy and his juſtice. The nature of juſtice is to humble pride; that of mercy is to ſtimulate ſloth by an invitation to good works, according

Comme les deux ſources de nos péchés ſont l'orgueil & la pareſſe, Dieu nous a découvert en lui deux qualités pour les guérir, ſa miſéricorde & ſa juſtice. Le propre de la juſtice eſt d'abatre l'orgueil; & le propre de la miſéricorde eſt de combatre la pareſſe en in-

cording to that paſſage (Rom. ii. 4.) the goodneſs of God leads to repentance; and that where the Ninivites ſeem to ſay (John viii. 9.) let us ſhew ourſelves penitent, who knows but the Lord may take compaſſion on us? Thus the mercy of God, far from giving any encouragement to remiſsneſs, is the ſtrongeſt diſſuaſive againſt it. Inſtead therefore of ſaying, tho' there were no mercy in God, we ought to do our utmoſt to fulfil his precepts, we ſhould rather ſay, that becauſe there is mercy in God, it behoves us to do all we can to fulfil them.

invitant aux bonnes oeuvres, ſelon ce paſſage: (Rom. ii. 4.) la miſéricorde de Dieu invite à pénitence; & cet autre des Ninivites: faiſons pénitence, pour voir *s'*il n'*auroit* point pitié de nous. Ainſi, tant s'en faut que la miſéricorde de Dieu autoriſe le relâchement, qu'il n'y a rien au contraire qui le combate davantage; & au lieu de dire: *s'*il n'y avoit point en Dieu de miſéricorde; il faudroit faire toutes ſortes d'éforts pour acomplir ſes préceptes; il faut dire au contraire, que c'eſt parcequ'il y a en Dieu de la miſéricorde, qu'il faut faire tout ce qu'on peut pour les acomplir.

566. The conjunction *et* in French is only uſed before the laſt of the words of which it denotes the conjunction; Exam. le caractére de ce critique eſt d'être *outré, téméraire & trop hardi*, the character of that critic is, that he ſhoots beyond the mark, is raſh and over-forward.

PRACTICE.

'Tis not from within ourſelves that we ſeek after happineſs: 'tis from the opinion of mankind that we expect it, whom we know at the ſame time to be flatterers, void of candour, or equity; full of envy, caprice and prejudice. What unaccountable extravagance!

Nous cherchons notre bonheur hors de nous-mêmes, & dans l'opinion des hommes que nous conoiſſons *flateurs, peu ſincéres, ſans équité, pleins d'envie, de caprices & de préventions:* quéle bizarrerie!

567. Except in a figurative diſcourſe, wherein *et* may be repeated before every one of the words of which it denotes the conjunction; Examp. il réunit dans ſa perſonne *& l'eſprit & la ſcience & la vertu*, he reconciles in his own perſon ſenſe, learning and virtue, *&c.*

PRACTICE.

Good examples prove both that virtue is practicable, and that it commands our approbation. When

Les bons exemples ſont voir tout enſemble, *& que la vertu eſt poſſible, & qu'elle eſt aprouvée.* Du

When once a man knows, that he is born to die and to work out his own ſalvation; this knowledge alone is ſufficient to furniſh him with the rules for that purpoſe.

A miſer may have wealth in his coffers, but he is not the poſſeſſor of it; 'tis that rather which his heart and his mind are poſſeſs'd by.

Du moment qu'un homme ſait qu'il eſt né, *& pour mourir, & pour ſe ſauver*, il en ſait aſſez pour découvrir tous les moyens qui conduiſent heureuſement à ces deux fins.

Un avare peut avoir des richeſſes, mais il n'en eſt pas le maître; ce ſont elles qui poſſédent *& ſon cœur & ſon eſprit*.

568. When there are more than two words following one another, *et* may be entirely omitted; Examp. le caractére d'un mauvais critique eſt d'être *outré, téméraire*, trop *hardi*, the character of a ſorry critic is always to exceed, to be raſh, and to be over-forward; le caractére opoſé eſt d'être *judicieux, ſenſé, ingénieux, habile*, the oppoſite character to be judicious, diſcreet, ingenious, and ſkilful, *&c.*

PRACTICE.

A great ſoul is above the reach of injuries, injuſtice, pain or ignominy; and would be abſolutely invulnerable, were it not ſuſceptible of compaſſion.

There has lately ſprung up a certain ſet of inquiſitive people with much time upon their hands, who call themſelves philoſophers; and whoſe whole philoſophy has conſiſted in making a few experiments on the gravity of the air, on the different weight of liquids, and on the properties of the load-ſtone.

Une grande ame eſt au deſſus *de l'injure, de l'injuſtice, de la douleur, de la moquerie*; & elle ſeroit invulnérable, ſi elle ne ſoufroit par la compaſſion.

Il y a depuis quelque tems des gens curieux & oiſifs, qui prénent le nom de philoſophes, & dont toute la philoſophie conſiſte à faire des expériences *ſur la gravité de l'air, ſur l'équilibre des liqueurs, ſur l'aiman*.

569. The conjunction *ſoit* is repeated before each of the words of which it denotes the conjunction; Examp. un juge doit la juſtice aux parties, *ſoit riches, ſoit pauvres*, a judge ſhould do juſtice to all parties, whether rich or poor; ce goulu mange de tout, *ſoit bon, ſoit mauvais*, that glutton eats of every thing whether good or bad, *&c.* or elſe after the firſt *ſoit*, we may make uſe of *ou*; Examp. je vous verrai demain, *ſoit chez vous ou chez lui*, I will ſee you to-morrow, either at your houſe or at his, *&c.* The conjunction *ou* in this caſe may either be repeated before each word, or elſe only before the laſt;

Examp.

Examp. il faut faire *ou l'un ou l'autre, ou ſortir ou demeurer*, or il faut faire *l'un ou l'autre, ſortir ou demeurer*, the one or the other is to be done, either to ſtay or to go, *&c.*

570. *Ou bien, or elſe*, is uſed to join ſentences, and not ſimple words; Examp. *la choſe eſt ainſi, ou bien l'on m'auroit* trompé, the thing is ſo, or elſe I had been impoſed upon, *&c.*

PRACTICE.

There is no grace in diſcourſe, but what is of uſe, either to render the expreſſion clear, or the pronunciation eaſy.

Il n'y a rien de beau dans un diſcours que ce qui eſt utile, *ſoit pour doner de la clarté aux expreſſions, ſoit pour faciliter la prononciation.*

ou bien

Il n'y a rien de beau dans un diſcours que ce qui eſt utile, *ſoit pour doner de la clarté aux expreſſions, ou pour faciliter la prononciation.*

The prophet Nathan gave David the choice of war, plague, or famine.

Le prophéte Nathan dona le choix à David *de la guerre, de la peſte, ou de la famine.*

ou bien

Le prophéte Nathan dona le choix à David, *ou de la guerre, ou de la peſte, ou de la famine.*

The happy man that has reſolution enough to relinquiſh a high title, a great authority, or a large fortune, eaſes himſelf directly of much fatigue and care, and oftentimes of a load of guilt.

Celui qui auroit aſſez de reſolution pour renoncer *ou à un grand nom, ou à une grande autorité, ou à une grande fortune*, ſe délivreroit de bien des peines, de bien des veilles, & ſouvent de bien des crimes.

Cautions are ſaid to be either judicious or uſeleſs; informations either true or falſe; counſels either good or bad.

On dit des avertiſſemens, qu'ils ſont *ou judicieux ou inutiles*; des avis qu'ils ſont *ou vrais ou faux*; des conſeils qu'ils ſont *ou bons ou mauvais.* ou bien, ſont *judicieux ou inutiles*; des conſeils qu'ils ſont *bons ou mauvais.*

On dit des avertiſſemens, qu'ils avis qu'ils ſont *vrais ou faux*; *mauvais.*

The influence one has over another ariſes from ſome merit, whether of underſtanding, birth, or condition; and does honour to one party. Power ariſes only from ſome motive of inclination or intereſt; and ſtrengthens one's credit. Empire

L'autorité qu'on a ſur les autres vient toujours de quelque mérite, *ſoit d'eſprit, de naiſſance, ou d'état*; elle fait honeur. Le pouvoir vient pour l'ordinaire de quelque liaiſon, *ſoit de cœur ou d'intérêt*; il augmente le crédit.

pire proceeds from a ſuperiority of dominion, uſurped by artifice, or yielded thro' imbecility; ſometimes it ſinks even into ridicule.

L'empire vient d'un aſcendant de domination, *arrogé avec art*, *ou cédé par imbécilité*; il donne quelquefois du ridicule.

571. *Afin* in the ſame period may be follow'd by *de*, and by *que*; Examp. *afin de* l'inſtruire & *que* vous ſoyez content, to inſtruct him and that you may be ſatisfied, *&c.* See N°. 635.

572. Inſtead of repeating the conjunction *ſi* it is more elegant to make uſe of *que*; but then the verb muſt be put in the conjunctive mood; Examp. *s'*il vient & *que* vous lui *parliez*, provided he come and that you ſpeak to him, *&c.* See N°. 6.

Sometimes we make uſe of *que* inſtead of *ſi*, with the verb alſo in the conjunctive; Examp. *qu'*il le *veuille* ou *qu'*il ne le *veuille* pas, il n'en ſera ni plus ni moins, whether he be willing or unwilling, it is all one; *qu'*il *viéne*, on lui parlera, if he comes, he will or ſhall be ſpoken to; je doute fort *que* vous *euſſiez fait* auſſitôt que lui, I much queſtion whether you would have done as ſoon as he, *&c.*

PRACTICE.

Would not you ſwear that judge whoſe venerable age commands the reſpect of a whole court, is ſway'd by an unbiaſs'd and ſuperior reaſon, and that he judges of things only by their true nature, without being diverted with idle circumſtances; ſuch as only captivate weak minds? behold him then taking his ſeat on the bench of juſtice. With what gravity, and a look of attention? yet if a council ſtands up, with a ſtrange coarſe voice, or an uncouth drolneſs of features, or perhaps with a beard half ſhaved, or a face all ſmutted; for a wager this grave judge ſhall fall a laughing at appearances, and forget all his gravity.

Ne diriez-vous pas que ce magiſtrat dont la vieilleſſe vénérable impoſe le reſpect à tout un peuple, ſe gouverne par une raiſon pure & ſublime, & qu'il juge des choſes par leur nature, ſans s'arrêter aux vaines circonſtances qui ne bleſſent que l'imagination des foibles? Voyez le entrer dans la place où il doit rendre la juſtice. Le voila prêt à ouïr avec une gravité exemplaire; *ſi* l'avocat vient à paroître, & *que* la nature lui *ait donné* une voix enrouée, & un tour de viſage bizarre, *que* ſon barbier l'*ait* mal raſé, & ſi le hazard l'a encore barbouillé: je parie la perte de la gravité du magiſtrat.

Let us ſuppoſe every man upon earth to be in affluence, and in want of nothing. I infer from

Si vous faites cette ſupoſition que tous les hommes qui peuplent la terre ſans exception,

from thence, that far from being really ſo, man in ſuch caſe would be in want of every thing. There are but two kinds of wealth, all others being reducible to theſe, money and lands. If all then were wealthy, who would plough the land, or dig in the mines? they who live at a diſtance from the mines, will hardly dig for them; and ſuch as live in the mineral countries, which are uncultivated, will never be able to get from thence the neceſſary fruits of the earth: well then, we muſt have recourſe to commerce. Let us ſuppoſe it. But if all men abounded with wealth, and none was compelled to labour in order to live; who is to tranſport the bullion, or bring home any thing in exchange for it? who ſhall fit out ſhips for ſea? who will undertake to navigate them? who will travel with caravans? we ſhould be in want both of conveniencies and neceſſaries. Were there no wants in life, there would be an end of all arts, ſciences, inventions and handicrafts. Beſides, ſuch an equality of poſſeſſion and wealth eſtabliſhes an equality of condition; baniſhes all ſubordination; reduces every man to the neceſſity of ſerving himſelf; and incapacitates us from being ſerviceable to each other; it would render the laws unneceſſary and uſeleſs; produce univerſal anarchy, and admit of violence, injuries, and maſſacres with impunity.

tion, ſoient chacun dans l'abondance, & *que* rien ne leur *manque*; j'infére de là que nul homme qui eſt ſur la terre n'eſt dans l'abondance, & que tout lui manque. Il n'y a que deux ſortes de richeſſes, & auxquelles les autres ſe réduiſent, l'argent & les terres; ſi tous ſont riches, qui cultivera les terres, & qui fouillera les mines? ceux qui ſont éloignés des mines ne les fouilleront pas; ni ceux qui habitent des terres incultes & minérales, ne pourront pas en tirer des fruits: on aura recours au comerce, & on le ſupoſe: mais *ſi* les hommes abondent de biens, & *que* nul ne *ſoit* dans le cas de vivre par ſon travail, qui tranſportera d'une region à une autre les lingots, ou les choſes échangées? qui métra des vaiſſeaux en mer? qui ſe chargera de les conduire? qui entreprendra des caravanes? on manquera alors du néceſſaire, & des choſes utiles. S'il n'y a plus de beſoins, il n'y a plus d'arts, plus de ſciences, plus d'invention, plus de mechanique. D'ailleurs cette égalité de poſſeſſions & de richeſſes en établit une autre dans les conditions; bannit toute ſubordination; réduit les hommes à ſe ſervir eux-mêmes, & à ne pouvoir être ſecourus les uns des autres; rend les loix frivoles & inutiles; entraine une anarchie univerſéle; atire les violences, les injures, les maſſacres, l'impunité.

De

The very faculty which I have of thinking is to me as clear a proof of my having a ſoul, as my acting or forbearing to act at pleaſure is of my being free: now liberty is option; or, in other words, a voluntary determination towards good or evil: and ſo a good or evil action is what is reſpectively call'd virtue or vice. It were injuſtice, indeed, if vice was never to be puniſh'd: whereas its remaining unpuniſh'd upon earth is but a myſtery to us. But let us with the atheiſt ſuppoſe even this to be injuſtice. All injuſtice is a negation or privation of juſtice, and therefore neceſſarily ſuppoſes, that there is ſuch a thing as juſtice: and all juſtice is a conformity with right reaſon. I aſk then, at what time was it ever unreaſonable for vice to be puniſh'd? much about that time, I take it, when a triangle conſiſted only of two angles. Now all conformity with reaſon is truth; and this conformity as was before obſerved, has for ever exiſted: and is therefore one of what we call eternal truths. Again, this truth either does not and cannot exiſt, or elſe it is the object of an intelligence, which muſt alſo be eternal; and this eternal intelligence is God.

'Tis of little importance to a man, whether his life be long or ſhort; but it highly concerns him, that every moment of it, if poſſible, be agreeable.

De ce que je penſe, je n'infére pas plus clairement que je ſuis eſprit, que je conclus de ce que je fais ou ne fais point ſelon qu'il me plait, que je ſuis libre: or liberté c'eſt choix, autrement une détermination volontaire au bien ou au mal; & ainſi une action bonne ou mauvaiſe, eſt ce qu'on apéle vertu ou vice. *Que* le crime abſolument *ſoit* impuni, il eſt vrai c'eſt injuſtice: *qu'*il le *ſoit* ſur la terre, c'eſt un myſtére. Supoſons pourtant avec l'athée que c'eſt injuſtice: toute injuſtice eſt une négation, ou une privation de juſtice, donc toute injuſtice ſupoſe juſtice. Toute juſtice eſt une conformité à une ſouveraine raiſon. Je demande en éfet, quand il n'a pas été raiſonable que le crime ſoit puni, à moins qu'on ne dire que c'eſt quand le triangle avoit moins de trois angles: or toute conformité à la raiſon eſt une vérité: cette conformité comme on vient de le dire, a toujours été; elle eſt donc de celles qu'on apéle éternéles vérités. Cette vérité d'ailleurs, ou n'eſt point, & ne peut être; ou elle eſt l'objet d'une conoiſſance: elle eſt donc éternéle cette conoiſſance, & c'eſt Dieu.

Il importe peu à l'homme *que* ſa vie ſoit longue ou courte; mais il lui importe beaucoup *que* tous les inſtans, s'il eſt poſſible, en *ſoient* gracieux.

573.

573. We alſo make uſe of *que* inſtead of repeating ſome of the other conjunctions, ſuch as *quand*, *comme*, &c. but more particularly thoſe of which *que* makes a part; Examp. *ſupoſé qu'*il viéne, & *qu'*il m'en parle, que voulez-vous que je lui diſe? ſuppoſe he ſhou'd come, and ſhou'd ſpeak to me about it, what would you have me ſay to it, *&c.* See N°. 388, 638, 634.

Si with the particle *ne* placed immediately after the nominative of the verb following, is often uſed inſtead of *à moins que*; but then the verb is put in the indicative, and not the conjunctive; Examp. on ne deviendra jamais ſavant *ſi* l'on *n'étudie*, none will ever attain to learning but by dint of ſtudy, *&c.*

PRACTICE.

Converſation is the means made uſe of to ſignify our thoughts: and a pleaſing means, where it anſwers the end propoſed, and effects it in an eaſy manner.

We ought to be thankful to God, as well in adverſity, as in proſperity.

The year has four ſeaſons, and every ſeaſon produces its fruits; but the world has only one; in which good and evil are inceſſantly blended together.

Ill offices and diſobliging expreſſions keep enmity alive; and enmity ſtops only, when tired with endeavouring to do hurt, or when the breach is made up, or when by the interpoſition of friends a reconciliation is produced. The remembrance of an injury or an inſult keeps a rancour in the heart; which is never extinguiſh'd, until there remains no more deſire of revenge, or a ſincere forgiveneſs takes place.

A man without ſome courage is little qualified for high employments. A man of audacity may ſerve to inſult an enemy.

Le diſcours eſt un inſtrument qui eſt fait pour ſignifier ce que l'on penſe: cet inſtrument plait *quand* il rend le ſervice que l'on en atend, & *qu'*il le fait d'une maniére facile.

Il faut remercier Dieu *ſoit qu'*il nous done des biens, ou *qu'*il nous envoye des maux.

Encore que l'anée ait quatre ſaiſons, & *que* chaque ſaiſon porte ſes fruits; le monde n'en a qu'une, où le bien & le mal ſe voient confondus enſemble.

Les mauvais ſervices & les diſcours déſobligeans entretiénent l'inimitié; elle ne finit que *lorſque* fatigué de chercher à nuire on ſe racomode, ou *que* perſuadé par des amis comuns on ſe reconcilie. Le ſouvenir d'un tort ou d'un afront reçu conſerve la rancune dans le cœur; elle n'en ſort que *lorſqu'*on n'a plus aucun déſir de vengeance, ou *qu'*on pardone ſincérement.

On n'eſt guères propre aux grands emplois *ſi* l'on *n'eſt* un peu hardi. Un homme d'un caractére audacieux peut ſervir

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enemy. A man of effrontery will make them bluſh, who employ him; 'tis all he is fit for.

God condemns and puniſhes thoſe who offend him, is ſole judge in his own cauſe, which would be ſhocking to reaſon, unleſs he himſelf was juſtice and truth in his own nature; that is, unleſs he was God.

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Dieu condamne & punit ceux qui l'ofenſent; ſeul juge en ſa propre cauſe, ce qui répugne, *s'*il *n'eſt* lui-même la juſtice & la vérité, c'eſt-à-dire, *s'*il *n'eſt* Dieu.

CHAP. X.

OF THE SYNTAX.

AS we have been obliged, in treating of the divers uſes of words, to anticipate ſeveral rules of the ſyntax, we ſhall not repeat here what has already been mention'd elſewhere.

SYNTAX of ARTICLES.

574. Articles, as has already been ſaid, Chap. 4. Sect. 1. pag. 36. are placed before ſubſtantives to diſtinguiſh their caſe, declenſion, *&c.*

575. But no article is placed before a noun following certain verbs, with which it forms an expreſſion, which has a particular ſenſe, determin'd by cuſtom; Examp. je vous *done avis*, I give you advice; il a *fait naufrage*, he has been ſhipwreck'd, *&c.*

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To learn, how to lead a good life, requires neither many books nor much ſtudy.

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their inferiors, and underſtand themſelves, would bluſh at their own preeminence.

It is more commendable to be ſparing of words than of our purſe: he that laviſhes away his money, does ſome good to others, tho' a prejudice to himſelf: whereas, he that is laviſh of his words, hurts others and himſelf too.

alternes & ſe conoître eux-mêmes *auroient honte* de primer.

L'épargne des paroles eſt plus louable que celle de l'argent: celui qui prodigue l'argent, s'il ſe nuit à lui-même, *fait plaiſir* aux autres: mais celui qui prodigue ſes paroles, nuit & aux autres & à lui-même.

576. When the ſubſtantive and adjective are join'd together, one article ſerves for both, and whether the ſubſtantive precedes the adjective, or the adjective the ſubſtantive, the article is always placed firſt; Examp. on dit *une ſatire fine*, *une louange délicate*, we ſay an ingenious ſatyr, a delicate praiſe; a peine *une mauvaiſe action* eſt-elle conçuë, qu'elle enfante déja ſa peine, ſcarcely is a bad action conceived, when that itſelf brings forth its own puniſhment; on invente *de nouvéles choſes* par la force de l'imagination, new things are invented by the ſtrength of the imagination; *la femme charmante*, or *la charmante femme*, the charming woman, *&c.* Except in the following caſes, where two articles are required.

PRACTICE.

Doubtleſs true devotion is the ſource of all peace of mind: it renders life ſupportable, and death more welcome: there is hardly ſo much to be gained by hypocriſy.

An old man in love is a great deformity in nature.

To ſay of a hot, uneven, captious, gloomy, teſty and whimſical man, that it is his humour; is not excuſing him, as ſome folks think: but rather tacitly acknowledging that ſuch great failings are incurable.

Je ne doute point que *la vraie dévotion* ne ſoit la ſource du repos. Elle fait ſuporter la vie & rend *la mort douce*: on n'en tire pas tant de l'hypocriſie.

C'eſt une grande diformité dans la nature qu'*un vieillard amoureux*.

Dire *d'un homme colére*, *inégal*, *quéréleux*, *chagrin*, *pointilleux*, *capricieux*, c'eſt ſon humeur; ce n'eſt pas l'excuſer, comme on le croit; mais avouër ſans y penſer que *de* ſi *grands défauts* ſont *irrémédiables*.

577. *Firſt*, when a ſubſtantive follows immediately the adjective *tout*; Examp. le prix *de toutes les denrées*, the price of all the commodities; il eſt adoné *à tous les vices*, he is addicted to all vices, *&c.* See N°. 330, 331.

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It is more commendable to be ſparing of words than of our purſe: he that laviſhes away his money, does ſome good to others, tho' a prejudice to himſelf: whereas, he that is laviſh of his words, hurts others and himſelf too.

alternes & ſe conoître eux-mêmes *auroient honte* de primer.

L'épargne des paroles eſt plus louable que celle de l'argent: celui qui prodigue l'argent, s'il ſe nuit à lui-même, *fait plaiſir* aux autres: mais celui qui prodigue ſes paroles, nuit & aux autres & à lui-même.

576. When the ſubſtantive and adjective are join'd together, one article ſerves for both, and whether the ſubſtantive precedes the adjective, or the adjective the ſubſtantive, the article is always placed firſt; Examp. on dit *une ſatire fine, une louange délicate*, we ſay an ingenious ſatyr, a delicate praiſe; a peine *une mauvaiſe action* eſt-elle conçuë, qu'elle enfante déja ſa peine, ſcarcely is a bad action conceived, when that itſelf brings forth its own puniſhment; on invente *de nouvéles choſes* par la force de l'imagination, new things are invented by the ſtrength of the imagination; *la femme charmante*, or *la charmante femme*, the charming woman, *&c.* Except in the following caſes, where two articles are required.

PRACTICE.

Doubtleſs true devotion is the ſource of all peace of mind: it renders life ſupportable, and death more welcome: there is hardly ſo much to be gained by hypocriſy.

An old man in love is a great deformity in nature.

Je ne doute point que *la vraie dévotion* ne ſoit la ſource du repos. Elle fait ſuporter la vie & rend *la mort douce*: on n'en tire pas tant de l'hypocriſie.

C'eſt une grande diformité dans la nature qu'*un vieillard amoureux*.

To ſay of a hot, uneven, captious, gloomy, teſty and whimſical man, that it is his humour; is not excuſing him, as ſome folks think: but rather tacitly acknowledging that ſuch great failings are incurable.

Dire *d'un homme colére, inégal, quéréleux, chagrin, pointilleux, capricieux*, c'eſt ſon humeur; ce n'eſt pas l'excuſer, comme on le croit; mais avouër ſans y penſer que *de ſi grands défauts* ſont *irrémédiables*.

577. *Firſt*, when a ſubſtantive follows immediately the adjective *tout*; Examp. le prix *de toutes les denrées*, the price of all the commodities; il eſt adoné *à tous les vices*, he is addicted to all vices, *&c.* See N°. 330, 331.

PRACTICE.

The ſimplicity of nature is more amiable than all the embelliſhments of art.

Jealouſy is the greateſt of all evils; and is what excites very little compaſſion in the minds of ſuch as occaſion it.

La ſimplicité de la nature eſt plus aimable que *tous les embéliſſemens* de l'art.

La jalouſie eſt le plus grand *de tous les maux*, & celui qui fait le moins de pitié aux perſones qui le cauſent.

578. *Secondly*, when a ſubſtantive is follow'd by its ſurname or condition; Examp. *de Louis le grand*, from Lewis the great; *à Owen le procureur*, to Owen the lawyer, *&c.* but when thoſe ſurnames expreſs a number, or are follow'd by their ſubſtantive, they follow the general rule, and take but one article; Examp. *du grand Louis*, of Lewis the Great; *au procureur Owen*, to Owen the attorney; *de George ſecond*, from George the ſecond; *à Henri quatre*, to Henry the fourth, *&c.* Theſe ſurnames *Auguſte* and *Dieu-donné*, are never preceded by an article; Examp. *Céſar Auguſte*, *Louis Dieu-donné*.

PRACTICE.

Lewis the fifteenth reigns in France, and George the ſecond in England.

Philip the auguſt was ſurnamed *the gift of God*.

Louis quinze régne en France, & *George ſecond* en Angleterre.

Philippes Auguſte avoit le nom de Dieu-donné.

579. *Thirdly*, when a ſuperlative follows immediately its ſubſtantive; Examp. *du prince le plus amiable*, of or from the moſt lovely prince; *à la femme la plus prudente*, to the moſt prudent woman; *la conduite la plus ſure* n'eſt pas toujours *la plus louable*, the ſafeſt conduct is not always the moſt praiſeworthy, *&c.* but it follows the general rule, and takes but one article, when the ſuperlative precedes; Examp. *du plus aimable prince*, *à la plus prudente femme*. It is to be obſerved, that on theſe occaſions, let the firſt word be in what caſe ſoever, the ſecond takes always the article *le*, *la*, or *les*, according to the gender and number of the ſubſtantive, as may be ſeen by the preceding French examples.

PRACTICE.

Valour is an impulſe of the ſoul, which prevails on a man to expoſe himſelf to the moſt apparent dangers, where duty calls.

La vaillance eſt une qualité de l'ame, qui fait que l'on s'expoſe *aux dangers les plus viſibles*, ou *aux plus viſibles dangers*, quand on y eſt obligé par ſon devoir.

The exchange of ſentiments produced by the intercourſe of mutual

La comunication des penſées qui ſe fait par le comerce de

mutual converſation, is one of the moſt charming pleaſures in rational life.

It is in one ſenſe the moſt elegant reproach that can be offer'd to a man, to tell him, he is unacquainted with the court. There is not one virtue excepted in him, by this expreſſion.

The nobleſt and moſt exquiſite pleaſure, which affluence affords its poſſeſſors, is to have it in their power ſo to diſpenſe their ſuperfluities, as to furniſh the indigent with neceſſaries. Thoſe who ſet any other value upon, or make any other uſe of their fortunes, are unworthy of them.

de la converſation, eſt *le plaiſir le plus doux*, ou *le plus doux plaiſir* de la vie raiſonable.

Le reproche en un ſens *le plus raiſonable*, ou *le plus raiſonable reproche* en un ſens, que l'on puiſſe faire à un homme; c'eſt de lui dire qu'il ne ſait pas la cour; il n'y a ſorte de vertus qu'on ne raſſemble en lui par ce ſeul mot.

Le plus noble & le plus doux plaiſir ou *le plaiſir le plus noble & le plus doux* que procurent les grand biens à ceux qui les poſſédent, c'eſt de pouvoir répandre un ſuperflu qui fourniſſe le néceſſaire à ceux qui ſont dans l'indigence; s'ils penſent ou uſent autrement de leur fortune, ils en ſont indignes.

580. No article is placed before an adjective divided from its ſubſtantive; Examp. *l'air & les maniéres* rendent *gracieux*, *l'eſprit & l'humeur* rendent *agréables*, the air and manner make a perſon engaging, the mind and humour make him agreeable; la *prudence* eſt *néceſſaire*, prudence is neceſſary; *les hommes* ſont *mortels*, men are mortal, *&c.* But when the adjectives are uſed ſubſtantively, (*vid.* Chap. 4. Sect. 2. pag. 55.) they are preceded by an article; Examp. il lui manque *le né eſſaire*, he wants neceſſaries; *le fort* oprime ordinairement *le foible*, the ſtrong commonly oppreſſes the weak, *&c.*

PRACTICE.

Children are haughty, ſcornful, paſſionate, envious, inquiſitive, ſelfiſh, idle, wild, timorous, intemperate, liars and diſſemblers; a little matter makes 'em laugh and cry, the meaneſt trifles give them immoderate joy, and extreme grief; they will not ſuffer an injury to themſelves, but are fond of doing one: they are downright men already.

Les enfans ſont *hautains*, *dédaigneux*, *coléres*, *envieux*, *curieux*, *intéreſſes*, *pareſſeux*, *volages*, *timides*, *intemperans*, *menteurs*, *diſſimulés*; ils rient & pleurent facilement, ils ont des joies immodérées & des afflictions améres ſur de très petits ſujets; ils ne veulent point ſoufrir de mal, & aiment à en faire: ils ſont déja des hommes.

The more fine and delicate the fibres of the brain are, the more lively and pregnant is the imagination.

The ſoul of a thought is truth.

In all queſtions where reaſon is equal on both ſides, the part of the unhappy ſhould be eſpouſed.

Wiſdom ſeems to be more clear ſighted, prudence to be more on the reſerve.

Plus *les fibres* du cerveau ſont *fines* & *délicates*, plus l'*imagination* eſt *vive* & *féconde*.

Le vrai eſt l'ame d'une penſée.

Dans les queſtions où la raiſon paroit neutre, il faut toujours prendre le parti *du malheureux*.

Il ſemble que *la ſageſſe* ſoit plus *éclairée*, & que *la prudence* ſoit plus *réſervée*.

581. When two adjectives preceding a ſubſtantive are join'd by a conjunction, the article is only placed before the firſt; Examp. *la pieuſe & ſainte femme*, the pious and holy woman, *&c.* But when thoſe adjectives have a quite different ſenſe, it is better to repeat the article; Examp. *le pieux & l'illuſtre perſonage*, the pious and illuſtrious perſon, *&c.*

PRACTICE.

Should one foul the ſweet and limpid ſtream of a fountain, would it therefore ceaſe to ſpring? would it not preſently throw off whatever filth is caſt into it? for the like reaſon, tho' the wicked beſpatter and revile you, it ought to give you no concern.

Every hour is in itſelf, and in regard to us, the only one: is it at length expired? then it is loſt for ever; millions of ages will not recall it. Days, months, and years are ſwallow'd up, and irrevocably loſt in the abyſs of time. Even time itſelf ſhall fade away. 'Tis but a point in the boundleſs ſpace of eternity; and that ſhall be obliterated. There are a ſet of light, trivial, tranſient circumſtances in time, which I call modes; ſuch as grandeur, favour, affluence, power,

Si quelqu'un injurioit *une douce & claire* fontaine, ceſſeroit-elle pour cela de ſourdre? & ſi quelqu'un y jettoit de la bouë, ne la diſſiperoit-elle pas auſſitôt? de même, vous ne vous devez point troubler, quoique les méchans vous déchirent & vous calomnient.

Chaque heure en ſoi, comme à notre égard, eſt unique: eſt-elle écoulée une fois, elle a péri entiérement; les millions de ſiécles ne la rapéleront pas. Les jours, les mois, les anées s'enfoncent, & ſe perdent ſans retour dans l'abîme du tems. Le tems même ſera détruit: ce n'eſt qu'un point dans les eſpaces immenſes de l'éternité; & il ſera éfacé. Il y a *de légéres & frivoles* circonſtances du tems qui ne ſont point ſtables, qui paſſent, & que j'apéle des modes; la gran-

power, authority, and independance, pleaſure, joys and ſuperfluities. What will become of all theſe modes, when time ſhall be no more. Virtue alone, antiquated virtue alone ſhall out-laſt time.

Nothing is leſs pleaſing to God and man, than the backing of every aſſertion in converſation, even the meereſt trifles, with big and offenſive oaths. A man of probity is to be believed upon his bare negative or affirmative: his character is his voucher; which gives credibility to his aſſertion, and credit to himſelf.

grandeur, la faveur, les richeſſes, la puiſſance, l'autorité, l'indépendance, le plaiſir, les joies, la ſuperfluité. Que deviendront ces modes quand le tems même aura diſparu? la vertu ſeule, ſi peu à la mode, va au de là des tems.

Rien n'eſt moins ſelon Dieu, & ſelon le monde que d'apuyer tout ce que l'on dit dans la converſation, juſques aux choſes les plus indiférentes, par *de fréquens* & *de faſtidieux* ſermens. Un honête homme qui dit oui & non, mérite d'être cru: ſon caractére jure pour lui, donne créance à ſes paroles, & lui atire toutes ſortes de confiance.

SYNTAX of ADJECTIVES.

582. They muſt be put in the ſame gender and number as their ſubſtantives; Examp. *le ſavant homme*, the learned man; *la ſavante femme*, the learned woman; *les ſavans hommes*, the learned men; *les ſavantes femmes*, the learned women, *&c.*

PRACTICE.

An unexpected and unforeſeen accident may blaſt the faireſt hopes.

Un accident inopiné & *imprévu* eſt capable de renverſer *les* plus *belles eſpérances.*

Chriſtian charity far excels all worldly kindneſs. This is but a kind of policy, a falſe virtue.

L'indulgence chrétiéne eſt plus *excélente* que *l'indulgence humaine. L'indulgence humaine* n'eſt qu'*une politique* & *une fauſſe vertu.*

It is the nature of young folks to be giddy, hot-headed, and diſorderly.

C'eſt le propre *des jeunes gens* d'être *étourdis*, *emportés*, & *débauchés.*

We ſay a fine opportunity, a favourable occaſion, a ſeaſonable juncture, an urgent caſe, a critical circumſtance.

On dit une *belle ocaſion*, une *ocurence favorable*, une *conjoncture avantageuſe*, un *tas preſſant*, une *circonſtance délicate.*

Studied expreſſions unknown to any but ſcholars, when uſed in profound and metaphyſical argu-

Des *mots recherchés*, conus ſeulement des docteurs, *joints* à des *raiſonemens profonds* & *méta-*

arguments, make the lofty ſtile. But brilliant thoughts well turn'd and convey'd in accurate and lively terms, conſtitute the true ſublime.

métaphyſiques, forment le *ſtile relevé*. Des *expreſſions* également *juſtes* & *brillantes*, *jointes* à des *penſées vives*, finement & noblement *tournées*, font le *ſtile ſublime*.

583. *Feu*, late, is undeclinable; Examp. *le feu roi*, the late king; *la feu reine*, the late queen; *feu les princes*, the late princes, *&c.* as alſo *nu*, bare, before *tête* or *pieds*; as, *nu-tête*, bare-headed; *nu-pieds*, bare-foot, *&c.*

PRACTICE.

Your late father, or your late mother was often ſpeaking of it to me.

Feu votre pére, ou *feu* votre mére, m'en parloit ſouvent.

Your late ſiſters, or your late brothers, were of another mind.

Feu vos ſœurs, ou *feu* vos fréres, n'étoient pas de ce ſentiment-là.

It is not good to walk bare-footed.

Il ne fait pas bon marcher *nud-piés*.

He was bare-headed.

Il étoit *nu-tête*.

584. The adjectives *court*, *fort*, *bas*, *haut* and *bon*, are undeclinable in theſe, or ſuch like expreſſions; Examp. *elles ſont demeurées court*, they made a full ſtop; *elle ſe fait fort*, ſhe undertakes, *&c.*

PRACTICE.

Men are ſo backward in meeting together on buſineſs; are ſo difficult about the leaſt trifling intereſt; ſo ready to ſtart at every little obſtacle; are ſo eager to impoſe; ſo cautious of being impoſed on; rate their own property ſo high, and that of others ſo low; that I own myſelf at a loſs to conceive how marriages, contracts, purchaſes, a peace or a truce, treaties or alliances are ever concluded.

Les hommes ont tant de peine à s'aprocher ſur les afaires; ſont ſi épineux ſur les moindres intérêts; ſi hériſſés de difficultés; veulent ſi *fort* tromper, & ſi peu être trompés; métent ſi *haut* ce qui leur apartient, & ſi *bas* ce qui apartient aux autres; que j'avouë que je ne ſai par où & comment ſe peuvent conclurre les mariages, les contrats, les aquiſitions, la paix, la tréve, les traités, les aliances.

585. *Demi*, half, is undeclinable before its ſubſtantive; as, une *demi-pinte*, half a pint; une *demi-livre*, half a pound, *&c.* but it is declined, when preceded by its ſubſtantive; as, une *pinte* & *demie*, a pint and half; une *livre* & *demie*, a pound and half, *&c.*

PRAC-

PRACTICE.

We want half a pound of coffee, and a pound and half of ſugar.

Nous avons beſoin d'une *demi-livre* de café, & d'une *livre & demie* de ſucre.

The enemy had forced their way into the half-moon, but were driven back; and hurl'd down headlong into the ditch.

Les énemis étoient entrés dans la *demi-lune*, mais on les a culbutés, & renverſés cul par deſſus tête.

586. Two ſubſtantives, each in the ſingular number, require an adjective in the plural number; Examp. le *pere* & le *fils* ſont *morts*, the father and ſon are dead, *&c.* where the adjective *morts*, govern'd by the ſubſtantives *father* and *ſon*, is in the plural number: and when the two ſubſtantives are of different genders, and not nominatives to the verb, their adjective agrees with the latter; Examp. l'*homme* & la *femme ſavante* que vous conoiſſez, the learned man and woman you know, *&c.* but when they are nominatives to the verb, the adjective muſt be put in the plural maſculine; Examp. l'*homme* & la *femme* ſont *ſavans*, the man and woman are learned, *&c.* The beſt way would be to avoid theſe two laſt expreſſions.

PRACTICE.

Eternity, well conſider'd, ſubdues the rebellious ſoul; awakes it to virtue, when lull'd aſleep. It is this which makes hunger and thirſt agreeable: it is this which renders every labour eaſy; affliction pleaſant, and every pain both ſweet and ſhort-lived.

L'éternité bien méditée domte l'ame rébéle, l'excite à la vertu lorſqu'elle eſt endormie. C'eſt elle qui rend *la faim & la ſoif agréables:* c'eſt-elle qui fait trouver tout travail aiſé, toute douleur plaiſante, toute peine douce & courte.

The ſtrength and weakneſs of the mind are often wrongly ſo call'd: they are in fact ſometimes only the good or bad diſpoſition of the organs of the body.

La force & la foibleſſe de l'eſprit ſont ſouvent *mal nomées:* elles ne ſont quelquefois en éfet que la bonne ou mauvaiſe diſpoſition des organes du corps.

Receiving implies only the oppoſite to refuſal: but acceptance ſeems to imply conſent and approbation.

Recevoir exclud ſimplement le refus. Accepter ſemble marquer *un conſentement* & *une aprobation* plus *expreſſe*.

587. Some adjectives, as *digne*, worthy; *capable*, capable, *&c.* govern always, either a ſubſtantive in the genitive caſe, or a verbal noun preceded by the prepoſition *de*; and others, as *comparable*, comparable; *enclin*, inclined; *prêt*, ready; *propre*, fit, *&c.* govern either a ſubſtantive in the dative caſe, or a verbal

bal noun preceded by the preposition *à*; Exam. un auteur grave eſt *digne de foi*, a grave author deſerves to be relied on; il n'eſt pas *capable de* le *faire*, he is not capable of doing it, &c. *comparable à vous*, comparable to you; il eſt *propre à l'entreprendre*, he is fit to undertake it, &c. Beſides which, *digne* is often follow'd by *que* and a verb in the conjunctive; as, il eſt *digne que* vous lui *faſſiez* cette grace, he is worthy that you ſhould grant him that favour, or he deſerves that favour at your hands, &c.

PRACTICE.

A man of honour, however removed from the eyes of the world, and with no other witneſs but himſelf, of his own actions, ſhould do nothing unworthy of himſelf.

We muſt judge of good and evil, by the will of God, who cannot be either unjuſt or blind; and not by our own will, which always abounds with malice and error.

We are certain of a point of ſcience; ſure of a maxim of morality; perſuaded of a fact or of a paſſage in hiſtory.

The paſſions have ſuch an injuſtice and ſelfiſhneſs in them, as makes it dangerous to be led by them, even when they ſeem to have moſt reaſon on their ſide.

'Tis a charming thing to have always before us beautiful objects, and to be well received every where. Nothing is more agreeable to a good mind, than good company.

It is dangerous ſometimes to come near to what is alluring to the ſight; what is very agreeable, may happen to prove very hurtful.

Un honête homme ne doit jamais rien faire d'*indigne de lui*, *quoiqu'il ne ſoit pas* expoſé aux yeux du monde, & qu'il *n'ait que* lui même pour témoin de ſes actions.

Il faut juger de ce qui eſt bon ou mauvais par la volonté de Dieu, qui ne peut être ni injuſte ni aveugle, & non pas par la notre propre, qui eſt toujours *pleine de malice* & *d'erreur*.

On eſt *certain d'un point* de ſcience. On eſt *ſur d'une maxime* de morale. On eſt *aſſuré d'un fait* ou d'*un trait* d'hiſtoire.

Les paſſions ont une injuſtice & un propre intérêt, ce qui fait qu'il eſt *dangereux de* les *ſuivre*, & qu'on s'en doit défier, lors même qu'elles paroiſſent les plus raiſonables.

Il eſt *gracieux d'avoir* toujours de beaux objets devant ſoi, & *d'être* bien reçu par tout. Rien n'eſt plus *agréable à un bon eſprit* que la bonne compagnie.

Il eſt quelquefois *dangereux d'aprocher* de ce qui eſt *gracieux à voir* *; & il peut arriver que ce qui eſt très agréable ſoit très nuiſible.

No- Rien

* See No. 404.

Nothing rouſes the indolent man; he lives in tranquillity and out of the reach of uneaſineſſes occaſion'd by ſtrong paſſions. It is difficult to infuſe ſpirits into the ſupine man; he goes gently and ſlowly on in whatever he does. The love of ſloth prevails with the ſluggard, over and above the advantages which induſtry procures. Inattention is the characteriſtic of the negligent; every thing eſcapes him, he does not aim at being exact.

He is ſure to pleaſe in converſation who has accurate ideas, delicate thoughts, and ſtriking expreſſions.

It is hard to ſolve what is enigmatical, to comprehend what is abſtracted, and to underſtand what is confuſed.

How culpable are thoſe who lock up within themſelves, and make a monopoly of thoſe endowments which they are intruſted with for the good of others?

The good man is not eaſily prepoſſeſs'd, and pays more deference to merit than to fortune.

The mind ſhould never be employ'd but in the invention of things uſeful in life, and tending to the improvement of manners.

A proud man never eaſily forgives one that ſurpriſes him in a fault, and complains of him with reaſon: his indignation is appeaſed only upon re-co-

Rien ne pique l'indolent; il vit dans la tranquilité, & hors des ateintes que donent les fortes paſſions. Il eſt *dificile d'animer* le nonchalant; il va molement & lentement dans tout ce qu'il fait. L'amour du repos l'emporte chez le pareſſeux, ſur les avantages que procure le travail. L'inatention eſt l'apanage du négligent; tout lui échape, & il ne ſe pique point d'exactitude.

On eſt *ſur de plaire* dans la converſation quand on a des idées juſtes, des penſées fines, & des imaginations brillantes.

Il eſt *dificile d'entendre* ce qui eſt énigmatique, *de comprendre* ce qui eſt abſtrait, & de concevoir ce qui eſt confus.

Combien ſont coupables ceux qui renferment en eux-mêmes, & qui retiénent pour eux les dons qu'ils ont reçus pour être *utiles aux autres?*

L'honête homme n'eſt point *ſujet aux préventions*, & a plus d'égard au mérite qu'à la fortune.

Il ne faudroit jamais apliquer ſon eſprit qu'à inventer des choſes *utiles à la vie*, & *à la culture* des mœurs.

Il eſt *pénible à un homme fier* de pardoner * celui qui le ſurprend en faute, & qui ſe plaint de lui avec raiſon: ſa fierté ne s'adoucit que lorſqu'il re-

* Voyez No. 403.

covering the advantage, and retorting the blame upon his antagoniſt.

The diſcourſe of an orator muſt ſuit him who ſpeaks, and him who hears, and the circumſtances of time and place.

Let us firſt except thoſe noble and generous minds, if there be any of them left upon earth, ready to aſſiſt, ſtudious to do good; whom no neceſſities, no inequality of fortune, no artifices can ſeparate from ſuch as they have once adopted for their friends; and after ſaying thus much, let us pronounce a ſad and melancholy truth to reflect upon: there is not a man in the world, however attach'd to us by ſociety or affection, tho' he likes us, tho' he loves us, tho' he makes us a thouſand offers of his ſervice, and even does ſerve us ſometimes; but what from his attachment to his own intereſt, has ſtill within him certain diſpoſitions, and thoſe far from remote, to break with us, and become our enemy.

Soldiers run the riſk of a fatal death; and villains of a ſhameful one.

Maritime and fenny climates are liable to heavy fogs.

The man of ſincerity has no inclination to impoſe. The man of candour is incapable of diſſimulation. The ingenuous man is but ill qualified for

reprend ſes avantages, & qu'il met l'autre dans ſon tort.

Il faut que le diſcours de l'orateur ſoit *convenable à celui* qui le fait, *à celui* qui écoute, & *aux circonſtances* du lieu & du tems.

Començons par excepter ces ames nobles & généreuſes, s'il en reſte encore ſur la terre, ſécourables, *ingénieuſes à faire* du bien, que nul beſoin, nulle diſproportion, nul artifice ne peuvent ſéparer de ceux qu'ils ſe ſont une fois choiſis pour amis; & après cette précaution, diſons hardiment (choſe *triſte* & *douloureuſe à imaginer*) qu'il n'y a perſone au monde de ſi bien lié avec nous de ſociété & de bien-veillance, qui nous aime, qui nous goûte; qui nous fait mille ofres de ſervices, & qui nous ſert quelquefois; qui n'ait en ſoi par l'atachement à ſon intérêt, des diſpoſitions très *prochaines à rompre* avec nous, & *à devenir* notre énemi.

Les gens de guerre ſont en danger de finir leurs jours d'une maniére fatale; & les ſcélérats ſont *ſujets à mourir* d'une mort funeſte.

Les pays maritimes & marécageux ſont *ſujets à* des brouillards épais.

Un homme ſincére ne ſait point tromper. Un homme franc ne ſauroit diſſimuler. Un homme naïf n'eſt guéres *propre à flater*. Un hom-

for a flatterer: and, the artleſs man can conceal nothing.

'Tis an illuſion to fancy ourſelves worthy of the affection of others: 'tis injuſtice, indeed, to expect it. And if we were by nature equitable, or at all acquainted with ourſelves, we ſhould not deſire it. But we are born with this inclination, you'll ſay. I anſwer, we are born then unjuſt. For every man's views are directed to himſelf, which is contrary to all order of reaſon. They ſhould be towards the community in general. Self-intereſted principles being the ſource of all diſorders, whether in the ſtate or the field, or in private families.

homme ingénu ne ſait rien cacher.

Il eſt faux que nous ſoyons *dignes que* les autres nous *aiment*. Il eſt injuſte que nous le voulions. Si nous naiſſions raiſonables & avec quelque connoiſſance de nous-mêmes & des autres, nous n'aurions point cette inclination. Nous naiſſons pourtant avec elle. Nous naiſſons donc injuſtes. Car chacun tend à ſoi. Cela eſt contre tout ordre. Il faut tendre au général. Et la pente vers ſoi eſt le comencement de tout déſordre, en guerre, en police, en economie, &c.

588. Others may either be uſed without governing any thing, or may govern the word following it; ſuch are, *ſenſible*, *content*, *prompt*, &c. Examp. c'eſt un homme *ſenſible*, he is touchy; c'eſt un homme *ſenſible à la louange*, he is pleaſed with being praiſed, *&c.*

PRACTICE.

Cenſures are always moſt ſeverely felt in proportion as they are juſt.

You will find bigots expreſſing a more lively ſenſe of injuries, than even men of the world.

The art of converſation conſiſts not ſo much in diſplaying our good ſenſe, as in giving others an occaſion of ſhewing their own. He who leaves you in good humour with himſelf, and his own underſtanding, is ſure to be perfectly ſatisfied with you.

If you examine carefully who are the people that never can

Quand les cenſures ſont juſtes, elles en ſont d'autant plus *ſenſibles*.

Vous trouverez les faux dévots plus *ſenſibles aux injures* que ne le ſont les gens du monde.

L'eſprit de la converſation conſiſte bien moins à en montrer beaucoup qu'à en faire trouver aux autres: celui qui ſort de votre entretien *content de ſoi & de ſon eſprit*, l'eſt *de vous* parfaitement.

Si vous obſervez avec ſoin, qui ſont les gens qui ne peu-

can commend, who are always finding fault, and never pleaſed with any body, you'll find them to be even thoſe with whom nobody is ever pleaſed.

vent louër, qui blâment toûjours, qui ne ſont *contens de perſone*; vous reconoîtrez que ce ſont ceux-mêmes dont perſone n'eſt *content*.

589. The reſt are all uſed without governing any thing; as, *intrepide*, *abſolu*, *infatigable*, *inſatiable*, &c. For tho' we ſay, un *homme intrépide*, an intrepid man, *&c.* yet we can never ſay, un homme *intrépide à ataquer* or *d'ataquer*, &c.

PRACTICE.

Men would be leſs implacable, if natural pride would but admit of ſome abatement in its pretenſions.

On ſeroit moins *implacable*, ſi la fierté naturéle pouvoit rabatre quelque choſe de ce qu'elle prétend lui être du.

I would fain ſee the man, who was really perſuaded, that there is no God: at leaſt, I ſhould know from him the mighty argument which has ſerved to convince him.

J'aurois une extrême curioſité de voir celui qui ſeroit perſuadé que Dieu n'eſt point: il me diroit du moins la raiſon *invincible* qui a ſu le convaincre.

Capacity, taſte, wit, and ſenſe are all diſtinct things, but not incompatible.

Talens, gout, eſprit, bon ſens, choſes diférentes non *incompatibles*.

590. Some adjectives muſt precede, and others follow their ſubſtantives.

The adjectives which commonly precede their ſubſtantive, are the following.

591. *Firſt*, thoſe of number; as, le *prémier homme*, the firſt man; les *derniers procès*, the laſt law-ſuits; la *troiſiéme table*, the third table, *&c.* but when the number is uſed as a ſurname, it is put after the ſubſtantive; as, *Charles ſecond*, Charles the ſecond; *Henri quatre*, Henry the fourth; *Innocent treize*, Innocent the thirteenth, *&c.* In quoting ſome part of a book, without making uſe of an article, the adjective of number muſt alſo be placed after its ſubſtantive; as, *livre prémier*, book the firſt; *chapitre troiſiéme*, chapter the third; *article ſecond*, article the ſecond, *&c.* making uſe of an article, it may be placed either before or after; as, *le troiſiéme chapitre*, or *le chapitre troiſiéme*, the third chapter; *l'article ſecond*, or *le ſecond article*, the ſecond article, *&c.*

PRACTICE.

Orontes has been applying theſe ten years to get judges appointed for trying her cauſe, which is a juſt one, and a caſe of

Oronte plaide depuis *dix ans* entiers en réglement de juges pour une afaire juſte, capitale, & où il y va de toute ſa

of importance, wherein her all is at ſtake. In five years more poſſibly ſhe may know, who are to be thoſe judges, and in what court, ſhe is to be at law all the reſt of her life.

ſa fortune: elle ſaura peut-être dans *cinq ans* quels ſeront ſes juges, & dans quel tribunal elle doit plaider le reſte de ſa vie.

The generality of mankind employ their firſt part of life in making the remainder of it miſerable.

La plupart des hommes employent *la prémiére partie* de leur vie à rendre l'autre miſérable.

On the ſeventh day the almighty put an end to the great work of the creation.

Le ſeptiéme jour Dieu ceſſa de travailler au grand ouvrage de la création du monde.

Lewis the twelfth, who began his reign the ſeventh of April 1497, and ſucceeded his brother Charles the eighth who died without children, was ſurnamed the father of the people, and died in 1514.

Louis douze, qui ſuccéda à ſon frére *Charles huit* mort ſans enfans, comença ſon régne le ſept Avril mil quatre ſens quatre-vingts-dix-ſept, fut nomé le pére du peuple, & mourut en mil cinq cens quatorze.

592. *Secondly*, Adjective conjunctive pronouns; as, *cet homme*, that man; *mon chapeau*, my hat; *quel homme?* what man? *leur maiſon*, their houſe, *&c.*

PRACTICE.

The man who complains he was born wretched, might at leaſt make himſelf happy in the proſperity of his friends and relations. But envy deprives him even of this laſt reſource.

L'homme qui dit qu'il n'eſt pas né heureux, pourroit du moins le devenir par le bonheur de *ſes amis* ou de *ſes proches*. L'envie lui ôte cette derniére reſſource.

In one ſenſe men are not inconſtant, or at leaſt only ſo in trifles: they alter their dreſs, 'tis true, and their language, their outward appearance, their behaviour, and ſometimes their taſte; but they ſtill preſerve their manners; ſtill are firm and conſtant in their evil habits, or in their indifference for virtue.

Les hommes en un ſens ne ſont point légers, ou ne le ſont que dans les petites choſes: ils changent *leurs habits*, *leur langage*, les dehors, les bienſéances; ils changent de goût quelquefois: mais fermes & conſtans dans le mal, ou dans l'indiférence pour la vertu, ils perſévérent dans *leurs mauvaiſes mœurs*.

If man was capable of bluſhing for himſelf, what crimes public and fragrant, as well as ſecret,

Si l'homme ſavoit rougir de lui-même, *quels crimes* non ſeulement cachés, mais publics &

ſecret, would not have been prevented?

However like in appearance jealouſy may be to emulation, they are full as different from one another as vice and virtue.

Nothing ſhews more of what little eſtimation, riches, monies, ſettlements, and other ſuch like goods, are in the ſight of God, when he beſtows them on man, than his manner of diſpenſing them, and the characters of thoſe men, who are the greateſt partakers of them.

& conus ne préviendroit il pas?

Quelque raport qu'il paroiſſe y avoir de la jalouſie à l'émulation, il y a entre elles *le même éloignement*, que celui qui ſe trouve entre le vice & la vertu.

Rien ne prouve mieux le peu de cas que Dieu fait des richeſſes, de l'argent, des grands établiſſemens, & des *autres biens de ce monde*, que la maniére dont il les diſtribuë, & le genre d'hommes qui en ſont le mieux pourvus.

593. *Thirdly*, the following *beau*, fine; *bon*, good; *méchant*, wicked; *mauvais*, bad; *gros*, big; *grand*, great; *petit*, ſmall, little; *joli*, pretty, *&c.* Examp. un *méchant homme*, a wicked man; *une belle femme*, a fine woman; *de bon pain*, ſome good bread; c'eſt une *belle & bonne femme*, ſhe is a handſome and good woman; un *méchant petit homme*, a wicked little fellow, *&c.* But theſe laſt adjectives follow their ſubſtantive, when they relate to ſomething following; Examp. une *femme belle comme un ange*, a woman as handſome as an angel; un *homme* plus *grand que vous*, a man taller than you, *&c.* As alſo when join'd to another adjective which cannot be placed before its ſubſtantive; as, un *homme méchant & riche*, a wicked and rich man; une *femme belle & bien faite*, a handſome and well-ſhaped woman, *&c.*

PRACTICE.

There needs no more ſometimes to alleviate an exquiſite grief, or to mitigate the ſenſation of the moſt grievous loſs, than being heir to a fine houſe, maſter of a beautiful horſe, or a pretty dog, or of a rich ſet of hangings, or a clock.

Nothing makes us more even with the world for the unjuſt cenſures it paſſes on our underſtandings, morals, and beha-

Il ne faut quelquefois qu'une *jolie maiſon* dont on hérite, qu'un *beau cheval*, ou un *joli chien* dont on ſe trouve le maître, qu'une tapiſſerie, qu'une pendule pour adoucir une *grande douleur*, & pour faire moins ſentir une *grande perte*.

Rien ne nous venge mieux des *mauvais jugemens* que les hommes font de notre eſprit, de nos mœurs, & de nos maniéres,

behaviour, than thoſe worthleſs and deſpicable characters which it extols.

What is plain ſenſe or true wit in the mouth of a man of parts, in the mouth of a fool is often rank nonſenſe.

niéres, que l'indignité & le *mauvais caractére* de ceux qu'ils aprouvent.

La même choſe dans la bouche d'un homme d'eſprit eſt ſouvent une naïveté ou un *bon mot*; & dans celle d'un ſot une ſotiſe.

The adjectives which commonly follow their ſubſtantive, are the following.

594. *Firſt*, thoſe of colour; as, *chapeau noir*, black hat; *étoſe griſe*, grey ſtuff; *bas rouges*, red ſtockings; *perruque blonde*, fair wig, *&c.*

PRACTICE.

The moſt valuable dye among the ancients was a purple of the violet hue.

The fine natural blue is made with *lapis lazulus*.

La teinture la plus eſtimée des anciens étoit la *pourpre violéte*.

La belle *couleur bleuë*, qui eſt naturéle, eſt faite de lapis azuli.

595. *Secondly*, thoſe of nations; as, la *langue Françoiſe*, the French tongue; la *muſique Italiéne*, Italian muſick; la *mode Angloiſe*, the Engliſh faſhion, *&c.*

PRACTICE.

The Gaſcoon accent is too ſhrill and acute.

The Norman is a coarſe, hollow and deep accent, which ſtuns the ear.

Metaphors ſuit not the French tongue, if at all extravagant.

L'*accent Gaſcon* eſt un accent aigu qui ſe fait trop ſentir.

L'*accent Normand* eſt un accent émouſſé, groſſier, & peſant, qui aſſome les oreilles.

Les métaphores ne ſont pas au gré de la *langue Françoiſe*, ſi elles ne ſont fort modeſtes.

596. *Thirdly*, Participles; as, *homme mépriſé*, man deſpiſed; *habit uſé*, cloaths worn out; *une maiſon achevée*, a houſe finiſh'd; des *marchandiſes venduës*, goods ſold; un *air affecté* rend ridicule, affectation produces ridicule, *&c.*

PRACTICE.

Juſtice languiſhes under a multiplicity of laws, and intricate formalities.

Can it be call'd courage in a dying man, in the midſt of his weakeſt moments and laſt agonies, to dare to face an all-powerful and eternal God?

La juſtice gémit ſous un amas de loix, & de *formalités embarraſſées*.

Eſt-ce courage à un *homme mourant*, d'aller dans la foibleſſe & dans l'agonie, afronter un Dieu tout puiſſant & éternel?

597.

597. *Fourthly*, thoſe of form or figure; as, *table ronde*, round table; des *ſouliers quarrés*, ſquare-toe'd ſhoes; un *viſage ovale*, an oval face, *&c.*

PRACTICE.

Anna Boulen had an oval face.	Anne de Boulen avoit le *viſage ovale.*

598. *Fifthly*, thoſe which denote ſome quality of the elements; as, *tems froid*, cold weather; *eſprits terreſtres*, worldly-minded people, *&c.*

PRACTICE.

Thunder and hurricanes are produced by the vapours and exhalations of the earth.	La foudre & les orages ſe forment des *vapeurs* & des *exhalaiſons terreſtres.*

599. *Sixthly*, thoſe that end in *ique* and *f*; as, *homme pacifique*, pacific man; *hiſtoire tragique*, tragic hiſtory; *habit neuf*, new cloaths; *eſprit vif*, quick wit, *&c.*

PRACTICE.

In the hiſtorical ſtile, the periods ſhould neither be tedious nor affected.	Dans le *ſtile hiſtorique* les périodes ne doivent être ni trop longues, ni trop étudiées.
What conſtitutes the beauty of epic poetry is a variety of incidents happily introduced and artfully managed.	La variété des incidens bien amenés & bien ménagés, fait la beauté du *poëme épique.*
Fear, deſpicable as it is now-a-days, did not want timid votaries enough to build temples to it.	La crainte ſi décriée a trouvé des *hommes* aſſez *craintifs* pour lui bâtir des temples.

600. *Seventhly*, almoſt all thoſe which may be uſed ſubſtantively; as, *ſage*, *mélancholique*, &c. Examp. un *homme ſage*, a good man; une *choſe utile*, a uſeful thing, *&c.* for one may ſay, *le ſage*, the wiſe man; *le mélancholique*, the melancholly perſon; *l'utile*, profit, *&c.*

PRACTICE.

Modern Greek is that which is now ſpoken in Greece.	Le *Grec moderne* eſt celui qu'on parle préſentement dans la Gréce.
Even ſoothing expreſſions may often offend; but the tone of the voice determines all.	On ofenſe ſouvent avec des *termes flateurs*; mais l'accent fait tout.
A thorough experience of the exterior world will afford us no conſolation in times of affliction for our ignorance of moral	La ſciences des *choſes extérieures* ne nous conſolera pas de l'ignorance de la morale, au tems d'afliction; mais la ſcience

moral duties. But morality will afford us adequate compenſation for the want of worldly experience.

ſcience des mœurs nous conſolera toujours de l'ignorance des *choſes extérieures*.

601. All other adjectives may be placed either before or after their ſubſtantives; as, une *perſone aimable*, or une *aimable perſone*, a lovely perſon; un *crime horrible*, or un *horrible crime*, a horrid crime; la louange eſt une *amorce agréable*, or une *agréable amorce*, praiſe is a pleaſing incentive, *&c.*

PRACTICE.

Birds make their neſts with wonderful induſtry.

Les oiſeaux ſont leur nid avec une *merveilleuſe induſtrie* ou avec *une induſtrie merveilleuſe*.

The hypocrite's behaviour is one continual lie.

La conduite des hypocrites eſt une *menterie perpétuéle* ou une *perpétuéle menterie*.

There is ſcarce any thing, which is not ſuſceptible of a favourable or ſiniſter interpretation.

Il n'y a preſque rien qui ne puiſſe recevoir une *interprétation favorable*, ou une *ſiniſtre interprétation*, ou une *favorable interprétation*, ou une *interprétation ſiniſtre*.

Uſury is an infamous commerce.

L'uſure eſt un *comerce infame* ou un *infame comerce*.

602. Some adjectives muſt ſometimes precede, and ſometimes follow their ſubſtantives, according to the ſenſe in which they are uſed.

EXAMPLES of thoſe SENSES.

Un *homme pauvre*, a poor man.

Un *pauvre homme*, a poor ſort of a man.

fruit mur, ripe fruit.

mure délibération, mature deliberation.

une *nouvéle certaine*, a piece of news that's certain.

de *certaines nouvéles*, ſome news.

une *femme ſage*, a good woman.

une *ſage femme*, a midwiſe.

une *femme groſſe*, a woman big with child.

une *groſſe femme*, a large woman.

un *homme galant*, a man complaiſant to the ladies.

un *galant homme*, a gentleman.

l'*air grand*, a noble preſence.

le *grand air*, the grand air.

bois mort, dead trees.

mort bois, brambles, briars, or other wood of no value.

eau morte, ſtanding water.

eſprit malin, wicked fellow.
un *homme plaiſant*, a pleaſant man.
une *ligne droite*, a ſtrait line.

morte eau, the water at the bottom of the ſea.
le *malin eſprit*, the devil.
un *plaiſant homme*, an impertinent fellow.
en *droite ligne*, directly, ſtrait along.

PRACTICE.

The poor are leſs expoſed to thoſe dangers which attend the rich; are humble from neceſſity; and more dependant on God, as more relying on his immediate providence.

One ſhall never ſee a poorer creature; he has neither ſenſe, courage, nor induſtry.

God has not permitted man to enjoy uninterrupted happineſs here below, in order that having nothing permanent to fix on, he might aſpire after a more laſting bliſs.

Friendſhip muſt not be indiſcreet, nor be always affecting an air of bluntneſs, which ſpares nothing.

Les *gens pauvres* moins expoſés aux dangers qui acompagnent les richeſſes ſont humbles par néceſſité, & plus dépendans de Dieu, parcequ'il vivent de la providence.

On ne ſauroit voir un plus *pauvre homme*; il n'a ni eſprit, ni courage, ni induſtrie.

Dieu ne veut pas que les hommes goûtent ici bas un *bonheur certain*, afinque n'y trouvant rien de fixe, ils aſpirent à une félicité plus durable.

L'amitié ne doit pas être indiſcréte, ni ſe piquer d'une *certaine bonne foi* qui ne ménage rien.

603. Obſerve that theſe two adjectives *neuf* and *nouveau*, which ſignify *new*, are not uſed indifferently; *neuf* is only uſed ſpeaking of things done by artiſts; as, *un habit neuf*, a new ſuit; *des ſouliers neufs*, new ſhoes; *une perruque neuve*, a new wig; *un livre neuf*, a new book, *viz.* a book new from the ſhop, *&c.* We make uſe of *nouveau* in all other caſes; as, *du vin nouveau*, new wine; *un livre nouveau*, a book newly publiſhed; *une comédie nouvéle*, a new play; *le nouveau viceroi*, the new viceroy; *une nouvéle mode*, a new faſhion, *&c.*

PRACTICE.

Every thing which is new, has ſomething in it dazzling and taking; whether it be dreſs, furniture, or buildings.

Tout ce qui eſt *neuf* a un éclat, un agrément particulier, ſoit habits, ſoit meubles, ſoit bâtimens.

We

Nous

We enter upon each ſtage of life mere novices; and find the want of experience tho' never ſo old.

What has never been uſed is freſh. What has never yet made its appearance in the world is new. What has lately happen'd is recent.

One may ſay of a ſuit of cloaths, that 'tis freſh; of a faſhion, that 'tis new; and of a fact, that 'tis recent.

A thought ſeems new by the turn given to it; is new by the ſenſe it expreſſes; is modern or recent as to the time of its production.

He who has not as yet experience and practice in the world is young in it. He who is only beginning to make a figure in the world, or to be the firſt of his name, is a new man. We are leſs affected with ancient hiſtory than with modern.

Nous arrivons tous *nouveaux* aux divers âges de la vie, & nous y manquons ſouvent d'expérience, malgré le nombre des anées.

Ce qui n'a point ſervi eſt *neuf*. Ce qui n'a pas encore paru eſt *nouveau*. Ce qui vient d'arriver eſt récent.

On dit d'un habit qu'il eſt *neuf*; d'une mode qu'elle eſt *nouvéle*; d'un fait qu'il eſt récent.

Une penſée eſt *neuve* par le tour qu'on lui done; *nouvéle*, par le ſens qu'elle exprime; récente par le tems de ſa production.

Celui qui n'a pas encore l'uſage & l'expérience du monde eſt un homme *neuf*. Celui qui ne comence que d'y entrer, ou qui eſt le prémier de ſon nom, eſt un homme *nouveau*. L'on eſt moins touché des hiſtoires anciénes que des récentes.

Syntax of pronouns, ſee Chap. 5.

SYNTAX of SUBSTANTIVES.

604. *Vid.* that of Verbs, N°. 607, and the following; and the Pronouns perſonal, N°. 178. and the following.

When two ſubſtantives follow one another, the ſecond in French is commonly put in the genitive caſe; as, la *culture des ſciences* forme l'eſprit, the ſtudy of the ſciences is the way to form the underſtanding; le vin émouſſe *la vigueur de l'eſprit*, wine checks the vigour of the mind; la vertu eſt l'*écueil de l'envie*, virtue is the rock on which envy ſplits, *&c.*

PRACTICE.

Death is the king of terrors, as an author has expreſs'd himſelf.

La mort eſt *le terrible des terribles*; comme a dit un auteur.

The raſhneſs of libertines has no principle to build on, but what are frivolous and queſtionable.

La témérité des libertins n'a que des principes frivoles & incertains.

Light is a continued emanation of the rays of the ſun.

Inconſtancy ariſes from our experience of the falſity of paſt pleaſures, and from the ignorance of the vanity of thoſe, we have never yet tried.

As the parts of a body natural or politic combine together for the good of the whole; ſo ſhould every particular community aim at promoting the welfare of another ſtill more univerſal.

La lumiére eſt un *écoulement* perpétuel *des rayons du ſoleil.*

Le ſentiment de la fauſſeté des plaïſirs préſens, & *l'ignorance de la vanité des plaiſirs* abſens, cauſent l'inconſtance.

Si les *membres des comunautés* naturéles & civiles tendent au *bien du corps*, les comunautés elles-mêmes doivent tendre au bien d'un autre corps plus général.

605. When the ſubſtantives are the nominatives governing, they precede the verb in an affirmation; as, *je dis*, I ſay; *nous vendons*, we ſell; *la politeſſe rend* les vertus plus agréables, politeneſs renders every virtue more agreeable; *Dieu* ne *veut* de nous que notre cœur, God demands of us only our heart, *&c.* But ſometimes, in this caſe, when the nouns and pronouns ſubſtantive (the perſonal pronoun excepted) are preceded by the relatives *que*, *dont*, *où*, &c. they are elegantly placed after the verb; Examp. la perſone *qu'a aimé cette dame*, the perſon that lady loved; la bataille *dont parle l'hiſtorien*, the battle the hiſtorian ſpeaks of, *&c.*

PRACTICE.

Indolence deadens the taſte. Supineneſs dreads fatigue. Slothfulneſs avoids trouble. Negligence breeds delay, and makes us miſs opportunities.

L'endolence émouſſe le goût. La *nonchalance craint* la fatigue. La *pareſſe fait* la peine. La *négligence aporte* des délais & *fait* manquer l'ocaſion.

People are grave from wiſdom and maturity of underſtanding; are ſerious, thro' humour and conſtitution; preciſe, from choice and affectation.

On eſt grave par ſageſſe & par maturité d'eſprit. *On eſt* ſérieux par humeur & par tempérament. *On eſt* prude par goût & par afectation.

He acts well, who does as he ought. He acts very wrongly, whoſe continued behaviour gives others occaſion to ſay of him, he will turn out well at laſt.

Ceux qui font ce qu'*ils doivent font* bien. *Celui qui* dans toute ſa conduite *laiſſe* longtems dire de ſoi, qu'*il fera* bien, *fait* très mal.

The dull fop is taken up about his own perſon; the cox-

Le ſot eſt embarraſſé de ſa perſone; *le fat a* l'air libre & aſſuré;

coxcomb has a careleſs and confident air; the impertinent carries his folly even to a degree of impudence. Merit alone is accompanied with modeſty.

Virtue has the advantage of an interior tranquillity, which conſcience produces.

There is a pleaſure in untainted friendſhip, which ordinary minds can never attain to.

It has been the good fortune of ſome to have been abandon'd by their kindred; this has been the firſt link of that chain of events, which has raiſed them to their eminence.

The eye of man is caught with the ſmalleſt traces of the beauty of God in his works; and yet that being, from whence all theſe beauties are derived, is not ſo much as thought on.

assuré; *l'impertinent paſſe* à l'éfronterie: *le mérite a* de la pudeur.

La vertu a pour elle le calme intérieur *que produit l'innocence.*

Il y a un goût dans la pure amitié *où* ne *peuvent* ateindre *ceux qui ſont nés* médiocres.

Il a été heureux pour certaines perſones d'être abandonées de leurs proches; c'eſt *par là qu'a comencé la chaine* des événemens *qui* les *a conduites* à leur fortune.

Les moindres traces de la beauté de Dieu dans ſes ouvrages *atirent* les yeux des hommes; & *celui de qui viénent toutes les beautés*, ne leur *vient* pas ſeulement dans l'eſprit.

606. Tho' in an interrogation the noun ſubſtantive precedes the verb, and the pronoun perſonal *il*, *elle*, *ils* or *elles*, (as has already been ſaid, N°. 192.) muſt be placed after it; yet, if an adverb or the pronouns *à quoi* or *que* ſignifying *what* ſhould begin the ſentence; then the noun ſubſtantive nominative governing often follows the verb, as in Engliſh; Examp. *comment ſe porte monſieur votre frére?* how does your brother do? *où aboutit ce chemin?* where does that road end? *qu'eſt devenu un tel?* what's become of ſuch a one? *à quoi s'amuſe votre ami?* what's your friend about, &c.

PRACTICE.

The real worth of every thing exiſts within itſelf. 'Tis neither better for being praiſed, nor worſe for being ſlighted. Does the ſun loſe any of its ſplendor, when no one extols it? ſhall a fig loſe its flavour, or

Le prix de chaque choſe eſt en elle-même; elle n'eſt ni meilleure pour être louée, ni plus mauvaiſe pour ne l'être pas. *Le ſoleil perd-il* quelque choſe de ſa lumiére quand perſone ne le regarde? *une figue n'aura-*

or a flower its beauty, or a diamond its luſtre, for want of being commended?

Of what uſe is that fine outward compoſure, when all within is diſorder and confuſion?

What is become of the Roman conqueſts, and thoſe of Alexander? all the vanities of this world ſhall end in nothing.

n'aura-t-elle plus ſa douceur, ni une fleur ſa beauté, ou un diamant ſon éclat, ſi on ne leur donne des éloges?

A quoi ſert cet extérieur ſi bien compoſé, quand le dedans eſt plein de trouble & de confuſion?

Que ſont devenuës *les conquêtes* des Romains, d'Alexandre? toutes les vanités du monde deviénent à rien.

SYNTAX of VERBS.

607. The verb muſt always have either a noun or pronoun for its nominative; as, *le cheval court*, the horſe runs; *vous parlez*, you ſpeak; *il s'exerce*, he practiſes; *la légéreté eſt* l'opoſé de la gravité, *l'enjouement l'eſt* du ſérieux, *le badinage l'eſt* de la pruderie; levity is the oppoſite of gravity, ſprightlineſs of a ſerious behaviour, a free carriage of preciſeneſs; *les hommes ſe comuniquent* leurs penſées par le moyen des langues, men mutually communicate their thoughts by means of languages; *on confond* ſouvent la fineſſe avec l'habilité, cunning and capacity are often confounded, *&c.* See N°. 178, 179.

608. It muſt be in the ſame number and perſon as the nominative; as, *je mange*, I eat; *il danſe*, he dances; *elle chante*, ſhe ſings; *nous étudions*, we ſtudy; *vous begayez*, you ſtutter; *ils s'afligent*, they grieve; *l'air prévient*, *les manières engagent*, the air prepoſſeſſes, the behaviour engages, *&c.*

PRACTICE.

Eloquence is to ſciences, what the ſun is to the world.

The favour of princes neither excludes merit, nor implies it.

Were it reported to us of the eaſtern people, that they uſually drink of a liquor which flies up into their heads, deprives them of reaſon, and inclines them to vomit, we ſhould naturally ſay, this is being downright ſavages.

L'*éloquence eſt* dans les ſciences ce que le *ſoleil eſt* dans le monde.

La *faveur* des princes n'*exclud* pas le mérite, & ne le *ſupoſe* pas non plus.

Si *nous entendions* dire des orientaux, qu'*ils boivent* ordinairement d'une liqueur *qui* leur *monte* à la tête, leur *fait* perdre la raiſon, & les *fait* vomir, *nous dirions* cela eſt bien barbare.

They who think ill of us, without knowing us ſufficiently, do us no wrong: ſince it is not indeed we, whom they attack, but the phantom of their own imagination.

Ceux qui ſans nous conoître aſſez *penſent* mal de nous, ne nous *font* pas de tort. *Ce* n'*eſt* pas nous qu'*ils ataquent*, *c'eſt* le fantôme de leur imagination.

The ſame motive will make one ſlight a man of merit, and admire a fool.

Du même fond dont *on néglige* un homme de mérite, l'*on ſait* encore admirer un ſot.

Baits decoy us. Allurements engage us. Charms captivate us.

Les *atraits ſe font* ſuivre. Les *apas* nous *engagent*. Les *charmes* nous *entrainent*.

609. When *ce* is nominative to the verb *être*, this verb muſt always be in the ſingular number; as, *c'eſt nous*, 'tis we; *c'a été elles*, it was they; *ce fut vous*, it was you; *ce ſera vous*, it ſhall be you, *&c.* except when follow'd by a third perſon in ſimple tenſes; as, *ce ſont eux*, 'tis they; *c'étoient de terribles gens*, they were terrible perſons; *ce furent elles*, it was they, *&c.* and yet in the imperfect and uncertain, follow'd by the pronoun perſonal *eux* or *elles*, it would be rather better to follow the general rule, that is, to put the verb in the ſingular; as, *c'étoit eux* or *elles*, it was they; *ce ſeroit eux* or *elles*, it would be they, *&c.*

PRACTICE.

When vice forſakes us, we flatter ourſelves, that we have forſaken our vices.

Quand les vices nous quitent, nous imaginons que *c'eſt nous* qui les quitons.

However we may account for our own afflictions, they are too often the mere effects of avarice and vanity.

Quelque prétexte que nous donions à nos aflictions, *ce* n'*eſt* ſouvent que *l'intérêt* & *la vanité* qui les cauſent.

A number of epithets is but a ſorry commendation; actions alone, and the repreſentation of them, muſt proclaim our deſerts.

Amas d'épithêtes, mauvaiſes louänges; *ce ſont les faits* qui louent, & la maniére de les raconter.

The neceſſary part of a language is pretty eaſily attain'd: 'tis the niceties and beauties of it, which give us all the trouble.

Le néceſſaire d'une langue coute peu à aquérir: *ce ſont les fineſſes* & *les délicateſſes*, qui coutent le plus.

610. After the determining pronoun *qui*, the verb is put in the ſame number and perſon with the noun or pronoun to which it relates; as, *moi qui l'ai fait*, I who have done it; *lui qui parle*, he who ſpeaks; *les femmes qui chantent*, the women who ſing, *&c.*

PRAC-

PRACTICE.

Whence comes it that a lame body does not offend us; and that a lame underſtanding does? the reaſon is, he that halts in his limbs will however allow us to walk ſtrait; but he that halts in his own underſtanding, ſays, that it is we who are lame. And were it not for this, we ſhould rather pity ſuch a one, than be angry with him.

D'où vient qu'un boiteux ne nous irrite pas, & qu'un eſprit boiteux nous irrite? c'eſt à cauſe qu'un boiteux reconoît que nous allons droit, & qu'un eſprit boiteux dit que c'eſt *nous qui boitons*. Sans cela nous en aurions plus de pitié que de colére.

Anger is an unruly paſſion, which flies to arms without conſulting reaſon.

La colére eſt une paſſion fougueuſe, *qui court* aux armes ſans le conſentement de la raiſon.

They who are in a ſphere of life above entering into the little emulations among authors, have paſſions or intereſts of their own to look after, which divert their attention; and create in them an indifference for any ſentiments but their own: there is hardly a man in the world, with ſuch a ſhare of ſenſe and inclination, or in ſuch a condition of life, as to be able thoroughly to enjoy the beauties of a perfect work.

Ceux qui par leur condition *ſe trouvent* exemts de la jalouſie d'auteur, ont ou des *paſſions*, ou des *beſoins qui* les *diſtrayent* & les *rendent* froids ſur les conceptions d'autrui: perſone preſque par la diſpoſition de ſon eſprit, de ſon cœur, & de ſa fortune n'eſt en état de ſe livrer au plaiſir que done la perfection d'un ouvrage.

611. When a verb has more than one nominative, it is put in the plural number; as, *l'enfer* & *la mort ſont* impitoyables, hell and death are without mercy; *la néceſſité* & *l'affliction émouſſent* l'eſprit, neceſſity and affliction blunt the underſtanding, *&c.*

PRACTICE.

Beauty pleaſes, and what is orderly pleaſes likewiſe; hence I am perſuaded that order and beauty are almoſt the ſame thing.

La beauté plait, & ce qui eſt bien ordoné plait; ce qui me perſuade que *l'ordre* & *la beauté ſont* preſque une même choſe.

It muſt be own'd, that good nature and evenneſs of temper can

Il faut convenir que *la douceur* de l'eſprit & *l'égalité* de l'humeur

can never be queſtion'd to be virtues: on whatever occaſions they are uſed, they will ſtill remain ſuch. But with complacency it is otherwiſe. One may even venture to aſſert, that nothing can render this a virtue, but the proper uſe made of it.

l'humeur ne *ſauroient* devenir des vertus ſuſpectes: à quelque uſage qu'on les emploie, *elles ſeront* toujours vertus. Il n'en eſt pas de même de la complaiſance. J'oſe dire quelle n'eſt vertu, que par l'uſage qu'on en fait.

Equity and charity ought to be the two grand rules of men's conduct; they have even a right to ſuperſede all other rules.

L'équité & la charité doivent être les deux grandes régles de la conduite des hommes; elles ſont même en droit de déroger à tous les réglemens particuliers.

612. A verb which has two or more nominatives of different perſons, muſt agree with the nobleſt. The firſt perſon is ſuppoſed nobler than the ſecond, and the ſecond than the third; Examp. *vous & lui ſerez payés*, you and he ſhall be paid; *lui & moi ſommes* d'accord, he and I have agreed, *&c.* Obſerve that the perſon who ſpeaks muſt be named laſt; as, vous & *moi* ſommes d'accord, you and *I* have agreed; and not *moi* & vous ſommes d'accord, *&c.*

613. When a verb has two or more nominatives, the laſt of which is preceded by *mais* or *tout*, it muſt be put in the ſame number as the laſt nominative; Examp. non ſeulement ſes biens & ſa ſanté, *mais* encore *ſa reputation* en *a ſoufert*, not only his eſtate and his health, but alſo his *reputation has ſuffer'd* by it, *&c.*

614. The verb active governs the accuſative for its firſt caſe, and the dative and ſometimes the ablative for its ſecond caſe; Examp. je *plains votre ami*, I pity your friend; il *étudie la langue Françoiſe*, he ſtudies the French tongue; on *accorde les diférens*, on *conſilie les eſprits*, differences are made up, opinions are reconciled; la fortune *donne* ordinairement *de la fierté aux gens* d'un petit eſprit ou d'une ſotte éducation, the goods of fortune commonly make perſons of a little genius and ſilly education proud; la pareſſe *donne entrée à tous* les vices, ſloth gives inlet to every vice; il a *obtenu ſa grace du roi*, he has got the king's pardon; les loix *ont pris naiſſance de l'injuſtice* des hommes, the laws owe their exiſtence to the iniquity of mankind, *&c.*

PRACTICE.

Superabundance often occaſions ſcarcity. Huſbandmen are

L'abondance *cauſe* ſouvent *la ſtérilité*. Les laboureurs *la craignent*;

are afraid of it, and uſe precautions againſt it. When the corn grows too thick, they turn in their ſheep to eat down the tops of it.

craignent; ils *la préviénent*, & quand les blés ſont trop drus, ils *font manger la pointe* de l'herbe *à leurs troupeaux*.

Health and wealth keep mankind at a diſtance from the experimental knowledge of miſery; and harden them towards their fellow-creatures: they who are laden with ſorrows of their own, ſhare moſt in the ſufferings of others from a real fellow-feeling.

La ſanté & les richeſſes *ôtent aux hommes l'expérience* du mal, *leur inſpirent la dureté* pour leurs ſemblables: & les gens déja chargés de leur propre miſére, ſont ceux qui entrent davantage par la compaſſion dans celle d'autrui.

The epigram of Martial upon ſuch as are blind of one eye, is a worthleſs piece of wit; becauſe it gives 'em no conſolation, and only adds a leaf in the poet's laurel. Whatever ſerves only to ſet off the author is worth nothing —*ambitioſa reſcindat ornamenta*— It is thoſe who have a ſenſe of humanity and tenderneſs, whom an author ſhould endeavour to pleaſe, and not the inhuman and hard-hearted reader.

L'épigrame de Martial ſur les borgnes ne *vaut rien*; parcequ'elle ne *les conſole* pas, & ne fait que *donner une pointe à la gloire* de l'auteur. Tout ce qui n'eſt que pour l'auteur ne *vaut rien*. Ambitioſa reſcindat ornamenta. Il faut plaire à ceux qui *ont les ſentimens humains* & *tendres*, & non aux ames barbares & inhumaines.

Dexterity applies the means, and requires ſkill. Pliancy avoids all obſtacles, and requires docility. Cunning inſinuates imperceptibly, and ſuppoſes penetration. Slineſs deceives, and requires an ingenious imagination. Artifice ſurprizes, and makes uſe of a ſtudied diſſimulation.

L'adreſſe *emploie les moyens*; elle *demande de l'intelligence*. La ſoupleſſe *évite les obſtacles*; elle *veut de la docilité*. La fineſſe inſinuë d'une façon inſenſible; elle *ſupoſe de la pénétration*. La ruſe trompe; elle *à beſoin* d'une imagination ingénieuſe. L'artifice ſurprend; il ſe ſert d'une diſſimulation préparée.

615. The verb paſſive governs the ablative, and ſometimes the dative; as, *je ſuis plaint de votre ami*, I am pity'd by your friend; *il eſt aimé du prince*, he is beloved by the prince; *il eſt favoriſé de la princeſſe*, he is favour'd by the princeſs; *il eſt adoné au jeu*, he is addicted to gaming, *&c.* Speaking of ſome exterior

terior action, the verb paſſive governs the ablative of the word uſed to expreſs with what ſuch an action is done; as, *il a été battu de verges*, he has been whipp'd with rods, &c. but it governs the accuſative of a word uſed to expreſs the agent in ſuch an action, which accuſative muſt be preceded by the prepoſition *par*, thus; *il a été battu par ſon pére*, he has been beaten by his father, &c.

PRACTICE.

The world is full of nothing almoſt but ſervile flatterers.

Le monde n'*eſt* guères *rempli* que *de lâches flateurs.*

Nothing proves the weakneſs of human nature more plainly, than our acknowledging the force of reaſon, and yet refuſing it for our guide.

Qu'on *ſoit convaincu de la raiſon*, & qu'on ne la ſuive pas, rien ne fait mieux voir la foibleſſe de la nature humaine.

Mankind are ſo uſed to motion and agitation, that calm and gentle qualities never affect them.

Les hommes *ſont* ſi *acoutumés à l'agitation* & *au mouvement*, que les qualites paiſibles & tranquiles ne les touchent point.

Sleep is given to animals by nature, as a means of reſt, and to recruit their ſtrength.

Le ſomeil *eſt donné aux animaux* par la nature pour prendre du repos & de nouvéles forces.

We like to be rouſed and affected by a dramatic piece; and when the actors leave us without making any impreſſion on our minds, we take it very ill of them for not having diſturbed us.

On aime à *être ému* & *touché par le ſpectacle*, & quand les acteurs nous laiſſent inſenſibles, on eſt indigné de ce qu'ils n'ont pas ſu troubler notre repos.

By the viſible works of God, we are led to the knowledge of the inviſible.

Par les choſes viſibles que Dieu a faites, nous *ſommes conduits à la conoiſſance* des inviſibles.

616. The verb neuter governs the nominative; as, *il eſt ſavant*, he is learn'd; *il devient grand*, he grows tall, &c. When follow'd by a word, the ſenſe of which is not center'd in, and limited to its ſubject, it governs ſuch a word in the dative; as, *il plait au prince*, he pleaſes the prince; *il arriva à deux heures*, he arrived at two o'clock; notre bonheur *brille aux yeux* du public, & nous expoſe à l'envie, our proſperity glitters in the eyes of the public, and expoſes us to envy, &c. However many neuter verbs ſo follow'd govern the genitive or ablative; as, *délibérer*, *vivre*, *médire*, *dépendre*, *s'abſtenir*, *ſe repentir*, and almoſt all the other neuter reflective verbs; Examp.

délibérer d'une afaire, to deliberate upon an affair; *s'abſtenir de vin*, to abſtain from wine; la bonté d'une action *dépend* ſouvent *de l'intention* avec laquelle on la fait, the goodneſs of an action depends on the intention with which it is done; l'homme docte doute *de tout ce* qui n'eſt pas certain, le prudent *ſe défie de tout ce* qui n'eſt pas ſur, the learned man doubts of every thing that is not certain, the prudent miſtruſts all that is not ſure, *&c.*

PRACTICE.

Good nature produces a conſtant evenneſs in our very outward deportment.

La douceur fait que l'extérieur *demeure* toujours *paiſible*.

Acteon, at the ſight of Diana, was transform'd to a ſtag.

Acteon *devint cerf* à la vuë de Diane.

Lying is the vice of laqueys, and of mean people.

La menterie *eſt le vice* des valets, & du bas peuple.

The ſpring is the proper ſeaſon for the growth of leaves and flowers.

Le printems *eſt la ſaiſon* où naiſſent les fleurs & les feuilles.

We cannot reach the true ſublime, without a certain elevation of genius, which muſt help us to a happy conception of things.

On ne ſauroit *arriver au ſublime* ſans une certaine élévation d'eſprit qui nous fait penſer heureuſement les choſes.

The pride of human philoſophy dwells too much upon ſecond cauſes, and does not enough look up towards the firſt cauſe of all.

L'orgueil philoſophique *s'arrête* trop *aux cauſes ſecondes*, & ne *s'éléve* pas aſſez *au prémier moteur* de toutes choſes.

'Tis a great cruelty to inſult the wretched.

C'eſt une grande cruauté d'*inſulter aux miſérables*.

He that is guilty of an impertinence, is commonly puniſh'd by the very confuſion into which it throws him.

Celui qui fait un impertinence eſt ordinairement puni par la confuſion qui lui *en revient*.

Cunning is never uſed, but where capacity is wanting.

On ne *ſe ſert de fineſſes*, qu'au defaut d'habileté.

Clouds and fogs are form'd out of the vapours ariſing from the earth.

Les nuäges & les brouillards *ſe forment des vapeurs* qui *s'élévent de la terre*.

Nothing is ſo difficult to a rich man, as his own ſalvation. As his wealth creates in him an attachment to a voluptuous life, his mind becomes ſo full of

Il n'eſt rien de ſi dificile à un homme riche, que de ſe ſauver; comme ſes richeſſes l'atachent à la volupté, elle remplit ſi fort ſon eſprit de plaiſirs

of ideal pleaſures, that he never thinks on what are real: and this makes him the more wretched, as his miſery is to laſt not only for life, but to all eternity.

ſirs imaginaires, qu'il ne penſe jamais aux véritables; ce qui le rend d'autant plus malheureux, que ſon malheur *paſſe du tems* à l'éternité.

Modern philoſophy ſhews, that the variety of colours depends only on the poſition and order of the ſeveral parts of the object; diverſifying the light by a difference in their reflexion of its rays.

La philoſophie moderne fait voir que la diverſité des couleurs ne *dépend* que *de la ſituation* & *de l'arrangement* des parties qui réfléchiſſent diverſement la lumiére.

Care ſhould be taken to abſtain from a certain accent of pronunciation, which renders the fineſt things ſaid diſagreeable.

Il faut *ſe garder* ſoigneuſement *d'un certain accent*, qui rend les plus belles choſes déſagréables.

Want of expreſſion often proceeds from want of imagination.

Les défauts de l'expreſſion *viénent* bien ſouvent *du defaut* de l'imagination.

A great man is fond of champaine, and can't endure beer; he gets drunk with better liquor than common people do: and this is all the difference amongſt ſots in the moſt diſtant ſtations of life; between a lord and a laquey.

Un grand aime le champagne, abhorre la brie, il s'*enyvre de meilleur vin* que le bas peuple: ſeule diférence que la crapule laiſſe entre les conditions les plus diſproportionées, entre le ſeigneur & l'eſtafier.

617. Some verbs, follow'd by an infinitive, have a particular ſenſe neceſſary to be mark'd here, becauſe of their frequent uſe.

618. 1°. The preſent and imperfect of *venir*, follow'd by the particle *de*, ſignify, that what is mention'd *have*, *had*, *is* or *was*, *juſt done*; as, je *viens de finir*, I have juſt done; *il venoit d'arriver*, he was juſt arrived, *&c.*

PRACTICE.

There is a ſecret pleaſure in catching a glance from the man, on whom we *have juſt* conferr'd a favour.

Il y a du plaiſir à rencontrer les yeux de celui à qui l'on *vient de donner*.

2°. The verbs *venir* and *ſe métre*, before the particle *à*, follow'd by an infinitive, ſignify *to begin*; Examp. quand je *vins à toucher* la deſſus, when I began to touch upon that ſtring; les nimphes *ſe mirent à chanter*, the nymphs began to ſing, *&c.*

3°.

3°. *Penſer* in the perfect tenſes, follow'd by an infinitive, ſignifies to be like; Examp. *je penſai* or *j'ai penſé être pris*, I was like to be taken, *&c.*

4°. *Avoir beau*, before a verbal noun, ſignifies *to be in vain*, or follow'd by an accuſative in Engliſh, which in French is the nominative of *avoir*; Examp. *j'ai beau parler*, *it is in vain for* me to ſpeak; *il a beau travailler*, 'tis in vain for him to work; *nous avons beau nous plaindre*, 'tis in vain for us to complain, *&c.*

PRACTICE.

Man is born to ſuffer pain; ſcarce has he finiſh'd one buſineſs, but another ariſes. *In vain does he ſeek for* quiet and repoſe; providence has not allowed him in this life a reſpite from labour; and if faintneſs and fatigue oblige him ſometimes to reſt a little, 'tis not for a long time; he is ſoon forced to reſume his taſk, and return to the plough.

L'homme eſt né pour la peine; il n'a pas fini une afaire qu'il lui en ſurvient une autre; *il a beau chercher* le repos & la tranquilité, la providence ne lui permet pas en cette vie de ceſſer de travailler; & ſi l'ennui & l'épuiſement lui font quelquefois diſcontinuer ſon labeur, ce n'eſt pas pour longtems; il eſt bientôt contraint de retourner à ſa tâche, & de reprendre la charue.

5°. *Ne tenir qu'à quelqu'un de*, follow'd by a verbal noun, ſignifies *to be in one's power to*; Examp. *il ne tient qu'à vous d'aprendre* le François, *it is in your power to learn* French, *&c.*

PRACTICE.

It is in a man's power to be happy, ſince *it is in his power* to lead a good life.

Il ne tient qu'à l'homme d'être heureux, puiſqu'*il ne tient qu'à lui* de mener une vie innocente.

6°. *Ne laiſſer pas de* before an infinitive, is render'd in Engliſh in the following manner; *cela ne laiſſe pas d'être* certain, quoique peu vraiſemblable, *yet* or *however that's* certain, tho' not very likely; malgré tout cela *il n'a pas laiſſé d'*y *aller*, notwithſtanding all that, *yet* or *however he did go*, &c. and *il me tarde de*, by I long; Examp. *il me tarde de* le *voir*, I long to ſee him; *il me tardoit d'y être*, I long'd to be there, *&c.*

619. *S'en prendre à*, follow'd by a noun or pronoun, ſignifies *to impute to*, *to tax*, *to lay the fault upon*, *to quarrel with*, &c. Examp. *je m'en prens à vous*, *I impute it to* you; je ne ſai *à qui m'en prendre*, I don't know *whom to tax with it*; *il s'en prend à cette femme*, *he lays the fault on that woman*; quand quelque choſe le chagrine, *il s'en prend à tout le monde*, when any thing vexes him, he *quarrels with every body*, &c.

620. *Aller au devant de*, follow'd by a noun or pronoun, is render'd in Engliſh by *to go meet ſomebody*; Examp. *nous allames au devant de votre frére, we went to meet your brother*, &c.

CHAP. XI.

Of the DIFFERENT USES of certain PARTICLES.

SECT. I.

Of the different Uſes of the PARTICLE *Que*.

621. *QUE* after *c'eſt*, *c'etoit*, &c. is elegantly uſed inſtead of *de qui*, *de quoi*, *duquel*, *à qui*, *à quoi*, *auquel*, *où*, *d'où*, and inſtead of prepoſitions and the pronoun relative *qui*, *quoi*, *lequel* or *où*; when the ſaid pronouns are preceded by a noun or pronoun in the ſame caſe, or by a noun or pronoun govern'd by the ſame prepoſition; Examp, c'eſt *de votre frére qu'*il ſe plaint, *viz. de qui* il ſe plaint, 'tis of your brother that he complains; c'eſt *de cela que* je voudrois faire un habit, *viz.* de *quoi* je, *&c.* 'tis of that I would make a ſuit; c'étoit *à lui qu'*il falloit parler, *à qui* il falloit parler, 'twas to him that you ſhould have talk'd; ce ſeroit *à cela que* vous devriez vous apliquer, *à quoi* vous devriez vous apliquer, 'twas to that you ſhould have applied; c'a été *au chat qu'*on a coupé la queue, *auquel* on a coupé la queue, 'tis the cat's tail they have cut off; c'étoit *au café que* je l'atendois, viz. *où* je l'atendois, 'twas in the coffee-houſe that I waited for him; c'eſt *de ces mines qu'*on le tire, 'tis from thoſe mines that it is drawn; c'eſt *au travers de votre jardin que* j'ai paſſé, *viz. au travers duquel* j'ai paſſé, 'twas thro' your garden that I went; ce ſera *chez vous que* je dinerai, *viz. chez qui* je dinerai, it ſhall be at your houſe that I will dine; c'eſt principalement *auprès des dames qu'*on aprend à être agréable, *viz. auprès des quelles* on aprend, *&c.* 'tis particularly with the ladies that one learns to be agreeable. And a number of others.

PRACTICE.

True happineſs is only in heaven; 'tis there we muſt expect it; and as the light of heaven can't ſhine within us, unleſs our ſouls are pure enough to retain its brightneſs; ſo

La vraie félicité eſt dans le ciel, *c'eſt de lui qu'*on (*de qui* on) la doit atendre; & comme ſa lumiére ne ſauroit luire dans nos ames, ſi elles n'ont la pureté néceſſaire pour en conſerver

ſo we cannot be happy but in proportion to our innocence.

The maxim, which forbids us to begin any thing we cannot compleat, is good: but that which forbids us leaving off one work to begin another, without neceſſity, ſeems to me ſtill better. It is often found convenient to break off an ingenious performance; but it never is ſo, when the imagination is warm and appears in a condition to treat the ſubject better than uſual; 'tis only proper at that juncture, when we find the imagination growing tired; for it is neither to be curbed when in full vigour, nor to be forced upon the decline.

To a wiſe and underſtanding friend we ſhould yield up ſome authority and power over our own minds: but we ſhould guard ourſelves againſt all other influence but that of reaſon. Mankind, however, run frequently into the contrary extreme; they look on the admonitions of a true friend, given from a principle of honour and probity as an odious affected ſuperiority, or as an authority unreaſonably aſſumed to the prejudice of their liberty; ſuffering themſelves at the ſame time to be managed by an ignorant ſycophant, or perhaps by a ſervant, and frequently by an imperious miſtreſs; who makes them take without ſhame the part of injuſtice, and with confidence

ver l'éclat, nous ne ſaurions être heureux qu'à proportion que nous ſommes innocens.

La maxime qui dit qu'il ne faut rien comencer qu'on ne puiſſe finir, eſt bonne: celle qui défend de ceſſer un ouvrage pour en comencer un autre ſans néceſſité, me paroit encore meilleure. Il eſt ſouvent à propos de diſcontinuer le travail de l'eſprit; mais *ce n'eſt* pas *dans le tems que* (*dans lequel*) l'imagination, pleine de feu, ſe trouve en état de mieux manier ſon ſujet; *c'eſt* ſeulement *au prémier inſtant qu'*on (*au quel* on) s'aperçoit qu'elle ſe ralentit; parcequ'il ne faut ni l'arrêter, quand elle eſt en train, ni la forcer lorſqu'elle s'arrête.

C'eſt à un ami ſage & éclairé que (viz. *à qui*) nous devons doner quelque autorité & quelque pouvoir ſur notre eſprit: mais nous devons nous défendre de tout autre empire que celui de la raiſon. Les hommes cependant font ſouvent le contraire; ils regardent les avertiſſemens que l'honeur & la probité forcent un véritable ami à leur doner, comme une autorité odieuſe qu'il afecte, ou comme un pouvoir qu'il s'arroge mal-à-propos au préjudice de leur liberté; tandiſqu'ils ſe livrent à l'empire d'un flateur étourdi, quelquefois d'un valet, & ſouvent d'une maîtreſſe emportée, qui leur fait embraſſer avec éfronterie le parti de l'injuſtice, & ſuivre opiniâtrement

dence tread the paths of iniquity.

'Tis in the tranquillity of the mind that all the comfort of life conſiſts.

The ſerenity of the mind makes the tranquillity of life; 'tis according to the teſtimony of our conſcience that we muſt deem ourſelves happy or wretched; it is the quiet or uneaſineſs felt there, which occaſions all our felicity or miſery.

'Tis by a moderation in conduct, and by a modeſty and politeneſs of behaviour, a man ſhould ſhew the ſweetneſs of his temper, and not by effeminate and affected airs.

ment les routes de l'iniquité.

C'eſt dans le repos de l'eſprit *que* (viz. *dans lequel*) conſiſte la douceur de la vie.

La tranquilité de l'ame fait la tranquilité de la vie; *c'eſt ſur la foi* de la conſcience *qu'*on (*ſur laquéle* on) ſe peut dire heureux ou malheureux, ſon repos fait notre félicité, & ſon bourrélement nos diſgraces.

C'eſt par une conduite modérée, par des maniéres modeſtes & polies, & non par des airs féminins & afectés, que (viz. *par leſquéles*) l'homme doit montrer la douceur de ſon caractére.

622. *Pendant lequel, avec lequel* and *par lequel*, when preceded by a noun or pronoun govern'd by the ſame prepoſitions as *lequel* is here, are elegantly render'd by *que*; Examp. il y a travaillé *avec le même ſuccès que* vous, viz. *avec lequel* vous y avez travaillé, he has work'd at it with the ſame ſucceſs as you; il l'a reçu *avec tout le reſpect qu'*il devoit, viz. *avec lequel* il devoit le recevoir, he received him with all the reſpect he ought; nous ſommes allés *par le chemin que vous* êtes venu, viz. *par lequel* vous êtes venu, we went the way you came, *&c.*

PRACTICE.

With a ſublime genius, an univerſal knowledge, unexceptionable probity, and the moſt accompliſh'd merit, never be afraid, Ariſtides, of being out of favour at court, or of loſing the intereſt of great men, ſo long as they ſtand in need of you.

Avec un eſprit ſublime, une doctrine univerſéle, une probité à toutes épreuves, & un mérite très acompli, n'aprehendez pas, ô Ariſtides, de tomber à la cour, ou de perdre la faveur des grands *pendant tout le tems qu'*ils (viz. *pendant lequel* ils) auront beſoin de vous.

623. In an Engliſh ſentence, *only*, *but*, or *none but*, *nothing* or *nought but*, *nothing but how*, *no other but*, *no other than*, *no more than*, *not more than*, *nothing better than*, are tranſlated by the particles *ne* and *que*, the firſt placed before the verb and *que* after; thus, I have *only* five pounds, je *n'ai que* cinq livres; he has *but* one ſon, il *n'a qu'*un fils; you ſpoke to *none but* him,

vous *n'avez parlé qu'*à lui; he has *no other* ſtock *but* what his brother gave him, il *n'a* d'autre fonds *que* ce que ſon frére lui a doné; he has *not more* life *than* one of his years ſhould have, il *n'a* de vivacité *qu'*autant qu'il en faut à un perſone de ſon age; he has *no more than* what is neceſſary, il *n'*en *a que* ce qu'il lui en faut, *&c.* But *only* or *but*, are expreſs'd in French by the adverb *ſeulement*, when they are uſed in the ſenſe of *ſo much as*, or *nothing ſo much as*; Examp. do *but* or *ſo much as* anſwer my letter, and depend upon me for the reſt, faites moi *ſeulement* réponſe, & me laiſſez le ſoin du reſte, *&c.* And when no verb is expreſs'd, or *only* or *but*, are not follow'd by a noun or pronoun in the ſame ſentence, they muſt alſo be render'd in French by the adverb *ſeulement*; Examp. who was there? *only* your brother, qui étoit l'à? *ſeulement* votre frére; *ſeulement* lui! *only* he! or *none but* he! *do but come*, and you ſhall ſee, *venez ſeulement*, & vous verrez, *&c.* And if *not* is join'd to *only* in the ſame ſentence, follow'd by *but*, expreſs'd or underſtood in another, you muſt alſo render only by *ſeulement*; Examp. I *not only* ſaw him, *but* alſo ſpoke to him, *non ſeulement* je l'ai vu, *mais* encore je lui ai parlé; it was not *only* he, ce n'étoit pas *ſeulement* lui, *&c.*

PRACTICE.

It is enough to be upon the reſerve with ſuch as ſee *only* where the light ſhines; and to diſſemble with ſuch as can ſee without a light. But it is neceſſary to diſguiſe ourſelves with all the art we can, to thoſe who, not ſatisfied with ſeeing a thing thro' the obſcuri y which ſhades it, examine the very light with which one attempts to dazzle them.

A fine education teaches one never to accoſt the ladies, *but* with an air of reſpect; and never to behave in their company, but with a ſort of courage ſeaſon'd with deference.

None but the ignorant attribute all to fortune.

The litigious entertain one another with *nothing but* their law-ſuits; the brave with the battles

Il ſufit d'être caché pour les gens qui *ne voient que* lorſqu'on les éclaire; il faut être diſſimulé pour ceux qui voient ſans le ſecours d'un flambeau; mais il eſt néceſſaire d'être parfaitement déguiſé pour ceux qui, non contens de percer les ténébres qu'on leur opoſe, diſcutent la lumiére dont on voudroit les éblouïr.

La belle éducation fait qu'on *n'aborde* jamais les dames *qu'*avec un air de reſpect, & qu'on en aproche toujours avec une ſorte de hardieſſe aſſaiſonée d'égards.

Il n'y a que les ignorans qui donent tout à la fortune.

Les plaideurs *ne s'entretiénent que* de leurs procès, les braves que de leurs combats, les femmes

battles they have fought; and the ſex with dreſs and trifles.

What depends upon fortune is not greatly to be relied on. There's *nothing but* true merit, which produces ſolid advantages.

Women think of *nothing but how* to pleaſe; coquetry is their ruling paſſion.

The true chriſtian has *no other* aim *than* heaven, *no other* view *than* to pleaſe God, nor *any other* proſpect *than* to work out his own ſalvation.

Cautions are to be given with circumſpection; informations with diligence; and counſel with diſcretion and modeſty, without an air of ſuperiority. For no uſe can be made of cautions given improperly; no benefit can be reaped from informations given unſeaſonably; and vanity, ever offended at a magiſterial tone, prevents a man from ſeparating the wiſdom of the counſel from the impertinent manner of delivering it, ſo that all ends in *nothing but* rendering the advice contemptible and the adviſer odious.

It is eſſential to ſpeech to carry a meaning, and to form a ſentence: but a word has generally *no other* uſe *than* to make a part of ſuch ſpeech or ſentence. So that ſpeech differs according to the different meanings it conveys; bad ſenſe makes a bad ſpeech: and words differ from one another according to the difference of articulation of the voice, or of ſigni-

femmes que de jupes & de bagatéles.

Il ne faut guères s'apuyer ſur les choſes qui dépendent de la fortune; il *n'y a que* le vrai mérite qui done de vrais avantages.

Les femmes *ne ſongent qu'*à plaire; la coquéterie eſt le fond de leur humeur.

Le véritable chrétien *n'a* d'autre but *que* le ciel, d'autre vuë *que* de plaire à Dieu, ni d'autre deſſein *que* de faire ſon ſalut.

Il faut que l'avertiſſement ſoit donné avec atention, l'avis avec diligence, & le conſeil avec art & modeſtie ſans air de ſupériorité. Car on ne fait point uſage des avertiſſemens placés mal-à-propos; on ne tire aucun avàntage des avis qui ne viénent pas à tems; & la vanité toujours choquée du ton de maître, empêche de faire aucune diſtinction entre la ſageſſe du conſeil & l'impertinence de la maniére dont il eſt doné, enſorte que tout *n'aboutit qu'*à faire mépriſer le conſeil & rendre le conſeiller odieux.

Il eſt de l'eſſence de la parole d'avoir un ſens & de former une propoſition: mais le mot *n'a* pour l'ordinaire *qu'*une valeur propre à faire partie de ce ſens ou de cette propoſition. Ainſi les paroles diférent entre elles par la diférence des ſens qu'elles ont; le mauvais ſens fait la mauvaiſe parole: & les mots diférent entre eux ou par la ſimple articulation de

ſignification in themſelves; a ſorry word is ſuch only, as not being in uſe among the polite world.

A man will never be more than ideally happy, if his happineſs conſiſts not in a good life.

A good prince reigns with no other view than to make the ſtate flouriſh in arts and ſciences, juſtice and plenty; becauſe he has the good of his people at heart, and true glory for his aim.

You ſay 'tis good to be modeſt; 'tis agreeable to people of the beſt education: only prevail then (viz. *do but ſo much as* prevail) with mankind not to take advantage of thoſe who modeſtly give way; not to trample on the good-natured.

One ſhould treat ſlander with contempt, and only be afraid of deſerving it, (*viz.*) fear *nothing ſo much as* to deſerve it.

We muſt *not only* avoid evil, *but* do good.

He who ſpeaks in a poſitive tone, *not only* ſhews no doubt in himſelf; *but* alſo, that he would have no body elſe, doubt of what he ſays.

la voix ou par les diverſes ſignifications qu'on leur a atachées; le mauvais mot *n'eſt* tel, *que* parcequ'il n'eſt point en uſage dans le monde poli.

Jamais homme *ne ſera* heureux *qu'*en imagination, ſi ſa bonne vie ne fait ſa félicité.

Un bon prince *n'a* d'autre deſſein dans ſon gouvernement *que* de rendre ſon état floriſſant par les arts, les ſciences, la juſtice, & l'abondance; parcequ'il a le bonheur des peuples en vuë, & la vraie gloire pour but.

Vous dites qu'il faut être modeſte, les gens bien nés ne demandent pas mieux: faites *ſeulement* que les hommes n'empiétent pas ſur ceux qui cédent par modeſtie, & ne briſent pas ceux qui plient.

Il faut mépriſer la médiſance & craindre *ſeulement* de la mériter.

Il faut *non ſeulement* éviter le mal, mais encore faire le bien.

Celui qui prend un ton afirmatif, témoigne *non ſeulement* qu'il ne doute pas de ce qu'il avance; *mais* auſſi qu'il ne veut pas qu'on en puiſſe douter.

624. *Fourthly*, In aſking a queſtion, *que* before *ne* is often uſed in French, inſtead of *pourquoi*, why; Examp. *que ne* lui parlez-vous? *why* do you not ſpeak to him? *&c.* But when *pas* or *point* follow the verb, *que* ſignifies *what*; Examp. *que ne vient*-il *pas* faire? *what* does n't he come to do? *&c.*

PRAC-

PRACTICE.

You take a pleaſure in reconciling the the jarring opinions of authors, (*why not*) or why don't you endeavour as much to reconcile your own paſſions.

Vous vous faites une joie d'acorder les ſentimens contraires des auteurs. *Que ne* ſongez-vous de même à acorder vos paſſions.

625. *Fifthly*, *To be juſt* or *to have juſt*, follow'd in Engliſh by a participle paſſive, is render'd in French by *ne faire que de*; and then the participle is tranſlated by the French infinitive; Examp. to be juſt arrived, *ne faire que d'arriver*; a child who is juſt born, un enfant qui *ne fait que de naître*; to have juſt begun, *ne faire que de comencer*, *&c.* Obſerve that thoſe two Engliſh expreſſions are alſo render'd by *venir de*; as, to be juſt arrived, *venir d'arriver*; a child who is juſt born, un enfant qui *vient de naître*; to have juſt begun, *venir de comencer*, *&c.* Both are good. See N°. 618.

626. *Sixthly*, *To do nothing but*, or *nothing elſe but*, is render'd in French by *ne faire que*; and if follow'd by a verb, it is put in the infinitive mood, without any particle before it; Examp. to do nothing but drink, *ne faire que boire*, &c.

627. *Seventhly*, The conjunction *leſt*, when not follow'd by the negative *not*, is render'd in French by *que* and *ne* before the verb, which is put in the conjunctive, *que* being placed before the nominative and *ne* after; Examp. I fear he ſhould come, viz. *leſt* he ſhould come, je crains *qu'il ne viéne*, &c. But when *leſt* is follow'd by *not*, *pas* is put after the verb following *ne*; as, I fear he ſhould *not* come, viz. *leſt* he ſhould *not* come, je crains *qu'il ne viéne pas*, &c.

PRACTICE.

I cannot imagine wherein it is, that a great man is happier than the reſt of the world; unleſs it be perhaps in having much power and opportunity of conferring obligations; and when ſuch opportunity offers, it ſeems to be his duty to make uſe of it; if to ſerve a good man, he ought to be afraid of loſing it. But as this is in truth a point of juſtice, he ſhould prevent ſolicitation, and never be ſeen till he has earn'd his thanks: if it be an eaſy

Si un grand a quelque dégré de bonheur ſur les autres hommes, je ne divine pas lequel, ſi ce n'eſt peut-être de ſe trouver ſouvent en pouvoir & dans l'ocaſion de faire plaiſir; ſi elle nait cette conjoncture, il me ſemble qu'il doit s'en ſervir; ſi c'eſt en faveur d'un homme de bien, il doit aprehender *qu*'elle *ne* lui *échape*, mais comme c'eſt en une choſe juſte, il doit prévenir la ſolicitation, & n'être vu que pour être remercié; & ſi elle eſt facile,

eaſy ſervice done, let him not endeavour to magnify it. If he refuſes his aſſiſtance, I pity him, as well as the man that wants it.

facile, il ne doit pas même la lui faire valoir : s'il la lui refuſe, je les plains tous deux.

We ought to fear, or be on our guard, leſt death ſurpriſe us.

Nous devons apréhender *que* la mort *ne* nous *ſurpréne*.

Attention prevents any thing from eſcaping us. Exactneſs keeps us from omitting the leaſt thing. Vigilance makes us neglect nothing.

L'atention fait que rien n'échape. L'exactitude empêche *qu'*on *n'ométe* la moindre choſe. La vigilance fait qu'on ne néglige rien.

The ſame judgment which enables us to write well, makes us fearful of not writing well enough to deſerve being read.

La même juſteſſe d'eſprit qui nous fait écrire de bonnes choſes, nous fait apréhender *qu'*elles *ne* le ſoient *pas* aſſez pour mériter d'être luës.

628. *Eighthly*, *Without* follow'd by a participle preſent, is render'd in French in the ſame manner as by the laſt rule; Examp. I'll not do it *without being* paid, je ne le ferai point, *que je ne ſois* payé, *&c.* *But*, in the ſenſe of *without*, is alſo ſubject to the ſame rule; Examp. he never goes out *but* he catches cold, viz. *without catching* cold, il ne ſort point *qu'il ne s'enrhume*, &c.

PRACTICE.

One is not ſaid to be beaten *without being* ſtruck; but one may be ſtruck without being beaten.

On n'eſt jamais batu *qu'*on *ne ſoit* frapé; mais on peut être frapé ſans être batu.

In the heart of man there is an inteſtine war carried on between his reaſon and his paſſions. If he had either reaſon without paſſions, or paſſions without reaſon, he might enjoy ſome peace. But having both, he muſt live in a ſtate of war; as he cannot be at peace with the one, without being at variance with the other. Thus is he always divided, and at ſtrife with himſelf.

Il y a une guerre inteſtine dans l'homme entre la raiſon & les paſſions. Il pourroit jouïr de quelque paix s'il n'avoit que la raiſon ſans les paſſions, ou s'il n'avoit que les paſſions ſans la raiſon. Mais ayant l'un & l'autre, il ne peut être ſans guerre, ne pouvant avoir la paix avec l'un *qu'*il *ne ſoit* en guerre avec l'autre. Ainſi il eſt toujours diviſé & contraire à lui-même.

629.

629. 9*thly*. *To want none of*, is render'd in French by *n'avoir que faire de*; as, *I want none of* your money, *je n'ai que faire de* votre argent, &c. *I have no occaſion to*, is alſo render'd in French by *je n'ai que faire de*; Examp. *I have no occaſion to* go thither, *je n'ai que faire d'*y aller, &c.

630. 10*thly*. *Que* is placed before the third perſon of the imperative mood, and ſtands for the Engliſh word *let*; Examp. *qu'il viéne*, let him come, &c. Obſerve that in ſome familiar phraſes *que* is omitted in that perſon; ſuch are, le *faſſe* qui voudra, let who will do it; *ſauve* qui peut, let us ſave ourſelves as well as we can, &c.

PRACTICE.

Wondrous effects of virtue! it is impoſſible to love it, and complain. Tell me no more then of the difficulties found in the purſuit of it; the pleaſure ſurpaſſes the pain: the very inſtant the firſt is felt, the latter is forgotten.

Admirables éfets de la vertu! il eſt impoſſible de l'aimer & de ſe plaindre. *Qu'on* ne nous *parle* plus des dificultés qu'on trouve à la ſuivre, le plaiſir en ſurpaſſe la peine, l'on oublie celle-ci dès le moment qu'on reſſent l'autre.

631. *What*, in the accuſative ſignifying *what thing*, is alſo render'd by *que*; Examp. I know not what to do, je ne *ſai que faire*, &c.

PRACTICE.

If God be all things, what can be deſired after him? and what other will ſhould we have but his; ſince in doing the will of God, which is God himſelf, we unite ourſelves to him for ever inſeparably, to become eternally happy.

Que peut-on *ſouhaiter* après Dieu, s'il eſt toutes choſes? & *que* ſauroit-on *vouloir* que ce qu'il veut, ſi en ſuivant ſa volonté qui ſe confond avec lui-même, nous nous en rendons éternélement inſéparables, pour nous rendre éternélement heureux?

What can a man deſire in a lady, but a perſon adorn'd with every exterior charm and grace, and a mind enrich'd with all the ſolidity of underſtanding, and delicacy of ſentiment? but where will he find ſuch a one?

Que peut *déſirer* un homme dans une dame, que de trouver, au delà d'un extérieur formé de graces & d'agrémens, un interieur compoſé de ce qu'il y a de plus ſolide dans l'eſprit, & de plus délicat dans les ſentimens? en eſt-il de ce caractére?

632. When we wiſh, *how* and *how much*, are render'd in French by *que*, and the verb is put in the conjunctive mood; Examp. how happy ſhould I be if, *que* je *ſerois* heureux ſi, &c.

633.

633. Tho' we do not wiſh, yet when we ſpeak with admiration, *how* and *how much* are alſo render'd by *que*, but the verb is put in the indicative; Examp. how much are you to be pitied, *que* vous *êtes* à plaindre, *&c.* *Que* is alſo placed in this ſenſe before a noun, when a verb is underſtood; Examp. how much goodneſs! *que de bonté*, &c.

PRACTICE.

How difficult it is to be ſucceſsful and humble at the ſame time.

*Qu'*il *eſt* dificile d'être victorieux & humble tout enſemble.

How wretched is the man that is placed above the reſt of his fellow-creatures? ſeldom can he ſee the truth with his own eyes: he is beſet round with a multitude which prevents its coming within the reach of their ſuperior. Every one cloaks his ambition with the appearance of zeal. The pretence is affection for the king; the truth is, fondneſs for the favours he beſtows. So little is he loved, that for the ſake of his favours he is flattered, and even betray'd.

O! *qu'*on *eſt* malheureux; quand on eſt au deſſus du reſte des hommes! ſouvent on ne peut voir la vérité par ſes propres yeux; on eſt environé de gens qui l'empêchent d'arriver juſqu'à celui qui comande; chacun eſt intéreſſé à le tromper; chacun ſous une aparence de zéle cache ſon ambition. On fait ſemblant d'aimer le roi, & on n'aime que les richeſſes qu'il done; on l'aime ſi peu, que, pour obtenir ſes faveurs, on le flate & on le trahit.

How difficult is it not to contract an attachment where we are ſure to meet always with a courteous reception, and an agreeable converſation?

*Qu'*il eſt dificile de ne ſe pas atacher où l'on trouve toujours à la ſuite d'une reception gracieuſe une converſation agréable?

634. *When*, after a verb, is ſometimes render'd by *que*, inſtead of *lorſque* and *pendantque*; Examp. he *had* almoſt *finiſh'd*, *when* I had ſcarce begun, *il* avoit preſque fini, *que* j'avois à peine comencé, *&c.*

635. *That*, ſignifying *to the end that*, after an imperative, is render'd by *que*; Examp. come in that I may ſee you, *entrez*, *que* je vous voie, *&c.*

636. *Not ſuch a one as*, *different from*, and *another kind of man than*, are render'd in French by *autre que*; and *otherwiſe than*, by *autrement que*; and when a verb follows either, you muſt put *ne* before it; Examp. he is not ſuch a one as, or he is *another kind of man than* him, il eſt *autre que* lui; he has acted *otherwiſe than* you *have done*, il en a agi *autrement que* vous *n'avez fait*, &c.

PRACTICE.

Stupid people have in general neither the knowledge, nor a ſenſe of the merit of ſcience. And ignorant people imagine it *quite a different thing from what* it is.

Les ânes pour l'ordinaire ne conoiſſent ou même ne ſentent pas le mérite de la ſcience. Les ignorans ſe le figurent quelquefois tout *autre qu'*il *n'eſt.*

637. *Since*, after the verb *it is*, is render'd by *que*; Examp. *it is* now two months *that he* or *ſince* he has been declining, *il y* a deux mois *qu'*il languit, *&c.* But when the Engliſh word *laſt* is either expreſs'd or underſtood, the nominative after *que* muſt be follow'd by the particle *ne*; Examp. *it is* a long while ſince I ſaw him, viz. *ſince laſt* I ſaw him, *il y a* long tems *que* je *ne* l'ai vu, *&c.*

638. When, inſtead of repeating a conjunction, the Engliſh omit it or make uſe of another; the French alſo, inſtead of repeating the ſaid conjunction, make uſe of *que*; Examp. whilſt he is in the humour, and we may ſee him, *tandis qu'*il eſt d'humeur, & *que* nous le pouvons voir, *&c.*

PRACTICE.

As much as is poſſible, and *ſo far as* the ſubject matter will permit, we ſhould give to a diſcourſe the freedom of converſation. When a man ſpeaks in a pleaſant and eaſy manner, this is no ſmall inducement to the hearers to enter into his way of thinking. The agreeableneſs of the converſation removes all difficulties.

*Autant qu'*on le peut, *& que* la matiére qu'on traite le permet, il faut doner à ſon diſcours le tour libre des converſations. Lorſqu'une perſone parle avec un air facile & enjoué, cela ne ſert pas peu à faire entrer dans ſes ſentimens; le plaiſir de ſa converſation rend les choſes aiſées.

639. When the Engliſh word *and* ſignifies *and yet*, it is render'd in French by *que*; Examp. he could work at it all day, *and* not be tired, viz. *and yet* not be tired, il y travailleroit toute la journée *qu'*il ne ſe laſſeroit pas, *&c.*

640. *And* or *but* follow'd by *if*, when we propoſe an objection, is render'd by *que*; Examp. *and* or *but* if you ſay, *que ſi* vous dites, *&c.*

PRACTICE.

The authority of a God over his creatures, is very different from that of a king over his ſubjects. But if reaſon has ever ſupported the abſolute authority

L'autorité d'un Dieu ſur ſes créatures, eſt bien diférente de celle d'un roi ſur ſes ſujets: *que ſi* la raiſon a jamais aprouvé l'autorité abſoluë de ceux-

thority of kings, judge whether nature does not much more juſtify the independant power of its creator.

It is not enough to ſubmit our will to that of God, becauſe we muſt; our ſubmiſſion ought to go before ſuch neceſſity; we cannot obey with ſufficient humility the laws which he has ordain'd us: nay, if they could have the appearance of any rigour, obedience will alleviate it, and reaſon change their bitterneſs to ſweet.

ceux-ci, jugez ſi la nature ne doit pas juſtifier la puiſſance indépendante de ſon créateur.

Ce n'eſt pas aſſez de vouloir ce que Dieu veut, parcequ'il le faut; la ſoumiſſion doit devancer cette néceſſité; on ne ſauroit ſubir avec aſſez de reſpect les loix qu'il nous impoſe; *que ſi* elles nous paroiſſent rigoureuſes, l'obéiſſance en adoucit la rigueur, & la raiſon en ôte tout-à-fait l'amertume.

641. When *tout* is uſed in the ſenſe of *tho'*, *for all* or *as*, follow'd by a noun, *que* follows the ſaid noun in this manner; *tho'* or *for all* he is ſo generous, or as generous *as* he is, *tout généreux qu'*il eſt; *tho'* or *for all* you are an honeſt man, or *as* honeſt a man *as* you are, *tout honête homme que* vous êtes, *&c.* *As* in the ſenſe of *being* is alſo render'd in French by *que* after an adjective; Examp. *ſick as* he is, or being ſick he can take no care of any thing, *malade qu'*il eſt, il ne peut doner ordre à ſes afaires, *&c.* See N°. 335, 337.

642. *Que* follow'd by a verb, is alſo placed after *pour* preceded by *trop* or *aſſez*; Examp. il eſt *aſſez* honête homme *pour qu'*on ſe fie à lui, he is an honeſt man enough to be truſted, *&c.*

643. *Que* is alſo placed before a tenſe in the conjunctive mood, when another verb is underſtood; Examp. *que* je *fiſſe* un ſi grand crime, that I ſhould do ſo great a crime, *&c.*

PRACTICE.

That an enemy ſhould hurt you; that a friend ſhould offend you; that a ſon ſhould grieve you; or a ſervant be negligent in his duty; what is there ſo ſurpriſing in all this? all theſe things are as common as a roſe in June, or fruit in autumn.

*Qu'*un énemi vous *nuiſe*; *qu'*un ami vous *ofenſe*; *qu'*un fils vous *faſſe* de la peine; *qu'*un *valet manque* à ſon devoir; qu'y a-t-il en tout cela de ſi ſurprenant? toutes ces choſes ſont auſſi ordinaires que les roſes au printems, & les fruits en été.

SECT.

SECT. II.

REMARKS on the ARTICLES *du*, *de la*, *des* and *de*, *d'un*, *d'une*, &c.

Beſides what has already been ſaid concerning them, they are uſed in the following caſes.

644. INSTEAD of *during* and *after*, before nouns of time; as, he has not appear'd all day, *viz.* during the whole day, il n'a paru *de tout le jour*; he has work'd whole hours, viz. *during whole hours*, il a travaillé *des heures entiéres*; je ne le verrai *de ma vie*, I will not ſee him as long as I live, *viz. during my life*; *du régne* de George prémier, in or during the reign of George the firſt; il l'a fait *de jour*, he did it by day, viz. *during the day*, &c. See N°. 508.

PRACTICE.

I come to your door, Clitiphon; my buſineſs has brought me out of bed, out of my apartment: would to heaven I was neither your dependant, nor your follower: your ſervants tell me, you are retired, and can't hear me yet this full hour: I return before the time they appointed, and then they tell me you are gone out. What mighty labour, Clitiphon, ſo engroſſes you in that cloſe retirement, as to hinder you from giving me a hearing? Are you ſettling your memorandums, comparing your minutes, ſetting your hand to papers, or making a flouriſh to your name? I had but a word to aſk you: you but a word to anſwer me; yes, or no. Have you a mind to be valued? be ſerviceable then to thoſe, who depend upon you; this

Je vais, Clitiphon, à votre porte; le beſoin que j'ai de vous me chaſſe de mon lit, & de ma chambre: plût aux-dieux que je ne fuſſe ni votre client, ni votre fâcheux: vos eſclaves me diſent que vous êtes enfermé; & que vous ne pouvez m'écouter que *d'une heure* entiére: je reviens avant le tems qu'ils m'ont marqué, & ils me diſent que vous êtes ſorti. Que faites-vous, Clitiphon, dans cet endroit le plus reculé de votre apartement, de ſi laborieux qui vous empêche de m'entendre? vous enfilez quelques mémoires, vous collationez un regître, vous ſignez, vous paraphez. Je n'avois qu'une choſe à vous demander, & vous n'aviez qu'un mot à me répondre; oui, ou non. Voulez-vous être rare? rendez ſervice à ceux qui dépendent

this will gain you more eſteem than being denied, when at home. O man of importance and mighty buſineſs! who muſt yet want in your turn my aſſiſtance! come and welcome into my private cloſet; you will find the philoſopher acceſſible; I ſhall not put you off to the next morning; you will find me over the works of Plato, who treats of the ſpirituality of the ſoul, and of its differences from the body; or with a pen in hand calculating the diſtance between Saturn and Jupiter. I admire God in his works; and endeavour in the diſcovery of truth to regulate my underſtanding, and to reform my conduct. Come in then; you will find my doors all open to you; my antichamber is not ſet apart for tiring out people's patience in waiting there. Paſs thro' it, and approach my perſon without ſending in your name. You bring a thing of greater value than ſilver or gold, if you bring me the opportunity of obliging you. Speak: what would you have me do for you? muſt I leave my books, my ſtudies, the work I am about, the line I have begun? happy interruption, ſhall I eſteem it, which can render me uſeful to you! the monied man, the man of buſineſs is a wild beaſt never to be tamed. Even in his den it is hard to ſee him; or rather, might I ſay, there is no ſeeing him; for firſt, he is not to

de vous; vous le ſerez davantage par cette conduite, que par ne vous pas laiſſer voir. O homme important & chargé d'afaires, qui à votre tour avez beſoin de mes ofices! venez dans la ſolitude de mon cabinet; le philoſophe eſt acceſſible; je ne vous remétrai point à un autre jour; vous me trouverez ſur les livres de Platon, qui traitent de la ſpiritualité de l'ame & de ſa diſtinction d'avec le corps; ou la plume à la main pour calculer les diſtances de Saturne & de Jupiter. J'admire Dieu dans ſes ouvrages; & je cherche par la conoiſſance de la vérité à régler mon eſprit, & à devenir meilleur. Entrez, toutes les portes vous ſont ouvertes; mon antichambre n'eſt pas faite pour s'y ennuyer en m'atendant. Paſſez juſqu'à moi ſans me faire avertir; vous m'aportez quelque choſe de plus précieux que l'argent & l'or, ſi c'eſt une ocaſion de vous obliger. Parlez; que voulez-vous que je faſſe pour vous? faut-il quitter mes livres, mes études, mon ouvrage, cette ligne qui eſt comencée: quéle interruption heureuſe pour moi, que celle qui vous eſt utile. Le manieur d'argent, l'homme d'afaires eſt un ours qu'on ne ſauroit aprivoiſer. On ne le voit dans ſa loge qu'avec peine; que dis-je on ne le voit point; car d'abord, on ne le voit pas encore; & bien tôt, on ne le voit plus. L'homme de létres au contraire eſt trivial comme

une

to be ſeen yet a while; and preſently, he is not to be ſeen at all. The man of letters, on the contrary, is as acceſſible as a land-mark or a corner-poſt; viſible to all; at all hours, and in all ſtates; at table; in bed; dreſt or undreſt; ſick or well: he cannot be the important man, nor does he wiſh to be ſo.

une borne aux coins des places; il eſt vu de tous; & à toute heure, & en tous états; à table, au lit, nud, habillé, ſain ou malade; il ne peut être important, & il ne le veut point être.

645. Sometimes they ſignify *for* or *for the*, *on* or *upon*, *about* or *concerning*; Examp. il faut être reconoiſſant *des* bienfaits que l'on a reçus, we muſt be grateful *for the* benefits we have received; la pureté du langage dépend *des* mots, the purity of language depends *on the* words, or the purity of ſpeech depends *upon* words; je lui ai parlé *du* deſſein que vous aviez, I ſpoke to him *about* or *concerning the* deſign you had, *&c.*

PRACTICE.

Purity of language depends *on* words; its juſtneſs *on the* terms; and its brilliancy *on the* expreſſions.

La pureté du langage dépend *des* mots; ſa préciſion dépend *des* termes; & ſon brillant dépend *des* expreſſions.

The alcoran ſays, that St. Matthew was a good man. If ſo, Mahomet was a falſe prophet; either in calling bad men good, or in not believing what ſuch good men as he have ſaid *concerning* Jeſus Chriſt.

L'alcoran dit que St. Mathieu étoit homme de bien. Donc Mahomet eſt faux prophéte, ou en apelant gens de bien des méchans, ou en ne les croyant pas ſur ce qu'ils ont dit *de* Jéſus Chriſt.

'Tis a notorious matter of experience, that if ten perſons ſtrike out a thought or an expreſſion in a book, 'tis eaſy to meet with as many others that are for reſtoring it: ſuch will cry out, why ſuppreſs that thought? 'tis new, 'tis beautiful, and finely turn'd. Thoſe, on the other ſide of the queſtion inſiſt either on having that thought omitted, or another turn given to it. In your work, ſays one, there is a term luckily

C'eſt une expérience faite, que s'il ſe trouve dix perſones qui éfacent d'un livre une expreſſion ou un ſentiment, l'on en fournit aiſément un pareil nombre qui les reclament; ceux-ci s'écrient; pourquoi ſuprimer cette penſée? elle eſt neuve, elle eſt belle, & le tour en eſt admirable: & ceux-là afirment au contraire, ou qu'ils auroient négligé cette penſée, ou qu'ils lui auroient doné un autre tour. Il y a un terme,

luckily hit upon, which ſpeaks the thing itſelf. Methinks, ſays another, that word is too bold; and yet nevertheleſs does not ſufficiently expreſs what perhaps you mean. 'Tis *about* one ſtroke, or the ſame word, that all theſe perſons are ſo deciſive in their opinion; and all of them are judges, or paſs for ſuch. What then has the author to do in ſuch a caſe, but to venture for once to follow the opinion of thoſe who think him in the right.

diſent les uns, dans votre ouvrage, qui eſt bien rencontré; & qui peint la choſe au naturel. Il y a un mot, diſent les autres, qui eſt hazardé; & qui d'ailleurs ne ſignifie pas aſſez ce que vous voulez peut-être faire entendre: & c'eſt *du* même trait & *du* même mot que tous ces gens s'expriment ainſi; & tous ſont conoiſſeurs, & paſſent pour tels. Quel autre parti pour un auteur, que d'oſer pour lors être de l'avis de ceux qui l'aprouvent.

We ſhould always be grateful *for the* benefits we have received: and never return back what we have once accepted.

Il faut toujours être reconoiſſant *des* bienfaits qu'on a reçus. Il ne faut jamais rejetter ce qu'on a accepté.

It concerns us more to be ſolicitous *about* what we really are in ourſelves, than *about* the figure we may make in the eyes of others.

Il vaut mieux ſe ſoucier *de* ce que l'on eſt chez ſoi, que *de* ce que l'on eſt chez les autres.

Every thing is tranſitory, I acknowledge; but the pleaſing conſciouſneſs of doing one's duty is permanent. All elſe is fleeting, I own it; but the inward pleaſure of growing old in our attendance *upon* virtue will attend us likewiſe in return beyond the grave.

Tout paſſe, je l'avouë; mais la ſatisfaction de faire ſon devoir nous demeure: tout s'enfuit, je le confeſſe; mais le contentement de vieillir à la ſuite *de la* vertu, nous ſuit au delà du tombeau.

People have a genius *for* poetry and painting. They have a talent *for* ſpeaking and writing.

On a le génie *de la* poëſie & *de la* peinture. On a le talent *de* parler & *d'*écrire.

The ladies are always indebted *for* their graces and charms to the happy contexture of their features; but they ſometimes borrow their allurements from their toilet.

Les dames ſont toujours redevables *de* leurs atraits & *de* leurs charmes à l'heureuſe conformation de leurs traits; mais elles prénent quelquefois leurs apas ſur leur toiléte.

646, and 647. When in an Engliſh ſentence theſe words *who* or *which is*, *are*, &c. are expreſs'd or underſtood before an adjective,

adjective, and they are preceded by a verb, they are render'd by the particle *de*, placed immediately before the French adjective; thus, notes *ſay* ſomething *ſhort* and *preciſe*, viz. *which is ſhort* and *preciſe*, les notes *diſent* quelque choſe *de court* & *de précis*, &c.

PRACTICE.

'Tis not enough for a diſcourſe to be harmonious, to make it agreeable: for if the harmony of it appears too much ſtudied, or too regular, it produces a quite contrary effect.

A quiet mind has this advantage, that it is always chearful.

Raillery carried too far is the bane of friendſhip; there is an innocent kind, which offends nobody.

The different productions of the mind cannot be all lofty; but they may all be ſublime: and yet it is more rare to find ſublime thoughts, than lofty ones.

There is nothing ſo delicate, but the want of taſte will render it inſipid; nor any thing ſo inſipid which hunger will not render palatable.

Is there any thing ſo oppoſite to truth and ſincerity as hypocriſy?

What is uſual has no ſingularity; what is common has no curioſity; what is trite has no nobleneſs in it: what is trifling, has ſomething in it that's low.

Notes expreſs ſomething ſhort and preciſe. Remarks diſcover choice and diſtinction. Obſervations denote a degree of criticiſm and enquiry. Reflexions import only ſome ſort of

Ce n'eſt pas aſſez qu'un diſcours ſoit harmonieux, pour le rendre agréable. Car ſi ce qu'il a *d'harmonieux* paroit trop afecté, ou trop régulier, il produit un éfèt tout contraire.

Un eſprit très tranquile a cela *de bon* qu'il eſt toujours gai.

Les railleries trop fortes bleſſent l'amitié, il y en a *d'innocentes* qui ne bleſſent perſone.

Tous les diférens ouvrages de l'eſprit ne peuvent pas être relevés, mais ils peuvent tous être ſublimes: il eſt cependant plus rare d'en trouver *de ſublimes* que *de relevés*.

Il ni a rien de ſi délicat, que le dégout ne rende inſipide; ni *rien de ſi inſipide*, que la faim n'aſſaiſone.

Y a-t-il rien de ſi opoſé à la vérité & à la ſincérité que l'hypocryſie?

Ce qui eſt ordinaire n'a *rien de diſtingué*; ce qui eſt comun n'*a rien de recherché*; ce qui eſt vulgaire n'a *rien de noble*; ce qui eſt trivial a *quelque choſe de bas*.

Les notes diſent *quelque choſe de court* & *de précis*. Les remarques annoncent un choix & une diſtinction. Les obſervations déſignent *quelque choſe de critique* & *de recherché*. Les ré-

of addition to the author's own ſentiments.

réflexions expriment ſeulement *quelque choſe d'ajouté* aux penſées de l'auteur.

648. *De* is alſo uſed to expreſs *in the place of*; as, if I was *in his place*, ſi j'étois *de* lui, *&c.*

649. See the adverbs of place and quantity in the firſt ſection of the ſeventh chapter, and the rules belonging to them.

SECT. III.

REMARKS upon the Articles *au*, *à la*, *aux*, and *à*.

650. THEY are placed before the names of cities, towns, villages, *&c.* in which people live, or are; Examp. *il demeure à la campagne*, *au Louvre*, *à Paris*, *à Verſailles*, *à Vienne*, *à Londres*, &c. he lives in the country, in the Louvre, in Paris, Verſailles, Vienna, London, *&c.*

PRACTICE.

The thought of an abſent man is not where his body is: no, 'tis often at Rome, while in the center of London; ſometimes his mind is upon politics, or perhaps geometry; while the converſation is turning upon galantry.

Un homme abſtrait n'a point l'eſprit où il eſt; il eſt ſouvent *à Rome* au milieu de Londres; & quelquefois il penſe politique ou géométrie dans le tems que la converſation roule ſur la galanterie.

651. They are uſed to denote the ſituation, poſture, perſons or things are in; or their diſtance; Examp. *un homme bleſſé à mort*, a man mortally wounded; *être à cheval*, *à pié*, to be on horſeback, a-foot; *la plume à la main*, pen in hand; *il l'a reçu à bras ouverts*, he received him kindly; *il ſe mit à genoux*, he kneeled down; *il eſt à vingt milles d'ici*, he is twenty miles off, *&c.*

PRACTICE.

Liſa is told of another coquet that expoſes herſelf by affecting to be young, and wearing dreſs not becoming a woman of forty: Liſa is full forty herſelf; but years with her do not conſiſt of near twelve months, and ſo do not make

Liſe entend dire d'une autre coquéte qu'elle ſe moque de ſe piquer de jeuneſſe, & de vouloir uſer d'ajuſtemens qui ne conviénent plus à une femme de quarante ans: Liſe les a acomplis; mais les anées pour elle ont moins de douze mois,

make her old. Such is her notion; and while ſhe is viewing herſelf in her glaſs, and painting and patching; ſhe agrees that it is very wrong, at a certain time of life, to affect to be young; and that Clariſſa, in fact, with her patches and paint is ridiculous.

mois, & ne la vieilliſſent point. Elle le croit ainſi; & pendant qu'elle ſe regarde *au miroir*, qu'elle met du rouge ſur ſon viſage, & qu'elle place des mouches; elle convient qu'il n'eſt par permis à un certain âge, de faire la jeune; & que Clarice en éfet avec ſes mouches & ſon rouge eſt ridicule.

Our Lord ſays, "that he "who has ſet his hand to the "plough muſt not look back."

Le Seigneur dit, „ que quand „ on a mis la main *à la charuë*, „ il ne faut point regarder der- „ riére.„

652. They are ſometimes uſed inſtead of *in* or *with*; as, peindre *à l'huile*, to paint *in* oil; on ſe laſſe *à ſe tenir debout*, we grow tired *with* ſtanding; ils ſe *ſont battus au ſabre*, they fought *with* broad ſwords, *&c.*

PRACTICE.

The heaven, the earth, the air, the waters, and every thing contain'd therein, are daily exhorting you *with* a loud voice, to love above all things that being, who has created them for you.

Le ciel, la terre, l'air, l'eau, & tout ce qu'ils contiénent, vous crient tous les jours *à* haute voix, que vous aimiez d'un ſouverain amour celui qui les a créés pour vous.

Tho' death approaches gradually, no body can avoid it.

Quoique la mort s'aproche *à* pas lents; perſone ne peut l'éviter.

We borrow under the condition of repayment; we take a pledge or depoſit, with the obligation of returning it; but few ever ſteal *with* the deſign of reſtitution.

On emprunte pour rendre: on ſe charge d'une choſe pour la remétre: mais on ne prend guères *à deſſein* de reſtituer.

A continuation of the ſame thing tires. Labour fatigues. We grow tired *with* ſtanding. We are fatigued *with* working.

La continuation d'une même choſe laſſe. La peine fatigue. On ſe laſſe *à* ſe tenir debout. On ſe fatigue *à* travailler.

One is tired *with* waiting. One is fatigued *with* following.

On ſe laſſe d'atendre. On ſe fatigue *à* pourſuivre.

653. Often they are uſed before ſubſtantives, to denote the quality or uſe of the perſon or thing expreſs'd, by the firſt of thoſe ſubſtantives; as, *un procureur au banc du roi*, a lawyer of

the king's-bench; *un velours à quatre poils*, a fine pil'd velvet; *un brave à trois poils*, a very ſtout fellow; *étofe à poil court*, ſhort-wool'd ſtuff or cloth; *étofe à poil long*, high-napp'd or ſhagged ſtuff or cloth, *&c.*

654. Sometimes they are uſed in the ſenſe of *in*, *as* or *according*; as, *à* mon avis, *in* my opinion, or *according* to my opinion; *à* ce que j'aprends, *as* I am inform'd, *&c.*

655. Sometimes in the ſenſe of *by*; as, faites le faire *au* tailleur, *à* l'ouvrier, *&c.* have it done by the tailor, the workman, *&c.*

656. *Au*, *à la*, and *aux*, but not *à*, ſignify ſometimes *in* after the verb *être*; as, *être au* lit, to be *in* bed; *être à la* campagne, to be *in the* country, *&c.*

657. The article *à* is uſed inſtead of *if*, before an infinitive; as, *à* en *juger* aux aparences, *if* we may judge of it by appearances, *&c.*

PRACTICE.

Days paſs away, time is flying from us, and none of us can recall a paſt moment. We don't live, properly ſpeaking, but are to live; for life is always drawing on to the morrow.

Les jours s'envolent, le tems court, & perſone de nous ne peut rendre ce qui en eſt écoulé. Nous ne vivons pas *à* le bien *prendre*; mais nous devons vivre; car notre vie tend toujours au lendemain.

The richneſs of a language conſiſts not in the multitude of its words. On the contrary, languages grow the more luxuriant, the more they are on the decline; which proceeds from too little care in the choice of terms, and too great a freedom in uſing the expreſſion which firſt occurs. Thus, to judge of the richneſs of the Latin tongue by the number of its words, it was richer under Domitian and Trajan, than under the firſt emperors,

La richeſſe d'une langue ne conſiſte pas préciſément dans la multitude des mots: au contraire, les langues s'enrichiſſent à meſure qu'elles ſe corrompent. Ce qui arrive par le peu de ſoin qu'on aporte à choiſir les termes, & par la liberté qu'on ſe donne de dire tout ce qu'on veut. Ainſi *à meſurer* les richeſſes de la langue Latine par le nombre des locutions, elle étoit plus riche ſous Domitien & ſous Trajan, que ſous les prémiers empereurs,

658. Speaking of a number it ſignifies ſometimes *about*; as, il y a *quatre à cinq* lieuës, it is *about* four or five leagues; je parle de *ſept à huit jours*, I ſpeak *of about* ſeven or eight days.

659. Sometimes it ſignifies *after*; as, pas-*à* pas, ſtep *by* ſtep, *viz.* one ſtep *after* another; feuille *à* feuille, leaf *by* leaf, *viz.* one leaf *after* another, *&c.*

660. It has alſo ſometimes the ſignification of *whereof*; as, ces oiſeaux n'ont rien *à* manger, thoſe birds have nothing *to* eat, viz. *whereof* to eat, *&c.*

Beſides which,

661. *Au*, *à la*, *aux* and *à* ſtand ſometimes for *towards*; as, nous marchames *aux* enemis, we advanced *towards* the enemies, *&c.*

662. And *à* ſometimes for *capable of*; as, c'eſt un homme *à* tout faire, he is a man *capable of* doing any thing, *&c.*

663. Thoſe four articles ſtand alſo for *in regard*; Examp. l'éloquence eſt *au* ſublime ce que le tout eſt *à* ſa partie, eloquence is *in regard* to the ſublime what the whole is *in regard* to its part, *&c.*

PRACTICE.

Modeſty is to merit what ſhades are to figures in a picture: it ſtrengthens and throws it forwards.

La modeſtie eſt *au* mérite ce que les ombres ſont *aux* figures dans un tableau: elle lui donne de la force & du relief.

A man inured to labour and fatigue, and who never ſpares himſelf, ſhews no indulgence for others, but from an extraordinary principle of reaſon.

Un homme dur *au* trevail & *à la* peine, inéxorable *à* ſoi même, n'eſt indulgent *aux* autres, que par un excès de raiſon.

Gentility is to the body, what good ſenſe is to the mind.

La bonne grace eſt *au* corps ce que le bon ſens eſt *à l'*eſprit.

664. They alſo ſignify *in*, *on*, or *upon*; Examp. métre du bois *au* feu, to put wood *in the* fire; métre la viande *à la* broche, to put the meat *on the* ſpit, *&c.*

PRACTICE.

The man of ſenſe dwells only *upon* truth; the man of wit *upon* its appearances.

Un bon eſprit ne s'arrête qu'*à la* vérité, un bel eſprit *aux* vraiſemblances.

In the city many a fool paſſes for a wit. At court many are pronounced weak, with a good ſhare of underſtanding; and at the ſame place, a fine woman eſpecially finds it a very nice matter to keep upon even terms with her own ſex.

On veut *à la* ville que bien des idiots aient de l'eſprit: on veut à la cour que bien des gens manquent d'eſprit, qui en ont beaucoup; & entre les perſones de ce dernier genre, une belle femme ne ſe ſauve qu'à peine avec d'autres femmes.

A hundred years hence the world will be juſt as it is. 'Twill be the ſame ſtage, with the ſame decorations; but not with the ſame actors. All thoſe beings which now exult at benefits received, or fret and ſtorm at diſappointments, ſhall be gone off. Other men ſhall tread the ſtage to play the ſelf-ſame parts in the ſame piece. They too *in* their ſeveral turns ſhall diſappear: and even that generation, which has not as yet enter'd into being, ſhall one day be no more: a new ſet of actors ſhall ſupply their place. What real value can we ſet upon a mere ſtage-player?

Dans cent ans le monde ſubſiſtera encore en ſon entier: ce ſera le même théatre & les mêmes décorations; ce ne ſeront plus les mêmes acteurs. Tout ce qui ſe réjouit ſur une grace reçuë, ou ce qui s'atriſte & ſe déſeſpére ſur un refus, tous auront diſparu de deſſus la ſcéne: il s'avance déja ſur le théatre d'autres hommes qui vont jouër dans une même piéce les mêmes roles; ils s'evanouiront *à leur tour*: & ceux qui ne ſont pas encore, un jour ne ſeront plus: de nouveaux acteurs ont pris leur place. Quel fond à faire ſur un perſonage de comédie?

All the help of a glimmering light conſiſts *in* making us perceive and diſcover objects. Full light makes them quite diſtinguiſhable and obſervable. Splendor ſhews us objects in all their brightneſs.

Tout le ſecours de la lueur ſe borne *à faire* apercevoir & découvrir les objets. La clarté les fait pleinement diſtinguer & conoître. La ſplendeur les montre dans leur éclat.

The art of being happy conſiſts *in* a perfect reſignation to the will of God.

L'art d'être heureux *conſiſte à* être réſigné à la volonté de Dieu.

There is a ſmoothneſs of ſtyle, which conſiſts *in* writing ſo, that the diſcourſe may gain upon the reader's mind imperceptibly, and leave there a pleaſing and laſting impreſſion.

Il y a une douceur de ſtile qui conſiſte *à écrire* de maniére que le diſcours s'inſinuë imperceptiblement dans l'eſprit du lecteur, & y faſſe une impreſſion qui plaiſe & qui atache.

There is more merit in diſcreet ſilence, than in ill-timed wit.

Il y a plus de mérite *à ſe taire* par jugement qu'*à parler* mal-à-propos avec eſprit.

True humanity conſiſts *in treating* nothing with ſeverity; *in excuſing* frailties; *in bearing* with imperfections; and *in relieving* the troubles and diſtreſſes of our neighbours, as far as lies in our power.

La vraie humanité *conſiſte à* ne rien *traiter* à la rigueur; *à excuſer* les foibleſſes; *à ſuporter* les défauts; & *à ſoulager* les peines & la miſére du prochain, quand on le peut.

665.

665. *A* often ſignifies *at*; as, il eſt aſſis *à* table, he ſits *at* table, *&c.*

PRACTICE.

An hour *at* table is time enough for taking our nouriſhment; but 'tis not enough for thoſe whoſe delight is in eating and drinking.

To laugh at men of parts is the prerogative of fools; they are in the world, what buffoons are *at* court, things of no conſequence.

All thoſe who are gone to the war will not come back: nor are all thoſe that have been *at* court the more polite for having been there.

C'eſt aſſez d'une heure *à* table pour prendre ſuffiſamment de nourriture; mais ce n'eſt pas aſſez pour ceux qui en ſont leurs délices.

Rire des gens d'eſprit, c'eſt le privilége des ſots; ils ſont dans le monde ce que les fous ſont *à la* cour; je veux dire ſans conſéquence.

Tous ceux qui ſont allés à la guerre n'en reviendront pas. Tous ceux qui ont été *à la* cour n'en ſont pas plus polis.

MVSEVM BRITAN NICVM

AN

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FINIS.

MVSEVM BRITAN NICVM

ERRATA.

PAge 4. line 20. for *diferentes*, read *diferente*.——pag. 21. line 20. for *étudié*, read *étudiée*.——pag. 22. line 14. for *en*, read *de*.——pag. 24. line 6. for *ſoi même*, read *lui même*.——pag. 28. line 14. for *l'on dit*, read *l'ont dit*.——pag. 30. line 20. for *par réſolution*, read *avec reſolution*.—pag. 31. line 4. for *ayant*, read *étant*.—pag. 32. line 33. for *douceur*, read *douceur*.—pag. 39. line 41. for *on y fait*, read *on n'y fait*.—pag. 45. line 26. for *juſqu'*, read *même juſqu'*.— pag. 47. line 30. for *leur membre*, read *leurs membres*.— pag. 49. line 5. for *comme de bonté*, read *comme il y en a un de bonté*.—— pag. 52. line 29. for *puiſés*, read *puiſé*.—pag. 54. line 24. for *indency*, read *indecency*. —pag. 55. line 20. for *n'eſt pas*, read *ne conſiſte pas dans*.—pag. 60. line 36. for *exalrés*, read *élevés*.—pag. 95. line 35. for *ſoin ſcrupuleux*, read *trop ſcrupuleux*.—pag. 97. line 5. for *fidéle eſt apelé dans l'Evangile*, read *fidele dans l'Evangile eſt celui*, &c.— ibid. line 29. for *ſont*, read *fait*.— pag. 103. line 14. for *ſont la*, read *ſont pour la*. ——page 104. line 27. for *manque rien à*, read *manque à*.——pag. 113. line 8. for *l'on*, read *l'on y*.—pag. 137. line 37. for *marchoit*, read *marchoient*.—pag. 172. line 38. for *pareſſe qu*, read *pareſſe qu'on a de parler, ou*.— pag. 207. line 22. for *l'un l'autre*, read *les uns les autres*.— pag. 237. line 5. for *lumiére*, read *lumiéres*.—— pag. 461. line ult. for *fragrant*, read *flagrant*.